



The Concept of Manager in the Al-Qur'an Surah As-Sajdah Verse 5 (Study of Showi Tafsir and Jamal Tafsir)

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ABSTRACT

A manager is someone who has the authority to command others. Success in managing an organization cannot be separated from leadership factors and the attitude of subordinates in carrying out tasks to achieve organizational goals. But at this time there are more and more leaders who are less professional in leading. Therefore, adhering to the teachings in the Qur'an will guide mankind to become good leaders and carry out their duties with full responsibility. This research uses a qualitative approach that does not look for causes and effects, but is carried out intensively, in detail and in depth towards an organization, institution or certain phenomena. The method used in this study is a descriptive library method using this method because the author wants to describe and analyze the concept of managers in Al-Qur'an As-Sajdah verse 5, the study of showi and jamal interpretations. (1) Manager is someone who coordinates and oversees the work of other people so that organizational goals can be achieved. (2) Manager Duties (a) Organization Lead Manager, b) Managers control and manage the organization, c) Managers build trust between employees, d) Managers develop organizational quality, e) Managers evaluate organizational activities, f) Managers become problem solvers for organizational problems. From the interpretation of QS. As-Sajdah verse 5, according to Showi and Jamal's interpretation of the concept of manager, it can be seen that the manager is Allah SWT. That is, Allah is the one who arranges all affairs in the heavens and the earth with their qadha and qadar. And in managing world affairs, four angels are given their duties, namely: Jibril, Mikail, the Angel of Death and Israfil. Management functions carried out by a manager include organizing (organizing). Management function that involves organizing and compiling work to achieve organizational goals

INTRODUCTION

A manager is an individual who has the authority to direct, organize, and command others in order to achieve certain goals in an organization. In carrying out his duties, a manager does not work alone, but rather relies heavily on the cooperation and contribution of his subordinates. Therefore, a manager must be able to lead effectively so that the vision and mission of the organization can be realized properly.

However, not everyone who is given a position or responsibility as a leader has the capacity and quality to carry out their role. Leadership is not just a position, but reflects the ability to manage human resources wisely, direct a team, and be a role model in integrity and responsibility. An effective leader is not only oriented towards achieving organizational goals, but also pays attention to the needs and welfare of his subordinates.

The success of an organization is largely determined by two main factors, namely the quality of leadership and the attitude of employees or subordinates in carrying out the tasks given. Leadership style reflects the behavior of managers in dealing with various organizational situations. This style plays an important role in shaping organizational culture and creating a work climate that is conducive to growth and productivity.

In the context of Islam, the Qur'an is the main source of teachings that provides comprehensive guidance for humanity, including in aspects of leadership and management. The Qur'an functions as *al-huda* or guidance for human life, so that all aspects of life, including leadership, should be based on the values of the Qur'an. A sociohistorical approach to the study of the Qur'an can help explore the substantial meaning and relevance of divine values in contemporary life.

Unfortunately, the current reality shows a moral decline among some leaders, both on a small and large scale. Many leaders deviate from Islamic values, engage in corruption, bribery, abuse of authority, and lack a sense of responsibility in carrying out their duties. This condition indicates the importance of repositioning the concept of management and leadership based on the values contained in the Qur'an.

In this case, exploring the concept of a manager from the perspective of the Qur'an becomes relevant and urgent to do. One of the verses that is believed to have a strong correlation with the concept of management or management is QS. *As-Sajdah* verse 5. This verse describes how Allah SWT systematically and carefully regulates the affairs of His creatures. Through the study of classical interpretations such as *Tafsir Showi* and *Tafsir Jamal*, understanding of Qur'anic leadership values can be expanded and applied in today's managerial context.

Based on these conditions, this study aims to describe the general understanding of managers and their duties, as well as to examine in depth the concept of managers based on QS. *As-Sajdah* verse 5 according to two classical interpretations, namely *Tafsir Showi* and *Tafsir Jamal*. With a literature approach and interpretation studies, this study is expected to provide significant scientific contributions in the field of management based on Islamic values. This study is also expected to provide practical benefits, both for managers in improving their

professionalism, and for the wider community to be more selective in assessing the quality of leadership. A correct understanding of the concept of a manager from the perspective of the Qur'an will lead to the creation of leadership that is trustworthy, responsible, and oriented towards the common welfare.

LITERATURE RIVIEW

Manager

Managers are central figures in the organizational structure who play a strategic role in carrying out institutional tasks. In this context, managers are not just executors of administrative responsibilities, but rather individuals who are able to translate the organization's vision and mission into real actions. As stated by Maria (2022), a manager is someone who can carry out the tasks and responsibilities that have been set well. In other words, the existence of a manager is not only assessed from his formal capacity, but from his effectiveness in carrying out his role according to his managerial function.

Furthermore, the definition of a manager can be expanded by emphasizing the aspects of personal and professional competence. An ideal manager is someone who has a complete combination of field experience, scientific insight, and qualified technical and social skills. Andrianto (2019) states that a manager is an individual whose abilities have been recognized by the organization because of his capacity to lead, manage, control, organize, and develop the organization's potential towards achieving common goals. In addition, he also has a moral responsibility to direct and foster the work team so that it remains in a productive and ethical corridor.

In the classic management literature, Kimball and Kimball provide a fairly comprehensive structural perspective. According to them, a manager covers all the basic functions related to the preparation of organizational systems, financial management, and the provision of facilities and infrastructure that support operations. This means that managers are tasked with integrating various elements of the organization into a system that runs harmoniously. In this context, managers are also required to understand the internal dynamics of the organization and be able to adapt to changes in the external environment that continue to develop. Another view was conveyed by Prof. Dr. H. Arifin Abdurachman, who saw the role of managers from the perspective of continuous activities. According to him, a manager is a figure who is involved in a series of managerial activities and processes that take place systematically and sequentially. These activities include planning, implementation, supervision, and evaluation, all of which contribute to achieving organizational effectiveness. Thus, managers act as regulators of the running of the organization from the initial stage to achieving the final results.

Meanwhile, Dr. S. P. Siagian emphasized the dimension of participatory leadership in the sense of a manager. He stated that a manager is an individual who has the skills to motivate others to produce certain performance in order to achieve predetermined goals. This means that the success of a manager is not only measured by what he does personally, but by the extent to which he is able to optimize the potential of others through effective task delegation,

empowerment of human resources, and the creation of a work climate that supports productivity. With this view, managers are positioned as a liaison between strategy and implementation, between planning and execution.

Al-Qur'an

Al-Qur'an etymologically comes from the word *qara'a* which means reading or recitation. In terms of language, Al-Qur'an means something that is read repeatedly, reflecting its position as a book that is the center of attention and guidance for Muslims. In terminology, the meaning of Al-Qur'an is not only limited to reading texts, but also includes aspects of revelation, miracles, and the value of worship in reading it. Manna' al-Khaththan (2004) stated that the Qur'an is the Book of Allah revealed to the Prophet Muhammad *ṣallallāh 'alayh wa sallam*, and everyone who reads it will receive a reward, indicating that interaction with the Qur'an is not only intellectual, but also spiritual. Furthermore, Al-Jurjani provides a definition that emphasizes the element of the sacredness and validity of the Qur'an as a revelation.

He explains that the Qur'an is the word of Allah SWT revealed to the Messenger of Allah PBUH, written in a mushaf, and narrated mutawatir - namely through a very large number of transmission channels so that forgery is impossible - without the slightest doubt in its authenticity. This understanding is also strengthened by the opinion of Abu Shabbah, who states that the Al-Qur'an is a holy book that was revealed both in terms of pronunciation and meaning to the Prophet Muhammad SAW, written in mushaf starting from Surah Al-Fatihah to Surah An-Nās, and narrated mutawatir with a perfect level of confidence in its conformity with the revelation received by the Prophet.

In line with this opinion, ushul fiqh scholars also agree that the Al-Qur'an is the word of Allah revealed to the Prophet Muhammad SAW, with a composition of pronunciations that contain miracles, is read as a form of worship, and has the privilege of being revealed through mutawatir channels. As explained by Al-Bantani, the specialty of the Al-Qur'an lies not only in its meaning, but also in the form of its pronunciation which is the main source of law in Islam. Thus, the Al-Qur'an is not only understood as a collection of revelations, but also as an authentic, maintained and comprehensive guide to life in guiding humanity from spiritual, social and moral aspects.

METHODOLOGY

This study uses a qualitative approach with a literature study orientation, which aims to examine in depth and comprehensively the concept of managers in the Qur'an, especially those contained in the letter As-Sajdah verse 5, through an analysis of two classical interpretations, namely the Showi Interpretation and the Jamal Interpretation. The qualitative approach was chosen because it is in accordance with the characteristics of the study which emphasizes more on understanding the meaning, interpreting the text, and exploring normative values in Islamic teachings. Denzin and Lincoln (2011) stated that the qualitative approach aims to interpret phenomena in a natural context and understand the meaning constructed by individuals or groups towards certain objects.

In this case, researchers position themselves as the main instrument in exploring the interpretations and thoughts of scholars regarding managerial leadership from the perspective of the Qur'an. The qualitative approach is the right choice because the topic raised does not emphasize the cause-and-effect relationship as in quantitative research, but rather on exploring a deep understanding of the text and meaning. As explained by Moleong (2019), the qualitative approach is used to understand phenomena holistically in their original context, by emphasizing the meaning behind the observed facts. In this context, the concept of "manager" examined through the lens of the Qur'an is seen as part of a value system that needs to be interpreted carefully and deeply.

The method used in this study is the descriptive library research method. This method was chosen because it is in accordance with the objectives of the study which is to describe and analyze the understanding of managers from the perspective of the Qur'an, especially through the study of the interpretation of the letter As-Sajdah verse 5. According to George (2008), library research is a systematic method of collecting, evaluating, and synthesizing information from various literature sources in order to gain an in-depth understanding of a particular issue. With this method, researchers can present a broad and detailed picture of the substance of Islamic leadership based on authoritative sources.

The data sources in this study are divided into two types, namely primary data sources and secondary data sources. Primary data sources are the main data that are the object of direct analysis in this study. The primary data sources include the Al-Qur'an, Surah As-Sajdah, verse 5 and its translation, the book Tafsir Showi, the book Tafsir Jamal, and a number of books that specifically discuss the concept of managers or leadership in Islam. These four sources were chosen because they are considered authentic, representative, and have authority in the study of Islamic interpretation and management.

Meanwhile, secondary data sources are complementary materials that serve to strengthen and expand the scope of analysis of primary data. These sources include Islamic books, scientific works, journal articles, and other documents relevant to the research theme. Secondary data serves to provide context, additional perspectives, and enrich the analytical framework in interpreting managerial concepts from primary sources. Creswell (2016) emphasizes the importance of integration between primary and secondary sources to produce a comprehensive and comprehensive understanding in qualitative research.

In terms of data collection techniques, this study uses documentation techniques, namely by systematically reviewing, examining, and analyzing various relevant written documents. This technique allows researchers to access well-documented information from primary and secondary literature. Sugiyono (2013) states that documentation is an important technique in qualitative research because it provides data that is historical, permanent, and can be traced back. All documentation materials such as verses of the Qur'an, hadith, tafsir books, Islamic management books, scientific articles, and academic journals are used as objects of collection and analysis.

Through this process, researchers organize data based on certain themes and topics, interpret texts based on a thematic approach, and draw conclusions from the synthesis of the literature that has been reviewed. By using a qualitative approach and descriptive literature methods, this study is expected to provide theoretical and practical contributions in understanding the concept of managers based on the values of the Qur'an, as well as enriching the literature on Islamic leadership within the framework of classical interpretation.

RESULT

Managers

In the world of modern management, the term manager refers to a figure who is not only tasked with organizing work, but also ensuring that all processes in the organization run in a directed and productive manner. According to Harvard Business School, a manager is an individual who achieves results through collaboration with others. This confirms that a manager's ability lies in his or her effectiveness in moving the team, not merely completing tasks individually. Peter Drucker, a leading management figure, added that a manager is a person who is responsible for planning, implementing, and supervising activities in an organization as a whole. Meanwhile, the Australian Institute of Management expands on this understanding by stating that managers must also be able to lead, coordinate, delegate tasks, evaluate, and even budget resources in order to achieve the goals set. This understanding reflects the complexity of the role of managers in various organizational contexts, both in the public and private sectors. In another definition, a manager is understood as someone who has the primary responsibility for coordinating and supervising the work of others in order to achieve organizational targets. This is in line with the view of Prof. Dr. H. Arifin Abdurachman who emphasized that a manager is an individual who carries out various activities in a series of organizational activity processes. Thus, managers not only carry out technical administrative tasks, but also play a strategic role in directing the dynamics of the organization as a whole.

A manager's job cannot be viewed as a simple function, but rather as part of a comprehensive leadership system that is inherent in the wheels of organizational management. One of the fundamental tasks of a manager is to lead the organization. In a company, for example, this leadership responsibility is divided into three levels: first-line managers, middle managers, and top managers. Each level has a different scope of work and responsibility, but overall aims to maintain the continuity of the company's operations and strategies. The leadership carried out by managers is the main pillar that determines the direction and success of the organization. In addition to leading, managers also have the task of organizing and controlling the organization. This means that managers must ensure that all activities run in accordance with the vision, mission, and strategic plans that have been set. This includes managing human resources, finances, and operations effectively and efficiently. According to Robbins and Coulter (2016), this control function is important so that any deviations from the initial plan can be immediately identified and corrected. Thus, managers act as supervisors and directors of the organization's system.

More than just system organizers, managers also play a role in building trust between employees. In this context, managers are required to have high interpersonal skills, including communication and empathy skills. Trust is the foundation of productive teamwork. When trust grows, harmonious collaboration will be formed, and internal conflict can be minimized. According to Stephen P. Robbins (2003), effective leadership involves the art of building healthy and communicative relationships between superiors and subordinates.

Furthermore, managers must also play an active role in developing the quality of the organization. In profit organizations, this development is related to increasing profitability, asset efficiency, and product or service innovation. Meanwhile, in non-profit or government organizations, the quality of the organization is reflected in improving public services, community welfare, and achieving development indicators. Therefore, managers are required to think not only tactically, but also strategically, so that organizational growth can run sustainably. Another important task is to evaluate organizational activities. This evaluation includes an assessment of the process and results of work that has been carried out by individuals or teams in the organization. Managers must be able to read data, identify problems, and measure the level of effectiveness and efficiency of program implementation. The results of this evaluation are the basis for making subsequent decisions. According to Mintzberg (1973), managers must have analytical skills to understand the internal conditions of the organization and make corrections if there is a discrepancy with the strategic plan.

Finally, a manager must be able to act as a problem solver. In the world of organizations that are full of dynamics and uncertainty, various problems can arise at any time, whether technical, structural, or personal. In this case, managers must be ready to provide logical and realistic solutions and be able to manage crises with a cool head. It is not enough to just identify problems, a good manager must be able to create change and formulate concrete steps in facing these challenges. Thus, the role of the manager is very crucial not only in directing the course of the organization, but also in maintaining the stability and sustainability of the existing system.

Profile of the Book of Tafsir Showi and Tafsir Jamal

1. Tafsir Showi

Ahmad al-Shawi has the full name of Shaikh Ahmad bin Muhammad al-Shawi al-Mishri al-Khilwati al-Maliki. He is one of the exegetes from the Ahlussunnah group of the Maliki Ash'ari school. Born in 1761 AD / 1175 H in the Shaul Hijr region - the western bank of the Nile - and died in 1825 AD / 1241 H in Medina, at the age of 64 years.

The religious and educated family environment became the initial place of learning and the formation of al-Shawi's personality, before he finally continued his education in the city of Egypt. Ahmad al-Shawi is known as a zuhud and wara' person. He is a diligent learner. Almost all of his time is dedicated to knowledge. Various branches of knowledge such as tafsir, fiqh, sufi and qira'at are not free from his attention. Al-Shawi is included in the ranks of professors at al-Azhar University, as well as a prominent figure among the sufis. The Hasyiyah book al-Shawi 'ala Tafsir al-Jalalain is a commentary on Tafsir al-Jalalain by

Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi. Jalaluddin al-Mahalli started writing his tafsir from surah al-Kahf until the end of surah al-Nas. Only then wrote a commentary on Surah al-Fatihah and then died.

2. Jamal's Interpretation

Sheikh Sulaiman al-Jamal was a Fiqh scholar from the Shafi'i Madzhab who was famous in his time. Apart from that, he is also known as an expert in Tafsir. Among his works are the books Al-Futuhah al-Ilahiyyah bi Taudlihi Tafsir al-Jalalain bi ad-Daqa'iq al-Khafiyyah and Futuhah al-Wahhab or what we know as Hasyiyah al-Jamal. His full name is Abu Dawud Sulaiman bin 'Umar bin Manshur al-'Ujaili al-Mashri al-Azhari asy-Syafi'i, and is known as al-Jamal. His year of birth is not known for certain. He came from al-'Ujail, one of the villages in western Egypt, then moved to Cairo and studied at Al-Azhar University.

DISCUSSION

The concept of the manager of the Qur'an, As-Sajdah letter verse 5 according to Tafsir Showi and Tafsir Jamal:

Tafsir Showi

Based on the letter As-Sajdah verse 5:

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

He arranges the affairs from the heavens to the earth, then they ascend to Him in a Day the measure of which is a thousand years of what you reckon.

He Arrange Affairs

In the Tafsir Showi, Sheikh Ahmad bin Muhammad al-Shawi al-Mishri al-Khilwati al-Maliki interprets the phrase as follows:

أي الشأن, والحال والمعنى يتصرف على طبق علمه وإرادته. وهو القضاء والقدر

This means that the matter, situation and meaning of acting according to his knowledge and will is what is called Qodho and Qadar.

(From Heaven to Earth)

قال ابن عباس: معناه ينزل القضاء والقدر, وقيل ينزل الوحي مع جبريل, وروي أنه يدبر أمر الدنيا أربعة: جبريل وميكائيل وملك الموت وإسرافيل صلوات الله عليهم أجمعين, فأما جبريل فموكل بالأرياح والجنود, وأما ميكائيل فموكل بالقطر والماء, وأما ملك الموت فموكل بقبض الأرواح, وأما إسرافيل فهو ينزل بالأمر عليهم, وقد قيل إن العرض موضع التدبير.

Ibn Abbas said: the meaning is the descent of qadha and qadar, and it is said that the revelation was sent down with Jibril, and it is narrated that there are 4 who regulate worldly affairs: namely Jibril, Mikail, the Angel of Death, and Israfil, may Allah's mercy be upon them all. As for Jibril who represents the wind and its soldiers, as for Mikail who represents rain and water, as for the Angel of Death who represents pulling out souls, as for Israfil who sends down affairs to them.

Surah As-Sajdah verse 5 contains a deep description of how Allah SWT manages all the affairs of His creatures with full wisdom and precision. In Tafsir Showi, this verse is explained as a manifestation of the power of Allah SWT as

the highest manager of the universe. Allah not only creates, but also manages, organizes, and controls everything through a regular and measurable system. This management is carried out by Him through His will (*irādah*) and absolute knowledge, and is manifested in the form of decrees (*qadā'*) and destiny (*qadar*) that cover all life events.

Allah also appoints certain creatures to carry out some of these management tasks, namely the angels who have their respective roles and functions: Gabriel as the deliverer of revelation, Michael as the regulator of sustenance, Israfil as the trumpet blower, and the Angel of Death as the one who takes lives. Within the framework of this interpretation, the concept of a manager is summarized as a party who has full authority in managing the work system, dividing roles, and ensuring that all tasks run in a coordinated and systematic manner. The model of Allah SWT's management of the universe conveyed in this verse is an ideal reflection for anyone who holds a managerial position in a modern organization. A manager, as explained in Tafsir Showi, is not just a figure who supervises, but is also responsible for directing and giving instructions to his subordinates in achieving common goals. This idea is in line with the opinion of Henry Fayol, one of the pioneers in modern management theory, who stated that managers are tasked with planning, organizing, leading, coordinating, and controlling every aspect of the organization. In the context of Islamic management, these tasks have a strong spiritual foundation, as exemplified in the divine management system depicted in the Qur'an. This concept is also reinforced by the opinion of Al-Faruqi (1992) who emphasized that in Islam, management is not only a technical matter, but also a moral responsibility that stems from belief in God.

From a contemporary management perspective, Goleman (2000) emphasizes the importance of leadership that is not only rational, but also emotional and spiritual. This leadership concept intersects with the Qur'anic approach, where an ideal manager not only formulates strategies, but also has sensitivity to the psychological and ethical conditions of the team he leads. This is in line with the management method of Allah SWT in the Qur'an which is not only systematic but also full of grace, wisdom, and balance. In Indonesia, a similar idea was put forward by Prof. Dr. H.M. Nasaruddin Umar who stated that in the Qur'an there are many applicable management principles, such as responsibility, justice, good communication, and proper delegation of tasks. Referring to Tafsir Showi, this delegation principle is illustrated by how Allah divides tasks to the angels specifically, based on their respective capabilities and functions. This reflects the importance of placing the right human resources in an organizational structure, which in management terms is known as the right man in the right place.

Furthermore, the concept of a manager in this interpretation emphasizes that the success of a leader does not lie in the extent to which he is able to work alone, but in the extent to which he is able to lead others to jointly realize the goals that have been set. This is in accordance with the view of Peter Drucker (2001), who defines a manager as someone who is able to achieve results through the work of others. This means that managerial success lies in the ability to

organize a team, delegate tasks effectively, and create a work environment that supports collaboration and productivity. Thus, the fifth verse of the As-Sajdah letter, when examined through the Showi Interpretation, not only provides a theological understanding of the greatness of Allah as the ruler of the universe, but also inspires managerial principles that can be adopted in the context of modern organizational life. This concept contains the message that leadership is not only about power and instruction, but also about wise regulation, proper empowerment, and deep moral responsibility. This is a valuable lesson for every Muslim manager in balancing the achievement of organizational goals and spiritual responsibility as a leader.

Jamal Interpretation

Based on the letter As-Sajdah verse 5:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِثْلَهُ نَفَسًا تَنَفُّسًا

He arranges the affairs from the heavens to the earth, then they ascend to Him in a Day the measure of which is a thousand years of what you reckon.

يُدَبِّرُ الْأَمْرَ (He Arrange Affairs)

In the interpretation of the Jamal phrase, Sheikh Sulaiman al-Jamal interprets it as follows:

اي: أمر الدنيا أي: شأنها وحالها والأمور التي تقع فيها، والمراد بتدبير أمرها القضاء السابق الذي هو الإرادة الأزلية المقتضية لنظام الموجودات على ترتيب خاص، وجعل القضاء مبتدأ من جانب السماء لكون القضاء منوطاً بأسباب سماوية منتهية إلى الأرض لانتهاؤ آثار تلك الأسباب إلى الأرض وعروج أمر الدنيا إليه تعالى مجاز عن ثبوته في علمه وفي القرطبي: يدبر الأمر من السماء إلى الأرض قال ابن عباس: ينزل القضاء والقدر، وقيل: ينزل الوحي مع جبريل. وروى عمرو بن مرة، عن عبد الرحمن بن سابط قال: يدبر أمر الدنيا أربعة: جبريل، وميكائيل، وملك الموت، وإسرافيل صلوات الله عليهم اجمعين، فأما جبريل فموكل بالرياح والجنود، وأما ميكائيل فموكل بالقطر والماء، وأما ملك الموت فموكل بقبض الأرواح، وأما إسرافيل فهو ينزل بالأمر عليهم، وقد قيل إن العرش موضع التدبير.

Namely the affairs of the world, namely its affairs, its condition and the affairs included in it, and what is meant by regulating its affairs is the previous qada, namely the iradah azali, the determination of all mauzudat in a special order and making the decisions first from the direction of heaven, because the decision depends on causes in the direction of heaven, ending on earth, because the consequences of these causes end on earth, and the elevation of world affairs to Allah Ta'ala as a majaz of His decrees and knowledge.

Al-Qurtubi's opinion: Affairs are regulated from heaven to earth, Ibn Abbas said: namely the descent of qadho and qadar. And it was said: Revelation descended with Gabriel. And Amr bin Murroh narrated from Abdur-Rahman bin Sabit he said: four govern the affairs of the world: Jibril, Mikael, the Angel of Death, and Israfil, may God's prayers be with them all, as for Jibril, he was entrusted with the wind and soldiers, and for Mikael, he was entrusted with rain

and water, and for the Angel of Death, he was entrusted with taking souls, and for the Israfil, He came down with orders over them, and it has been said that Arasy is as place to organize/manage.

The interpretation of Surah As-Sajdah verse 5 in Tafsir Jamal shows a managerial meaning that is very relevant to the principles of leadership in the modern world. This interpretation emphasizes that Allah SWT is the main manager of all affairs of heaven and earth, and this management is carried out with a measurable system through His decree (qadā') and destiny (qadar). In its implementation, Allah gives a mandate to four angels with specific tasks: Gabriel as the bearer of revelation, Michael as the regulator of sustenance, Israfil as the blower of the trumpet, and the Angel of Death as the one who takes lives. This delegation of tasks reflects a management model that is hierarchical, structured, and based on clear responsibilities. From this explanation, Tafsir Jamal implies that the concept of a manager is an individual who not only organizes and commands, but also ensures that tasks in the organization are carried out properly by others. This indicates that the main strength of a manager does not lie in completing tasks individually, but in his ability to direct, coordinate, and motivate the work team. Henry Mintzberg (1973) stated that managers play various important roles in organizations, including as leaders, liaisons, and decision makers. This shows that the success of a manager is measured by his/her success in utilizing and managing human resources effectively. This concept is also in line with the view of Peter Drucker (2007), a modern management figure, who emphasized that the main task of a manager is to help others achieve optimal productivity.

He said that "managing is not about managing things, but about leading people to achieve results." Within this framework, managers must have expertise in leading individuals and cross-functional groups, including in terms of delegating tasks, structuring work, and maintaining communication between departments. Tafsir Jamal emphasizes that Allah SWT, as the main organizer, has exemplified the ideal form of delegation to the angels, each of whom has specific authority and responsibility. This is an inspiration for management practices based on spiritual values and collective responsibility. From a contemporary management perspective, the concept of a manager abstracted from this interpretation can be mapped into the main functions of management, one of which is the organizing function. This function includes activities to structure the organization, determine roles and responsibilities, and regulate the flow of reporting and decision-making. Robbins and Coulter (2016) state that organizing is the process of designing a work structure that will facilitate the achievement of organizational goals. In practice, managers determine who does what, how tasks are grouped, to whom reports are given, and how the decision-making process is carried out efficiently. In addition, the manager's duties in this context also include supervising the relationship between work units, both internal and external to the organization. Managers must be able to be effective liaisons, not only between superiors and subordinates, but also between parts of the organization and even with partners outside the institution.

This is in line with Fayol's opinion (1949), which emphasizes the importance of coordination as a key element of management effectiveness. When tasks are delegated well and communication flows smoothly, organizational synergy can be achieved, as exemplified in the work system of the angels in the interpretation of this verse. In the Indonesian context, a similar idea was raised by Prof. Dr. H. Nasaruddin Umar who explained that the Qur'an contains universal managerial values, starting from aspects of firmness in the division of tasks, clarity in organizational structure, to moral responsibility in every leadership function. Therefore, the interpretation of this verse from Tafsir Jamal can be a normative and practical basis in the formation of an Islamic and professional leadership and organizational management system. Thus, Tafsir Jamal on Surah As-Sajdah verse 5 not only presents a theological interpretation, but also presents an ideal management paradigm – namely management based on task accuracy, clear delegation of authority, and wise supervision. Managers in this context are not just controllers, but leaders who are able to realize team synergy in order to achieve common goals, as Allah has arranged and managed His creation with harmony and justice.

CONCLUSIONS AND RECOMMENDATIONS

Based on the results of the study conducted on the Concept of Manager in the Qur'an, Surah As-Sajdah Verse 5 through a study of the Tafsir Showi and Tafsir Jamal, it can be concluded that there is a strong correlation between the concept of managerial in the modern world and the principles of management contained in the verse. This study has succeeded in exploring a comprehensive understanding of the essence of management from the perspective of the Qur'an, especially in the context of divinity and the reflection of divine values into the realm of human organizations. First, in terms of understanding, a manager can be understood as an individual who is tasked with coordinating and supervising the work of others so that organizational goals can be achieved effectively and efficiently. This definition is supported by the view of Peter Drucker (2007), who states that management is not about doing the work yourself, but directing others to complete the work optimally. In this context, the manager does not merely function as a director, but also as a facilitator, communicator, and moral leader in the organizational structure.

The tasks of a manager from the perspective of modern management and Islamic interpretation include: (a) leading the organization through strategic and moral direction; (b) controlling and managing the organization to run according to plan and values; (c) building trust among employees to create work synergy; (d) developing organizational quality through innovation and continuous improvement; (e) evaluating organizational activities to identify successes and deviations; and (f) becoming a problem solver who is able to provide effective solutions to organizational challenges. This view is in line with the concept of management functions according to Fayol (1949), namely planning, organizing, leading, coordinating, and controlling. Second, through an analysis of the interpretation of QS. As-Sajdah verse 5 in Tafsir Showi and Tafsir Jamal, it was found that Allah SWT is positioned as the highest manager of the universe.

Allah's management of His creatures is carried out perfectly through the qadha and qadar systems. Allah not only created, but also established a management structure through the role of angels who have special duties: Gabriel as the messenger of revelation, Michael as the regulator of sustenance, Israfil as the blower of the trumpet, and the Angel of Death as the one who takes lives. This model is a very systematic form of task delegation, and reflects the ideal organizational design principle. In a managerial context, the organizing functions carried out by Allah SWT through the angels show the importance of establishing task structures, arranging workflows, and distributing proper responsibilities. This is relevant to the view of Robbins and Coulter (2016), who stated that organizing is a fundamental function in modern management to determine who does what, who reports to, and how the decision-making process is carried out. In other words, this divine management provides an extraordinary example for responsible, organized, and results-oriented human management.

Overall, the concept of a manager in Surah As-Sajdah verse 5 not only represents the power of Allah in managing His creation, but also reflects and inspires the human managerial system. In this divine system, there are values that can be translated into modern leadership ethics – namely justice, accuracy of tasks, responsibility, and delegation of authority on target. This is important to be used as a paradigm in building an organization that is not only oriented towards worldly targets, but also has spiritual value.

FURTHER STUDY

This study is aware of its limitations, both in terms of the scope of literature and the depth of analysis of the interpretations used. This study is still focused on two main sources of classical interpretations (Showi and Jamal), so that there is room to enrich the perspective by examining contemporary interpretations, such as the Tafsir Al-Misbah by Quraish Shihab or the Tafsir Fi Zhilalil Qur'an by Sayyid Qutb which have the potential to offer a more contextual approach to managerial issues. However, the author hopes that the results of this study can provide significant contributions, especially for researchers in the field of Islamic management and interpretation of the Qur'an, as well as for managerial practitioners who want to integrate spiritual values into their leadership. In addition, this study is also expected to be a trigger for the birth of broader and interdisciplinary further research, which combines the perspectives of Islamic interpretation, management, and ethics in a single, complete and applicable scientific framework.

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