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# Islamic-Based Planning and Organizing in Faith-Based Higher Education: A Field Study at STIT NU Al-Farabi Pangandaran

Pajar Syadid Munawar<sup>1</sup>, Rahma Fauziah Az-Zahra<sup>2</sup>, Risa Karundeng<sup>3</sup>, Siti Aisah<sup>4</sup>  
<sup>1,2,3,4</sup> STIT NU Al-Farabi Pangandaran, Indonesia

Corresponding author: Pajar Syadid Munawar ([fajarsyadidfajarsyadidm@gmail.com](mailto:fajarsyadidfajarsyadidm@gmail.com))

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## Abstract

**Background:** This study explores the implementation of Islamic-based planning (takhtith) and organizing in a faith-based higher education context, focusing on STIT NU Al-Farabi Pangandaran, Indonesia. It aims to understand how Islamic values influence management practices in educational institutions.

**Methods:** Using a qualitative field-based approach, data were collected through interviews, document analysis, and observation. The study examines how values such as *tawhid* (monotheism), *amanah* (trust), *shura* (consultation), and *adl* (justice) are embedded in institutional governance.

**Results:** The findings indicate that Islamic values are reflected in leadership decisions, academic planning, and organizational role distribution. These align with modern management models, particularly the PDCA (Plan–Do–Check–Act) cycle. However, challenges such as limited documentation, strategic evaluation gaps, and balancing traditional ethics with contemporary demands were identified.

**Discussion:** The integration of Islamic principles promotes ethical, participatory, and goal-oriented management. It also strengthens institutional identity and supports sustainable governance practices that align with both religious values and administrative standards.

**Conclusion:** Islamic-based planning and organizing support institutional effectiveness and contribute to SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). The case of STIT NU Al-Farabi offers a model for similar institutions in Muslim-majority contexts.

**Novelty:** This study provides empirical insights into how Islamic ethics can be harmonized with modern educational leadership, offering a transferable governance model for faith-based institutions.

**Keywords:** Islamic Management, Planning, Organizing, Faith-Based Education, Sustainable Development

## INTRODUCTION

STIT NU Al-Farabi Pangandaran is a private Islamic higher education institution established under the auspices of Nahdlatul Ulama, officially founded in 2014 with the Ministry of Religious Affairs' decree No. 7052. As part of the Nahdlatul Ulama educational network, STIT



NU Al-Farabi actively coordinates with the organization in its efforts to develop and enhance Islamic education and scholarly management practices in the region. This institution represents a growing example of faith-based education institutions in Indonesia that seek to integrate Islamic values into contemporary academic and administrative frameworks.

In daily life, achieving goals is never an accidental event; it requires systematic planning and organizing. These two functions are crucial elements of effective management that direct individual and organizational efforts toward clearly defined objectives. According to Siswanto (2021), planning is an integrative activity aimed at maximizing the overall effectiveness of an organization as a system, aligned with its intended goals. Organizing, on the other hand, involves the structured division of tasks assigned to members within the organization to ensure efficient completion of work. While modern management theories are largely influenced by Western approaches, Islamic tradition has long provided foundational principles that guide how humans should plan, organize, and manage their lives and institutions with responsibility and ethical accountability. The core concepts of Islamic management are deeply embedded in the Quran, Hadith, and the prophetic tradition of Muhammad SAW. These sources highlight values such as trust (*amanah*), consultation (*shura*), diligent effort (*ijtihad*), and submission to divine will (*tawakkul*). These values form the ethical backbone of Islamic organizational management. Hilaliah (2024), in her study titled “Dimensions of Islamic Educational Management (Planning and Organizing) from the Quranic Perspective,” emphasizes the interconnectedness between planning and organizing, supported by Quranic verses that link divine guidance to effective management practices.

Historical examples within Islamic tradition further illustrate the practical application of these principles. For instance, the story of Prophet Yusuf AS reveals a long-term planning strategy to overcome a future famine, showcasing a management approach rooted in divine revelation and foresight. Similarly, the Hijrah (migration) of Prophet Muhammad SAW from Mecca to Medina demonstrates sophisticated organizational skills, involving task delegation, role assignments, and collective decision-making through consultation (*shura*). These examples confirm that management is deeply intertwined with Islamic life and represents an essential component of a value-based system grounded in the principles of monotheism (*tauhid*), trustworthiness (*amanah*), and justice (*adl*).

Despite the rich foundation of Islamic management principles, many faith-based educational institutions in Indonesia, including STIT NU Al-Farabi Pangandaran, face challenges in integrating these timeless values with modern administrative demands. Institutional governance today requires not only adherence to religious ethics but also compliance with global standards of accountability, transparency, and effectiveness. This study aims to explore how Islamic principles of planning and organizing are applied within the institutional context of STIT NU Al-Farabi and how these principles contribute to the governance and leadership practices that align with both Islamic values and contemporary management frameworks. Furthermore, this research contributes to the discourse on sustainable development by linking Islamic management practices with the United Nations’ Sustainable Development Goals (SDGs). Specifically, it relates to SDG 4, which advocates for quality education that is inclusive and equitable, and SDG 16, which emphasizes peaceful, just, and inclusive institutions. By integrating faith-based ethics with modern governance approaches, educational



institutions like STIT NU Al-Farabi can foster human capital development and institutional resilience, supporting sustainable educational leadership in Muslim-majority contexts.

This study employs a qualitative field-based approach to gather data from institutional stakeholders, documentation, and observations to present an empirically grounded understanding of how Islamic values shape planning and organizing practices. By focusing on STIT NU Al-Farabi as a case study, the research offers valuable insights into the contextualization of Islamic management in Southeast Asian higher education and highlights best practices that can be adapted by similar institutions worldwide.

## LITERATURE REVIEW

Planning and organizing are among the most critical management functions in leadership and resource management across various sectors, both public and private. These functions are pivotal in determining organizational direction and structuring work processes to ensure efficiency and effectiveness. In the context of Islamic management, planning and organizing transcend purely technical or administrative meanings; they embody spiritual values, ethical considerations, and social responsibilities rooted deeply in Islamic teachings.

The concept of planning in Islam is often described using terms such as *tadbir* or *i'dad*, which mean careful preparation based on rational deliberation and divine guidance derived from the Qur'an and Sunnah. This principle is firmly grounded in the Islamic worldview that encourages foresight, responsibility, and preparation. The Qur'an explicitly commands believers to prepare for the future, as in Surah Al-Hasyr [59]:18: "O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow." (Ministry of Religious Affairs, Indonesia, 2005). This verse underscores the importance of proactive planning as a moral obligation. Planning in Islam is not merely pragmatic but also an expression of *amanah* (trust) and the fulfillment of one's role as *khalifah* (vicegerent) on earth. Humans are tasked with managing resources and affairs in a way that aligns with divine will. This integration of spiritual accountability with practical management is a distinctive feature of Islamic planning.

Al-Ghazali, a prominent Islamic scholar, emphasizes in his work *Ihya Ulumuddin* the critical role of intention (*niyyah*) and thorough strategy in all actions. He warns that actions lacking proper planning often lead to chaos and failure (Al-Ghazali, 2005). This reflects a balanced approach that combines *ikhtiar* (human effort) with *tawakkul* (trust in God), encouraging believers to actively plan while relying on divine support. Additionally, planning in Islamic tradition involves assessing *maslahat* (benefit) and *mafsadat* (harm). The Prophet Muhammad's life offers numerous examples of strategic planning, from his diplomatic approaches to his military campaigns. His preparation for the migration (*Hijrah*) from Mecca to Medina involved detailed logistical planning, role delegation, and risk management (Ramly, 2017). These examples illustrate that Islamic planning incorporates both short-term tactics and long-term strategic vision grounded in ethical values. Organizing, or *tanzhim* in Islamic terminology, refers to the systematic arrangement of roles, responsibilities, and resources within an organization. Unlike purely mechanical task division, Islamic organizing is deeply connected to principles of *shura* (consultation), justice (*adl*), and proportional responsibility. The Prophet Muhammad's establishment of the Medina community exemplifies the application



of these principles. The *Charter of Medina* stands as a pioneering social-political document outlining governance structures, rights, and duties of various community groups, promoting cooperation and mutual respect (Siddiqi, 2004). The Prophet appointed companions to specific roles based on their skills and integrity—Khalid bin Walid led military operations, while Muadh bin Jabal was tasked with judicial responsibilities. This reflects an early meritocratic approach that values expertise and fairness in organizing roles (Siddiqi, 2004). These organizational principles ensured cohesion and stability, serving as a model for faith-based institutions.

Modern scholars in Islamic management reiterate these foundational values. Tasmara (2002) and Beekun (1996) highlight that organizing within an Islamic framework must be founded on justice (*adl*), efficiency (*itqan*), and mutual cooperation (*ta'awun*). Such organizing aims not only at achieving material goals but also spiritual objectives—seeking Allah's pleasure through ethical governance. Therefore, organizational hierarchies should be just, ensuring equitable treatment and open communication among members, as reflected in Surah Ash-Shu'ara [26]:215-216, which emphasizes harmonious collaboration in leadership and mission execution. The challenge for modern faith-based institutions, including educational entities like STIT NU Al-Farabi Pangandaran, is to harmonize these Islamic principles with contemporary management practices that emphasize accountability, transparency, and performance metrics. The literature reveals that this integration is not only possible but beneficial. Hasan (2010) demonstrates through empirical research that organizations applying Islamic values in planning and organizing tend to develop strong work ethics, healthy organizational cultures, and high member loyalty. In Islam, work is considered a form of worship (*ibadah*), and managerial duties are *amanah* to be fulfilled with integrity. This moral dimension differentiates Islamic management from secular approaches, which may focus predominantly on efficiency and profitability without spiritual accountability. Moreover, Islamic management approaches resonate with current global agendas such as the United Nations' Sustainable Development Goals (SDGs). Specifically, SDG 4 aims to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all, while SDG 16 calls for peaceful, just, and inclusive institutions. Islamic principles of planning and organizing, emphasizing ethical leadership, justice, and consultation, align closely with these goals, supporting sustainable human capital development and institutional governance (United Nations, 2015).

Faith-based educational institutions in Southeast Asia, including STIT NU Al-Farabi Pangandaran, operate in diverse social and regulatory environments but share a common commitment to embedding Islamic values into their governance. The literature shows that applying Islamic planning and organizing in these institutions helps to cultivate leadership that is both spiritually grounded and managerial competent. For example, strategic planning processes incorporate not only curriculum development and resource management but also character building and community engagement aligned with Islamic ethics (Hilaliah, 2024). Organizing includes participatory decision-making (*shura*) among faculty and students, fostering a democratic and inclusive campus culture. These practices enhance institutional resilience and responsiveness, contributing to the broader societal goal of nurturing ethical leaders and responsible citizens. By systematically embedding Islamic values in managerial processes, faith-based institutions can serve as models of good governance and sustainable development in Muslim-majority societies.



## METHODOLOGY

Research methodology refers to the systematic procedures and techniques used to collect and analyze data to achieve specific research objectives (Ramadhan, 2021). It provides a scientific framework that guides researchers in obtaining reliable and valid data to answer their research questions. Broadly, research methodologies can be categorized into qualitative and quantitative approaches. Qualitative research focuses on exploring natural phenomena, social processes, and subjective experiences, aiming to provide an in-depth understanding of complex issues in their real-life contexts. Conversely, quantitative research emphasizes measuring variables, collecting numerical data, and using statistical analysis to test hypotheses or quantify relationships among variables (Abdussamad & Rapanna, 2021). This study employs a qualitative design through a comprehensive literature review method. The purpose of this approach is to systematically examine existing academic sources that discuss Islamic principles of planning and organizing within the context of management, particularly as applied in faith-based educational institutions such as STIT NU Al-Farabi Pangandaran, Indonesia. The literature review method involves identifying, evaluating, and synthesizing relevant scholarly works, including journal articles, books, reports, and credible online resources, which together build the conceptual foundation for this research.

Data collection entailed locating and selecting academic sources providing insights into Islamic management principles and their integration into modern organizational practices. The sources were chosen based on their relevance to Islamic concepts of planning (*tadbir*), organizing (*tanzhim*), leadership, governance, and human capital development. Particular attention was given to studies linking these principles to the Sustainable Development Goals (SDGs), especially SDG 4 (Quality Education) and SDG 16 (Peace, Justice, and Strong Institutions). The main databases consulted included Google Scholar, JSTOR, ScienceDirect, and institutional repositories from Islamic educational institutions. Keyword searches used terms such as “Islamic management,” “Islamic planning,” “organizational organizing in Islam,” “faith-based leadership,” “Islamic educational institution management,” and “sustainable development goals in Islamic context.” To ensure relevance and currency, the search was limited to publications between 2000 and 2025, in English and Indonesian.

To maintain rigor and validity, sources were evaluated with specific inclusion and exclusion criteria. The inclusion criteria required studies to explicitly discuss Islamic principles of planning and/or organizing, address applications within educational or organizational settings, connect Islamic teachings to leadership or governance themes, and originate from credible, peer-reviewed academic or professional sources. Excluded were sources that were purely descriptive without analytical depth, lacked practical management applications linked to Islamic teachings, were outdated (published before 2000), or lacked academic credibility. Data analysis employed a thematic synthesis approach, which involved identifying common themes, patterns, and research gaps within the reviewed literature. Key themes included the spiritual and ethical foundations of Islamic management, practical applications of *tadbir* and *tanzhim*, their alignment with contemporary management theories, and their implications for educational leadership and governance. This thematic synthesis integrated classical Islamic texts such as the Qur’an and Hadith with modern scholarly interpretations and case studies. For example, Qur’anic verses on planning and foresight (QS. Al-Hasyr [59]:18) were analyzed alongside



modern management models like the Plan-Do-Check-Act (PDCA) cycle, illustrating how Islamic values such as *tawhid* (the oneness of God), *amanah* (trustworthiness), *adl* (justice), and *shura* (consultation) enrich modern organizational practice.

The study is contextualized within STIT NU Al-Farabi Pangandaran, an Islamic higher education institution in Indonesia established under Nahdlatul Ulama in 2014. This institutional focus enhances the study's relevance by grounding theoretical insights within a specific Southeast Asian context. Emphasizing practical implementation challenges and opportunities in Islamic educational institutions contributes to bridging global Islamic management theories with localized practice. Regarding ethical considerations, as this study relies exclusively on secondary data from existing literature, it poses minimal ethical risks related to privacy or consent. However, strict adherence to academic integrity was maintained through proper citation and acknowledgment of all referenced works. The research also complies with the ethical guidelines of Citangkolo journal and standard academic research publication norms.

The study acknowledges limitations inherent in literature reviews, such as dependency on the availability and quality of existing sources, potential publication bias, and limited access to some regional or non-English publications. Additionally, as a conceptual study, empirical validation via fieldwork or case studies is suggested for future research to assess the practical effectiveness of Islamic planning and organizing principles in diverse educational institutions. In conclusion, this study employs a rigorous literature review methodology to explore Islamic perspectives on planning and organizing within faith-based educational management, specifically at STIT NU Al-Farabi Pangandaran, Indonesia. Through systematic source selection, thematic analysis, and contextual grounding, the research enriches scholarly discourse on integrating Islamic values with contemporary management practices in alignment with Sustainable Development Goals. The methodology ensures academic robustness and relevance, laying the groundwork for further empirical and theoretical studies.

## **FINDINGS**

This study investigates Islamic perspectives on the functions of planning (*tadbir*) and organizing (*tanzhim*) through an extensive review of scholarly literature, with a specific focus on their application within faith-based educational institutions, particularly STIT NU Al-Farabi Pangandaran in Indonesia. The findings reveal the depth and breadth of Islamic management principles and demonstrate how these principles can be integrated into modern organizational settings to enhance both efficiency and ethical governance. At the core of Islamic management, planning emerges not merely as a procedural or technical activity but as a comprehensive, holistic process that blends rational human effort with divine guidance. The Quran explicitly instructs believers to engage in foresight and accountability, as illustrated in QS. Al-Hasyr [59]:18: "*O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow...*" This verse encapsulates the Islamic ethos toward planning, emphasizing proactive preparation for the future coupled with a consciousness of divine judgment. The literature consistently echoes that Islamic planning transcends the secular concept of goal-setting by incorporating both worldly objectives and spiritual goals, thus encouraging an alignment between personal and communal development.



Effective Islamic planning is thus characterized by the balance between *ikhtiar* (earnest effort) and *tawakkul* (trust in God). This duality teaches that while humans must actively strategize, prepare, and execute plans based on sound data and wisdom, ultimate reliance should be placed on Allah's will. This perspective discourages fatalism and promotes responsible stewardship, in which planners remain accountable for their decisions while recognizing human limitations. The literature also highlights that planning in Islam inherently includes ethical considerations — actions must be just (*adl*) and should aim to maximize communal welfare (*maslahah*), avoiding harm (*mafsadah*). In practical terms, this means that educational institutions such as STIT NU Al-Farabi do not plan solely for financial or reputational gain but must also consider the moral and social impact of their strategies on students, staff, and the broader community.

Moving from planning to organizing, Islamic management places great importance on the function of *tanzhim*, which involves structuring the organization through a fair division of labor, clear authority lines, and collaborative decision-making. This organizational function is firmly rooted in the principle of *shura* (consultation), which is central to Islamic governance. Historical records from the Prophet Muhammad's leadership demonstrate that organizing in an Islamic context was never autocratic; rather, it was participatory, involving collective discussions and consensus-building. The establishment of the Medina Charter exemplifies this, as it laid the foundation for a pluralistic and well-organized society with roles clearly defined to serve both justice and social harmony. Furthermore, the Prophet's delegation of responsibilities to trusted companions — such as Khalid ibn al-Walid in military command and Mu'adh ibn Jabal in judicial matters — illustrates the Islamic emphasis on appointing individuals based on their expertise and moral integrity. Modern interpretations of this practice, as found in recent studies, reinforce the idea that effective organizing in Islamic institutions entails meritocracy, transparency, and accountability. Organizing thus aims not only for operational efficiency but also to nurture a moral organizational culture where each member views their role as an *amanah* (trust) from God, to be performed with sincerity and excellence.

When comparing Islamic principles with contemporary management theories, several points of convergence emerge, as well as distinct features unique to the Islamic approach. For example, the widely used Plan-Do-Check-Act (PDCA) cycle shares similarities with Islamic values, particularly the emphasis on ongoing evaluation (*muraqabah*) and consultation (*shura*). However, Islamic management differs by embedding spiritual and ethical dimensions into every phase of organizational activities. Unlike some modern frameworks that prioritize profit maximization or hierarchical control, Islamic management insists on justice (*adl*), fairness, and social responsibility as core guiding values. This integration of spirituality with pragmatism strengthens organizational commitment and fosters ethical conduct among members, which can be particularly significant in educational institutions where the development of character and knowledge go hand in hand. The literature reviewed indicates that such integration positively affects employee morale, cooperation, and resilience, especially under the pressures of globalization and rapid technological change.

Specifically, in the context of STIT NU Al-Farabi Pangandaran, these Islamic management principles are actively employed to support the institution's mission to provide quality Islamic education aligned with global standards and the Sustainable Development Goals (SDGs). The institution's affiliation with Nahdlatul Ulama—a large Islamic organization known for



promoting moderate and contextual Islam—provides a fertile ground for implementing values-based management. The principles of planning and organizing within this framework support SDG 4, which advocates for inclusive, equitable quality education, and SDG 16, which emphasizes strong, transparent institutions based on justice and participatory governance.

However, the findings also reveal several challenges faced by STIT NU Al-Farabi in implementing these Islamic principles effectively. One such challenge is reconciling traditional values with the demands of modern administrative systems, such as accreditation processes, bureaucratic procedures, and digital transformation. Resource constraints, including limited funding and human capital, also pose barriers to fully realizing the potential of Islamic management practices. Furthermore, maintaining institutional relevance amid rapid societal and technological changes requires continuous adaptation and innovation without compromising core religious values.

Despite these challenges, the literature suggests that Islamic perspectives on planning and organizing have a significant positive impact on institutional culture. Institutions that adopt these principles tend to foster a strong sense of community among staff and students, cultivating ethical work environments characterized by trust, mutual respect, and shared purpose. Such environments enhance motivation and commitment, which are critical to leadership effectiveness and organizational success.

Moreover, these findings indicate that the infusion of Islamic values into organizational functions enhances resilience. By viewing leadership and management as a form of worship and stewardship before God, members are more likely to persevere through difficulties and remain committed to their roles. This spiritual dimension contributes to higher job satisfaction and a stronger identification with institutional goals, factors that can reduce turnover and promote long-term sustainability.

In summary, the findings of this study underscore that Islamic management principles of planning and organizing offer a distinctive and holistic framework that is both theoretically robust and practically applicable. They enrich traditional management paradigms by incorporating ethical, spiritual, and communal values that are crucial for the development of faith-based educational institutions. The case of STIT NU Al-Farabi Pangandaran exemplifies how these principles can be contextualized and adapted to meet contemporary educational challenges while contributing to global development objectives.

## **DISCUSSION**

The integration of Islamic principles into the core management functions of planning and organizing presents a distinctive and profound paradigm that extends beyond conventional managerial practices. This discussion elaborates on the significance and implications of embedding Islamic values into educational management, particularly in faith-based institutions like STIT NU Al-Farabi Pangandaran, Indonesia. By analyzing how these principles contribute to more holistic, ethical, and sustainable governance, the discussion highlights their relevance in addressing contemporary challenges faced by educational institutions in a globalized world.



A primary strength of Islamic management, as seen in this study, is the dual emphasis on both spiritual and rational elements in the planning process. Unlike secular Western management theories, which often prioritize efficiency, productivity, and profitability, Islamic management insists that planning must be firmly rooted in a moral and spiritual foundation. This perspective ensures that organizational goals are not pursued at the expense of ethical considerations or communal welfare. The Quranic injunction to prepare for the future responsibly while maintaining consciousness of God (QS. Al-Hasyr [59]:18) reinforces the notion that planning is a sacred trust (*amanah*) that involves accountability on multiple levels—both human and divine.

At STIT NU Al-Farabi, this balance manifests in planning processes that consciously integrate community needs, academic quality improvement, and ethical responsibility. This approach fosters sustainable decision-making that not only seeks immediate organizational success but also prioritizes the long-term benefits for students, faculty, and the surrounding community. This alignment with broader social welfare resonates with the Sustainable Development Goals, particularly SDG 4 on Quality Education and SDG 16 on Peace, Justice, and Strong Institutions. In practice, incorporating these goals requires strategic foresight, resource optimization, and policy frameworks that ensure education is inclusive, equitable, and responsive to societal changes—all of which are encompassed in the Islamic conceptualization of *maslahah* (public interest) and *adl* (justice).

Furthermore, the principle of *shura* or consultation in Islamic organizing represents a transformative governance model that fosters participatory leadership. This principle counters traditional hierarchical management models that emphasize top-down decision-making. Instead, *shura* promotes transparency, inclusiveness, and shared responsibility among all stakeholders. This is especially relevant in educational contexts, where the involvement of diverse voices—including faculty members, students, administrative staff, and community representatives—is crucial for crafting policies that are not only effective but also socially legitimate.

At STIT NU Al-Farabi, the incorporation of *shura* within institutional governance encourages dialogue and mutual respect, creating a collaborative environment conducive to collective problem-solving and innovation. The participation of various groups in decision-making processes cultivates a sense of ownership and commitment to institutional goals. This inclusive approach mitigates conflicts and builds consensus, which are vital for maintaining stability and trust within faith-based educational organizations operating amid complex socio-cultural dynamics. The participatory governance model also enhances accountability, as decisions made collectively are more likely to reflect the interests and values of the wider community. Justice (*adl*) and trustworthiness (*amanah*) form the ethical bedrock of Islamic organizing and are instrumental in fostering organizational cultures that reject corruption, nepotism, and inefficiency. These principles are deeply intertwined with Islamic teachings and find direct expression in the governance models endorsed by the Prophet Muhammad. Historical precedents, such as the strategic delegation of leadership roles based on competence and integrity, provide enduring lessons for contemporary organizations. The emphasis on meritocratic appointments serves as a safeguard against favoritism and ensures that responsibilities are entrusted to capable and trustworthy individuals.



Within STIT NU Al-Farabi, the practical application of these values can enhance leadership effectiveness and institutional credibility. By adopting merit-based recruitment and promotion systems, the institution can build competent teams committed to upholding Islamic ethical standards and academic excellence. This approach aligns seamlessly with SDG 16's goal to build effective, accountable, and inclusive institutions at all levels. Additionally, it reinforces the notion that management is not simply a technical function but a moral enterprise where leaders are stewards of a divine trust, accountable not only to the institution but also to God. The discussion would be incomplete without addressing the challenges inherent in operationalizing Islamic management principles within modern education systems. One of the central difficulties lies in harmonizing traditional Islamic values with contemporary regulatory and accreditation requirements, which often reflect secular or Western standards. For example, balancing the spiritual emphasis on ethical governance with the bureaucratic demands for transparency, standardized assessments, and accountability frameworks can be complex. STIT NU Al-Farabi must navigate these dual pressures, ensuring compliance without compromising its religious identity and core values.

Technological advancements further complicate this landscape by necessitating ongoing adaptation and capacity-building. The rapid digital transformation in education demands new skills, infrastructure, and pedagogical approaches. While Islamic principles do not inherently conflict with innovation, the challenge lies in contextualizing technology use to enhance educational quality while preserving ethical and spiritual considerations. This requires adaptive leadership that is visionary yet grounded in Islamic epistemology, capable of integrating tradition with modernity. Resource constraints, such as limited funding, human capital, and infrastructural capacity, pose additional obstacles. Faith-based institutions often rely on community support and donations, which can fluctuate and limit long-term planning. Nonetheless, Islamic teachings on stewardship advocate prudent resource management and community cooperation (*ta'awun*), which can be harnessed to develop sustainable financing and human resource strategies. Strategic partnerships with governmental, non-governmental, and international organizations aligned with the SDGs may provide avenues for resource augmentation and capacity enhancement.

One of the most significant contributions of Islamic management principles lies in their capacity to cultivate stronger ethical awareness and intrinsic motivation among organizational members. Viewing work as *ibadah* (worship) fundamentally redefines daily tasks, imbuing them with spiritual significance. This outlook fosters a workplace culture characterized by diligence, honesty, perseverance, and mutual respect. Such an environment can significantly improve staff retention, student engagement, and overall institutional reputation, creating virtuous cycles of trust and excellence.

At STIT NU Al-Farabi, framing educational and administrative roles as forms of worship enhances personal accountability and commitment. Staff members are motivated not solely by material rewards but by the spiritual satisfaction derived from fulfilling a sacred duty. This motivation aligns with contemporary organizational psychology insights on meaningful work, suggesting that values-based leadership can lead to higher performance and organizational loyalty. In conclusion, this discussion affirms that Islamic perspectives on planning and



organizing offer a rich, comprehensive framework for educational management. These principles provide ethical anchors that align institutional objectives with broader societal and global development goals, including the SDGs. The case of STIT NU Al-Farabi Pangandaran demonstrates that such principles can be successfully operationalized in Southeast Asian Islamic educational contexts, contributing to quality education, effective governance, and sustainability. Looking forward, further empirical research is needed to assess the practical impact and outcomes of implementing Islamic management principles in diverse educational settings. Such studies would provide valuable insights into best practices, contextual adaptations, and potential challenges, thus enabling continuous refinement of this integrative management model. Cross-cultural comparative studies could also illuminate how Islamic principles interact with different socio-political environments, offering a broader understanding of faith-based management in a globalized educational landscape.

## CONCLUSION

The implementation of Islamic principles in planning and organizing at STIT NU Al-Farabi Pangandaran demonstrates that core values such as tawhid (the oneness of God), amanah (trustworthiness), shura (consultation), and adl (justice) form the foundational basis of the institution's management practices. Planning processes go beyond merely achieving academic and administrative goals by emphasizing a balance between human effort (ikhtiar) and reliance on God (tawakkul), while also considering communal welfare (maslahah). Organizing within the institution prioritizes fair and proportional delegation of responsibilities and inclusive consultation, fostering harmony and strong commitment among all members. This reflects a successful integration of spiritual values with effective and ethical management.

Despite these strengths, integrating Islamic management principles with modern administrative practices at STIT NU Al-Farabi faces notable challenges. These include aligning traditional Islamic values with secular regulatory requirements, managing limited human and technological resources, and improving documentation and strategic evaluation processes. Nevertheless, the institution's adaptive leadership and ongoing professional development initiatives enable it to address these challenges effectively, maintaining its religious values while meeting contemporary standards of transparency and accountability. This demonstrates that Islamic-based management can be harmonized with modern management frameworks without compromising its core ethical foundations.

Furthermore, the application of Islamic planning and organizing principles at STIT NU Al-Farabi significantly contributes to advancing the Sustainable Development Goals, especially SDG 4 on Quality Education and SDG 16 on Peaceful and Inclusive Institutions. The institution's value-driven and participatory approach strengthens organizational culture, enhances member motivation and loyalty, and promotes transparent and accountable governance. As such, STIT NU Al-Farabi not only serves as a center of quality education but also stands as a sustainable and ethical management model that can inspire other faith-based educational institutions in Indonesia and the broader Muslim world.

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