



HUMAN RESOURCES MANAGEMENT IN QUR'AN'S PERSPECTIVE

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Abstrak

Human resource (spirit and body, aql, heart, and soul) which is granted by Allah has a very powerful force as through it human is able to manage the existence resources of the universe. Principally, the entire creations of Allah are for the sake of human. Therefore, the resources must be managed properly through education in accordance with the mandate given by Allah as it is stated in Sura al 'Alaq: 1-5. The enrichment of human resource quality is an obligation in Islam to optimize the existing resource. Allah and His Messenger Muhammad (peace be unto him) order human to pursue the knowledge unlimitedly to find the power of Allah. Thus, all resources are bestowed by Allah must be used solely to seek His pleasure. To reach, educational institutions, teaching-learning place, play a great role, and must be well managed and planned in order to produce qualified students with good character in conformity with the teachings of the Qur'an and Hadith.

Keywords: *Human Resource, Management, Al-Qur'an, Islam*

A. Introduction

Each type of knowledge, including management, has a specific characteristic on what (ontology), how (epistemology) and for what (axiology). Ontology relates to epistemology and epistemology narrates to ontology and so forth.¹ To get knowledge, Allah has given resources to the human such as *Aql* (sense). *Aql* is mentioned 49 times in the Qur'an where its function is to think and to contemplate the miscellaneous natural phenomenon of all His creations.

¹Nanang Fatah, *Landasan Manajemen Pendidikan* (Cet. 11; Jakarta: PT Remaja Rosdakarya, 2011), p. 11.

Human is very special creature, its distinctiveness is because human has *aql*. Through *aql*, human is able to control what on earth is to enable him or her face the life. On the other hand, with the resources, the human will be superb on earth. Allah creates human on earth will not be neglected. He gives guidance like *samawi* (heavenly) Books through His prophets as guidance in life. He gives instructions in the form of heavenly books through the Prophets and His Messenger to be used in life. Allah gives *aql* to human as a key for every guidance.² Abudddin Nata says that human as subject and object of education has resource which can be used to accomplish the goodness, namely, inner heart, *aql*, mind, soul, and *sirr*. While, resource to get the worse is desire and anger that is centered at chest. At this context, education should make an attempt to steer the people to have skills in order to be able to use the resources for goodness, it is *aql*, and to keep away from resources usage that bring about the worse, namely, desire.³

Quran advocates and encourages people to use the resources to discover the secrets of Allah in this mortal world.⁴ Through using the resources and unknown previous knowledge, and is still in hidden will be found, and eventually be developed for the benefit of human. Human resource is a gift of from Allah which has a greatest power whereof the human capable be a leader and has the ability to process all of His creation. Qur'an as a source of knowledge explain in detail on the ability

² Muhammad Tholhah Hasan, *Islam dan Masalah Sumber Daya Manusia*, (Jakarta: Lantabora Press, 2005), p. 76.

³ Abuddin Nata, *Tafsir Ayat-Ayat Pendidikan (Tafsir al-Ayat al-Tarbawiy)*, (Jakarta: PT. Raja Grafindo Persada, 2002), p. 129

⁴ Mohammad Nor Ichwan, *Tafsir 'Ilmiy: Memahami Al-Qur'an melalui Pendekatan Sains Modern*, (Jogyakarta: Menara Kudus Jogja, 2004), p. 235.

that have been given to the human. Human has a high status compared with other creatures, human has a special ability. Allah gives surplus to the human which is not given to other creatures. The superfluous is internal potential where it is an initial assets that make human as special being. Allah says in Sura at-Tin: 1-5.

“(1) By the fig and the olive, (2) And by Mount Sinai, (3) And by this secure city Makkah, (4) We have certainly created man in the best of stature; (5) Then We return him to the lowest of the low.

The above verse implies that Allah swears by three places, namely Bait al-Maqdis, Mount Sinai and Mecca. Allah swears by these three places to express the human creation as the best form. The scholars are at variance in interpreting the form. Some scholars give interpretations "form" here is reasonable, while others say as good physical and beautiful posture. The history proved that human have the ability to explore resources variation in human resources and natural resources, in order to improve his or her quality of life to become a noble and cultured creature. Undeniably, management is an important factor to proliferate the human potential given by Allah.

B. DISCUSSION

1. Management Definition

The term management in Islamic review is derived from the word *yudabbiru* which means to direct, to manage, to implement, to run, to organize. It is from the word *dabbara*, which means organizing, and *mudabbir* means intelligent person in organizing or regulating, and *mudabbar* (people being organized).⁵ Allah has created the universe for human, and has power to rule. Allah says in the Qur'an.

⁵Syafaruddin. *Manajemen Lembaga Pendidikan Islam*. (Jakarta: Ciputat Press,2005), p. 178.

"He arranges [each] matter from the heaven to the earth; then it will ascend to Him in a Day, the extent of which is a thousand years of those which you count. (QS. As-Sajadah:5)"

There is a word *yudabbiru al-amra* in above verse which means rule the works. Allah is The Exalted substances to govern the universe, and the natural order is evidence of His power. Humans may concerned on His majesty such as the earth, sun and moon which rotates in accordance with His command, as well as the occurrence of day and night as He says in Sura al-Imran: 27.

"You cause the night to enter the day, and You cause the day to enter the night; and You bring the living out of the dead, and You bring the dead out of the living. And You give provision to whom You will without account." (QS. Ali Imran:27)"

The rule of the nature is actually rooted in the dimension of monotheism or action to the Oneness of Allah. Whatever the business and human actions are must be in accordance with His will. Through the sincerity and monotheism that any and every human action is worship.

Management experts from the west have different perceptions, Johnson et al say that management is process where resources unconnected are unified into a system to achieve the goal.⁶ Ricky W. Griffin says that management is a series of activities (including planning and decision making, organizing, leadership and controlling) are directed to organizational resources (human, financial, physical and information) to achieve organizational objectives effectively and efficiently. Furthermore, George R. Terry and Leslie W. Rue states that management is a process or framework which incorporates guidance or directing a

⁶Syafaruddin, manajemen Lembaga Pendidikan Islam, p. 19.

group of people toward organizational goals or real intentions. Another is James A.F Stone who further says that management is the process of planning, organizing, leadership and controlling efforts organizational members, the use of all the resources to achieve the decided purpose.⁷

From some statements being mentioned above, it can be said that management is a series of activities or processes of planning, organizing, leadership and oversight of all available resources to find the power of Allah. Human are given a variety of resources in order to be able to produce the works which take him or her to be insaniyah (man).

2. Qur'anic Perspective on Human

Humans are created from a kind of clay then becomes *nuthfah*, *'alaqah* and *mudh'gah* and finally became the most perfect creature. And of course, human have to be thankfulness to Allah, the substance who creates nature along with its contents. Allah says in Sura al-Mukminun 12-14 as follows.

“And certainly did We create man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump (of flesh), and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allah, the best of creators. Then indeed, after that you are to die”

Humans are the most perfect creatures. The perfectness of the human is a consequence of his or her functions and tasks as a vicegerent on earth. Qur'an explains that humans originated from the soil by using a variety of terms: *Turab*, *Thien*, *Shal-shal* and *Sulalah*. These terms are contained in several verses of the Quran such as in Sura Ar-Rum: 20.

⁷Irham Fahmi, Manajeme; Teori, Kasus, dan Solusi. Cet I; Bandung, ALFABETA, 2011, p. 2.

"And of His signs is that He created you from dust; then, suddenly you were human beings dispersing throughout the earth".

Again, Allah says in Sura ash-Shaffat: 11.

"Then inquire of them, [O Muhammad], "Are they a stronger (or more difficult) creation or those (others) We have created?" Indeed, We created men from sticky clay".

Allah says in Sura: al-Hijr: 28:

"And (mention, O Muhammad), when your Lord said to the angels, "I will create a human being out of clay from an altered black mud".

Allah says in Sura: as-sajdah: 7-9.

"Who perfected everything which He created and began the creation of man from clay, 8. Then He made his posterity out of the extract of a liquid disdained, 9. Then He proportioned him and breathed into him from His [created] soul and made for you hearing and vision and hearts; little are you grateful..".

Qur'an explains that human is originated from the soil in various termn such as *Turab, Thien, Shal-shal* and *Sulalah*. Of the different terms, it is clear that the human body was created from the ground. The following is the discussion on the steps of the creation. Human, through his or her resources can observe directly on the creation even in the struggle because behind the trouble, there will a wide range of knowledge that would drive him or her to recognize Creator. Furthermore, knowledge on the essence of human is something very essential as through the knowledge, it can be known the status and the role of human in the universe. Ibnu 'Arabi describes that non creature of Allah better than human. Allah gives human the life, knowing, power, will, speak, hear, see, and decide and it is the properties of rabbaniyah.⁸ Qur'an introduces four

⁸M. Sastraprteja (ed), *Manusia Multideminsional: Sebuah Renungan Filsafat*, (Jakarta, Gramedia, 1982), Cet. Ke-1, h. Ix-x).

terms of human, the four words are: *al-basyar*, *al-adam*, *al-insan* *al-nas*. Despite the fact that the words representing the meaning of human. But in particular, it has different understanding.⁹

- a) *Al-insan* is derived from the word *nasiya* which means forget. The word *al-insan* states in the Quran 65 times in 43 Sura. The use of the word *al-insan* is generally used to describe human distinctiveness for its predicate as vicegerent on earth and at once connected with the process of Allah's creation. The human distinctiveness as humans is psychical beings besides physical being. Basic psychic of human potential is mind and *qalb*. This potential puts man as glorious and highest creatures compared to other Allah's creatures. Value psyche as *al-insan* is *al-bayan*. The word *al-insan* also indicates the process of human creation whether the process of Adam creation or human process after Adam in uterus that wholly processed. If the process of the creation of man as being mentioned above is analyzed more deeply, then the use of word *al-insan* at the verse above contains two-dimensions. First, body dimension (with various its elements). Second, the spiritual dimension (breathed His spirit to humans).
- b) The word *al-basyar* is stated in the Quran 37 times spread over 26 Sura. Etymologically, *al-basyar* is the plural form of the word *al-basyarat* which means scalp, face, and body which become the growth of hair. The word *al-basyar* indicates to all people without any exception. It means that the prophets and the

⁹Ramayulis, Ilmu Pendidikan Islam, (Cet. IX: Jakarta:Kalam Mulia,2012) , p. 4.

messengers of Allah also have *al-basyar* dimension as it is stated in the Qur'an sura al-Kahf: 110.

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

- c) The word *al-nas*. The word is stated in the Quran 240 times in 53 verses. The word *al-nas* indicates to the essence of human as social being and to indicate to all human universally disregarding whether he or she believers or disbelievers. Despite above meaning, the word *al-nas* also used in Qur'an to show the characteristics of human which constantly in a state of labile although Allah has bestowed with a variety of potential that can be used to know Allah, but only some people use it properly in accordance with the teachings of Allah.
- d) *Bani adam*. In addition to the word *al-insan*, *al-basyar*, *al-nas*, it is also found the word of *Bani adam* (descendants of Adam) which indicates the human. It is said in 3 sura al-Araf, al-Isra, and Yasin. In sura al-Araf, *bani adam* is stated 5 times namely verse 26, 27, 31, and 172, in each sura *al-Isra* and Yasin is in verse 70 and 60. *Bani adam* consists of two words, descendants and adam. *Bani Adam* means children/descendants of Prophet Adam, meaning the father of all people who live and died., the former ummah and the recent ummah are all derived from him.¹⁰

In Qur'an, Allah says that human beings are creatures that have special abilities and high position in comparison with other creatures, namely as leader on the earth. Allah says in Surah al-Baqarah: 30.

¹⁰Ramayulis, Ilmu Pendidikan Islam, pp. 4-8.

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" And (mention, O Muhammad), when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

The above verse indicates that human is special creature who has more capabilities that Allah placed human as a leader on earth. This mandate is only given to human not to other creatures even not for angels. Allah says in Sura al-Anbya: 73.

"And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us.

Islam puts human in a position of honor and noble because human are endowed with intellect, heart, *sam'a, bashar*, feelings and beautiful posture. Through this potential human become personal who is able to develop his or her resources to become beneficial to others.

C. The enormity of the human resources

Allah has given to man sense and other potentials by which human able to manage this vast world, it means that Allah gives mandate to man to manage as human has mind and heart. Allah says says in Surah al-Baqarah: 164.

"Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every kind of moving creature, and His directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason".

The above verse informs human about natural phenomena, and through the potential given, the man is able to get a wide range of

knowledge on nature, and by the knowledge human are hoped to find the Greatness of Allah, the substances which creates the human. Allah says in Sura al- Jathiyah: 13.

“And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought.

The above verse commands human to use the mind to think about the creation of Allah. The writer understands that Allah has given extraordinary ability to human so he or she can think various kinds of His stunning, intricate, and complex creations. The enormity of the human resources provided by Allah can be proved through a variety of findings by experts on a wide range of sciences to enable human to face this mortal world.

D. Qualified human resources in the Qur’an.

Human was created by Allah as a beneficiary and executor of Allah teachings that make him or her be placed in a glorious position. To maintain a glorious position and a nice personal form, Allah complete human with sense and feeling which enables him and her to receive and develop knowledge and cultivate his or her knowledge. It means that human as the noble creature because of sense and feeling which is entirely attributed to devotion to Allah.¹¹ Hasan Langgulung sees that the potential existence in human is very important as a gift given by Allah to carry out his or her duties as a caliph in the earth. A special position in the universe. Humans will not be able to carry out their mandate as caliph, would not be able to carry out their responsibilities if they are not

¹¹ Zakiah Daradjat, Ilmu Pendidikan Islam (Cet. III; Jakarta: Bumi Aksara, 1996), p. 3.

equipped with such potential and develop it as strength and more valuable in comparison to other creatures.¹²

If we think the position and the status of human, especially Muslims, who in Qur'an is mentioned as the best ummah. Specifically Qur'an describes the characteristics of qualified human resources as is stated in Sura al-Imran: 110.

“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah . If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

The above verse explains that Muslims are qualified people. Majority scholars understand that qualified people are Muslims who call other to the goodness and call others to avoid the worse. Other Ulemas understand that those who are chosen to be the best Muslim are those who have such the following (1) faith, (2) taqwa, (3) defend Islam, (4) hold fast to the rope of Allah, (5) congregation, (6) to maintain the unity of brotherhood, (7) grateful (8) far away from the hostility, (9) Da'wah, (10) commanding the good, (11) avoid the evil.¹³

Human is equipped with a variety of resources as a supplement in the task as a caliph in the universe, while the resources are as follows:

1. The bodies as a form of human lahiriyah

Allah says in Sura al-Anbiya: 8.

¹² Hasan Langgulung, *Manusia dan Pendidikan; Suatu Analisa Psikologi dan Pendidikan* (Cet. III; Jakarta: Pustaka al-Husna, 1995), p. 57.

¹³ Ibn al-jawzi (508-597H), I h. 438, al-Asqalani (773-H), al Ijabfi Bayan Al Asbad, II. p. 773.

And We did not make the prophets forms not eating food, nor were they immortal (on earth).

The body is human substance consists of physical structure of the organism. The physical organization of human is more perfect than the physical organism of other creatures. Each creature has origin biotic elements of the same material that is made of ground, fire and water. ¹⁴ The fourth element is the abiotic (dead) material. It will life if it is given the life energy of a physical nature (Thaqah al jismiyah). The life energy is commonly called as soul as because of the soul human is alive. Ibn maskawaih and Abu Al-Hassan Al Asy'ary call the energy *as hayah* (life force). ¹⁵ With this power that the human to breathe, to feel pain, to feel hot and cold, to feel bitter and sweet, thirst and hunger, sex and so on.

1. Spirit as the power of life

Allah says in Sura: as-Sajdah: 9.

"Then He proportioned him and breathed into him from His (created) soul and made for you hearing and vision and hearts; little are you grateful.

Spirit is the substance which has its own nature. According to Ibn Sina that spirit is beginning of *Jism* perfection of human nature that has high life with power. As for Al Farabi, the spirit comes from the natural order (injunction) that has different properties with *Jism*. The multidimensional nature spirit is not limited by space and time. Spirit can come out into the human body. Allah says in Sura al Araf: 172.

¹⁴Deer Boer, T. J, *The History of The Philosophy in Islam*, (Newyork: Dover Publication Inc, 1967), p. 131.

¹⁵Abu Al Hasan Al asy'ari. *Al maqalat, dalam buku Ibnu Qaiyyim* p. 175.

And(mention) when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, (saying to them), "Am I not your Lord?" They said, "Yes, we have testified." (This) - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

2. Nafs

Allah says in Sura al-Baqarah : 48.

"And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided".

Nafs is a combination between spirit and body. *Nafs* is *nafsani* power which has two main strengths, namely power of *al ghadhabiyah* and *al syahwaniyah*.¹⁶ *Al Ghadab* is a power which has potential to prevent someone from any harm. *Ghadap* in psychoanalysis terminology is called the defense (protection, guard and safeguarding) namely, behavior seek to defend or protect the ego against mistakes, solitudes, and shame, the deed to protect oneself and utilize someone's actions. *Al-syahwat* is a potential power to induce one away from all delight. *Syahwat* in terminological meaning is *eppitte* that something wants to (desire, lust, passions).

The working principle of *al nafs* follows the pleasure principle and tried to spit the primitive impulse. Ramayulis says that the structure of the human psyche sourced and roles with a variety of physical and spiritual dimension and its nature. The characters level of human is highly depending on the substance of which is more dominant overtake him or her.¹⁷

¹⁶Mansur Ali Rajab, *Ta'ammulat fi Falsafat al akhlak*, (Mesir:maktabat al anjalu al Mishr, 1961).p. 13.

¹⁷Ramayulis, *Ilmu Pendidikan Islam*, p. 509.

3. 'Aql

Allah says in Sura al-Hadid: 17.

“Know that Allah gives life to the earth after its lifelessness. We have made clear to you the signs; perhaps you will understand.

Etymologically, "Aqlu" means *al imsak* (restrain), *arribath* (bond), *al hajr* (withhold), *al nahy* (forbid) and *man'u* (prevent).¹⁸ *Aql* is an organ located on the head, commonly is called the brain that has a light conscience and prepared as well as able to acquire knowledge (al Ma'rifah) and cognition (al mudhrikat). *Aql* also be interpreted as energy that is able to acquire, to store and to produce knowledge. *Aql* is able to take human to humanistic substance or the potential of nature which has powers of distinguishing between things that are good and bad that are useful and harmful.¹⁹ *Aql*. psychologically has cognitive function. Cognition is a general concept that includes all forms of cognition experience, including observing, looking, paying attention, giving opinions, assuming, imagining, predicting, thinking, considering, suspecting and assessing.²⁰

4. Qalbu

Allah says in Sura al Imran: 159.

“So by mercy from Allah , (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them

¹⁸Victor Said Basil, *manhaj al bash'an al ma'rifah* Inda Ghazaliy, (Bairut: Dar al Kitab al Libaniy, tt) . p. 95.

¹⁹Ramayulis, *Ilmu Pendidikan Islam*, p. 509.

²⁰P. Chaplin, *Dictionary of Philosophy*, (New York: Dell Publishingco Inc. Tt) p. 90.

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and consult them in the matter. And when you have decided, then rely upon Allah . Indeed, Allah loves those who rely (upon Him).

Qalb etymologically means something in reverse (something more), is derived from the word *qalaba* (turn over and over).²¹ According to Al Ghazali *Qalb* consists of two aspects: physical heart and spiritual heart. Physical *qalb* is a flesh shaped as banana located at the left chest. This *Qalb* is called heart. While the spiritual hearts is something that is smooth, *rabbani* and *rohani* is associated with physical heart, this part is the essence of human.²² The heart of a power is not limited to the achievement of consciousness, but it is able to reach the level of supra-consciousness, religion and divinity.

Qualified human resources mentioned in the Qur'an as *ulil al-bab*, they have been awarded wisdom by Allah. Allah says in Sura al Imran: 190-191.

"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or (lying) on their sides and give thought to the creation of the heavens and the earth, (saying), "Our Lord, You did not create this aimlessly; exalted are You (above such a thing); then protect us from the punishment of the Fire".

Qur'an is the word of Allah and only be able to be understood, internalized and practiced by people who have rational. To understand the Qur'an with rational without combining with other potential such as heart, then it will come to mistake as it was happened in history and also will lead to errors in decision-making.

²¹Ramayulis, *Ilmu Pendidikan Islam*, p. 508.

²²Al Ghazali, *ihya Ulum al Din*, Beirut (Dar at Fikr, tt) p. 295.

E. Conclusion

Management is planning a series activities or processes of planning, organizing, leadership and oversight of all available resources to find the power of Allah. Human beings are given a variety of resources as the greatest power to be managed well, because in principle all the creations of Allah on earth was created by Allah for the sake of human being. In order management goes well, knowledge is the key to optimize the utilization of resources being bestowed. Allah and His Messenger order human being to seek knowledge as wide and possible without any limitation so that by the knowledge gained, he and she will recognize *ar-rab al-alamin*.

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