Explanation of the Second Arba'in Hadith as a Reference for Improving Supervision Management and Education Quality at the Insan Cita Serang Integrated Islamic Boarding School

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Abstract

The Insan Cita Serang Integrated Islamic Boarding School has a vision and mission to improve the quality of education, but in the midst of its journey as an educational institution, there is management that has not been running in accordance with the institution's goals. This can be seen from the many elements such as the leadership of madrasa heads, teachers, students, collaboration networks and curricula that still require supervision so that the institution’s vision and mission can run as it should. In order for supervision (controlling) in this Islamic boarding school to run properly, the Hadith of the Prophet ﷺ is the main reference for the running of institutional management. Apart from focusing on supervisory research, this hadith provides other messages that can improve the quality of education. This research is a qualitative study, describing forms of actualization of supervisory management based on the Prophetic Hadith at the Insan Cita Serang Integrated Islamic Boarding School in improving the quality of education. The data source for this research is the results of interviews with related research subjects. This research processes data taken from previous research documents, journals, books and various other related documents. The findings of this research are based on the Prophet’s hadith about Ihsan which means "worship Allah as if you see Him, if you cannot see Him then He is watching you" meaning that everything we do is always supervised by the Creator, the same as the controlling management that exists in institutions, there must be management of all activities so that they can run according to plan. This can be observed from the weekly evaluation meetings held in the meeting room. Then there are other discussions that can be used as the main basis for improving the quality of education.

Keywords: Supervision Management, Second Arba’in Hadith, Islamic Boarding Schools, Quality of Education.

Introduction

The researcher is one of the service teachers who teaches at the Insan Cita Serang Integrated Islamic Boarding School, located in Cikundur Village, Gunungsari Village, Gunungsari District, Serang Regency, Banten Province. The actualization of supervisory management activities is carried out every week, this can be seen by the evaluation activities every Friday afternoon. This supervision activity is led by the Principal and Mudirul Ma’had available online: https://ejournal.iai-tribakti.ac.id/index.php/pgmi Article doi: https://doi.org/10.33367/jiee.v6i1.4978 Submission: 2023-12-31 Review: 2024-1-5 Revision: 2024-1-27 Accepted: 2024-1-27 e-ISSN: 2656-7121
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Because there are still many evaluations that need to be improved, the management, especially the Chair of the Foundation, instructed that the vision and mission of the institution must be carried out well. Therefore, the management team coordinated employees and teachers, until finally they found a Hadith that was relevant to the incident at this Islamic boarding school, namely about supervisory management (controlling).

This second Arba’iin Hadith has many important lessons that can be learned, apart from supervision which is the main focus of research, this Hadith gives a message about:

a. Improve appearance
b. Definition of Islam
c. Definition of Faith
d. Definition of Ihsan
e. Doomsday and its signs
f. Upside Down Life
g. Questioning etiquette
h. Question and Answer Method

So, researchers need to write on this theme.

This school is based on an Islamic boarding school which can develop religious spirituality, multiple intelligences, independence in life, and strengthening national character. The Head of the Insan Cita Serang Integrated Islamic Boarding School is of the view that carrying out duties by the mandate given will be rewarded. Islamic boarding school-based schools are very important because they are expected to improve the quality of education, to answer life’s challenges in the future. Therefore, we need an educational institution that is professional in management and has good morals and infrastructure.

Supervisory management based on the Prophet’s Hadith is an important aspect of the organization. Not only in companies but also in educational institutions and so on. Management can mean hands and agree means doing. Apart from that, management can also mean arrangement or management. Meanwhile, supervision is also known as controlling, which has the same meaning as supervision or control. In the Book of Mustolah Al-Hadith by Muhammad Tohan, Hadith can be interpreted as everything that is attributed to the Prophet ﷺ from his words, actions, characteristics, or provisions.

1 Abdul Fatah, Kepala Pesantren Terpadu Insan Cita Serang, wawancara (Serang, 8 Desember 2023. Pukul 13.00 WIB).
3 Abdul Fatah, Kepala Pesantren Terpadu Insan Cita Serang, wawancara (Serang, 8 Desember 2023. Pukul 13.00 WIB).
Supervision management in this action aims to ensure that activities are neatly arranged from the start. Every school principal hopes that supervision within the educational institution will run smoothly as desired. Control is not only aimed at finding mistakes and then correcting them, but supervision is actually to prevent irregularities from occurring.

This activity is carried out while a program is in progress until this process ends. Weak supervision causes many discrepancies between what is intended and what happens. After the Al-Quran in terms of structure, Hadith is in second place, but when viewed from its usefulness, this is a syrah or a more detailed explanation of the propositions of the Al-Quran.

Research related to the topic of supervisory management has been carried out by various researchers.

Akbar Research in 2016; Development of multiple intelligence or in English called multiple intelligence, regarding religion, independence in life, and strengthening the principles of nationalism. One of the advantages of Islamic boarding school-based schools is that they prioritize a religious system combined with education.

Hasyim Research in 2023; Analyzing employee performance supervision at SMA Negeri 34 South Jakarta. The results of this research show that supervision takes place in an orderly and smooth manner. Employees carry out their duties or mandate well, this can be monitored through all planning programs according to wishes.

Grand Research in 2022; Analyzing the various forms of Islamic education today that have produced living beings who are religious and knowledgeable, so that they can finally occupy a full role in society, we can examine events like this from educators who are very skilled in conveying knowledge to their students.

Tri Susanti 2021; He examined the relationship between supervision and work performance and obtained a product moment coefficient of \( r_{y1} = 0.680 \). From the values obtained, it can be concluded that the relationship between supervision and work performance has a positive or significant influence. This means that the better the supervision of workers, the higher the work results obtained will be. Referring to the correlation coefficient, the results of supervision (\( X_1 \)) and work performance (\( Y \)) can be obtained as \( 0.680 = 0.4625 \) or 46.25%. This means

\[ 0.680 = 0.4625 \]


17 Ahmad, "Manajemen Sekolah Berbasis Pesantren Di SMA Al-Aziz Islamic Boarding School Bandung Barat."
that supervision has a high contribution to work performance.\textsuperscript{18}

Millah Research in 2023; analyzing the importance of controlling management (supervision), the activities in this institution provide adjustments to something that was planned from the start. This can be seen in daily activities, running properly.\textsuperscript{19}

The management of Islamic boarding schools and schools has not been run by the annual work meetings held at the beginning of the year, resulting in activities that are still not running perfectly. Supervision from certain parties is not optimal and less controlled so some teacher councils do not carry out their mandate. Students can easily cause social jealousy between one student and another. The educational curriculum is not yet optimal from an administrative perspective, this can be seen from being late in collecting files during supervision. The collaboration network is not optimal, it can be seen from the impact of new students which is still small.\textsuperscript{20}

There are still many problems related to supervisory management that have not been resolved by previous researchers. Some of these issues, such as the values of the Prophet’s Hadith as a basis for supervisory management for Islamic boarding school institutions, have not received a comprehensive explanation. The form of actualization of supervisory management based on the principles of the Prophet’s Hadith also does not yet have a clear picture. The issue of the importance of supervisory management to improve the quality of education has also not received an explanation. Thus, specifically, the focus of this research aims to describe the forms of actualization of supervisory management based on the Prophet’s Hadith at the Insan Cita Serang Integrated Islamic Boarding School in improving the quality of education.

\section*{Method}

The research carried out was field research, the focus of which was at the Insan Cita Serang Integrated Islamic Boarding School. The data source for this research is the results of interviews with related research subjects.\textsuperscript{21} Including the Head of Islamic Boarding School Leadership, Educators, and elements involved in supervisory management at the Insan Cita Serang Integrated Islamic Boarding School. The researcher is one of the teachers who has devoted himself for about three years, so he has researched the condition of the location quite well.\textsuperscript{22} This research also uses secondary data in the form of research documents, journals, books, and various other related documents. Researchers discuss

\textsuperscript{18} “Hubungan Antara Pengawasan Dan Lingkungan Kerja Dengan Efektivitas Kerja Pegawai Kantor Wilayah Kementerian Agama Provinsi Sulawesi Utara Tri Susanti \textsuperscript{b},” no. 1 (n.d.): 327–35.

\textsuperscript{19} Millah et al., “Penerapan Fungsi Controlling Perspektif Islam.”

\textsuperscript{20} Abdul Aziz Alkhusyaeri, Kepala SMPIT Insan Cita Serang, wawancara (Serang, 8 Desember 2023. Pukul 14.00 WIB).


\textsuperscript{22} Abdul Fatah, Kepala Pesantren Terpadu Insan Cita Serang, wawancara (Serang, 8 Desember 2023. Pukul 13.00 WIB).
the Second Arba’ in Hadith as a guide for carrying out research and learning so that the quality of education in these institutions can improve.

Result and discussion

Result

In this article, researchers found several research findings, namely:

First Finding, The actualization of management control or supervision at the Insan Cita Serang Integrated Islamic Boarding School in improving the quality of education is based on the Ihsan values in the Hadith of the Prophet. This incident can be observed by the lack of progress in activities so there is a need for supervision and evaluation so that the quality of education can improve by the vision and mission of the institution.

The second Finding, the form of actualization of supervisory management includes five aspects; leadership of madrasah heads, teachers, students, collaboration networks, and curriculum. These five elements are the main objects of research because they are the foundation for institutions to develop well.

Discussion

Seeing that management conditions are not yet run by the institution’s objectives, the Prophetic Hadith will be discussed regarding supervision and also improving the quality of education. Several sub-chapters will be explained, including:

Definition of Supervision Management (Controlling)

According to John M. Echols in his book, the word management is taken from manage, which means to maintain, organize, manage, manage, and implement. According to Stooner, management is a process of planning, organizing, implementing, and monitoring the performance of an organizational team so that it can achieve agreed goals. However, in the Big Indonesian Dictionary, management means the proper application of resources to achieve the intended goals.

Viewed from an etymological perspective, supervision can be interpreted as control. However, viewed in terms of terminology according to Hammer and Usury it is, "Supervision is a structured effort in management to achieve goals by looking at the performance of others and then providing the conclusion stage of each of these meanings" meaning: supervision is a structured effort in management to achieve goals by looking at other performance and then providing conclusions from each of these meanings.

According to this explanation, the general outline of supervisory management is systematic management to achieve supervision or control that is in line with targets.

Hadith About the Islamic Faith and Ihsan

1. Rijal and Matan Hadith Supervision (Transcribers and Contents of Hadith Texts)


24 Email Journal, "Edulead: Journal of Education Management Manajemen Controlling


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Meaning: From Umar Bin Khattab Radhiallahu 'Anhu said: One day when we were sitting beside a man arrived who was wearing white clothes and had very black hair, the traces of his long journey could not be seen and no one from us recognized him. then he sat in front of the Messenger of Allah and brought his knees close to the Prophet's knees and spoke: "O Muhammad, tell me what is Islam?", then the Messenger of Allah said: "Islam are you testifying that there is no god but Allah, and indeed the Prophet Muhammad is the messenger, Allah, you perform the prayers, pay the zakat, fast in Ramadan and go on the Hajj if you are able", then he said: "you are right". The audience felt everything was strange, the man asked but he also confirmed it. then he asked again: "Tell me what faith is." Then the Prophet said: "You believe in Allah, and His angels, and His books, and His messengers and the Last Day and you believe in destiny, good or bad," then he said: " You are right". After that the man spoke again: "Tell me about Ihsan." Then Rasulullah said: "Ihsan is that you worship Allah as if you see him, and if you do not see him, assume that He is watching you." Then he said: "Tell me when will the doomsday occur?" The Prophet said: "The person who is asked a question does not know more than the one who asks it." He asked: "What are the signs (of the Day of Resurrection)", Rasulullah said: "If there is a servant who gives birth to his master and if you see a person without bare feet and breasts, a poor person and a person herding goats, (then) compete in raising a building -the building", after that the man left and I was silent for a moment. Then the Prophet asked me: "Do you know who the person who asked?" I answered: "Allah and His Messenger know better." Rasulullah said: "It was Jibril who came to you (friends) to teach you about your religion." HR. Muslim. 26

2. Vocabularies

<table>
<thead>
<tr>
<th>Means</th>
<th>Vocabularies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Come</td>
<td>طلع</td>
</tr>
<tr>
<td>Get closer</td>
<td>أندش</td>
</tr>
<tr>
<td>Two palms</td>
<td>كف ي مثنى كف</td>
</tr>
<tr>
<td>Two thighs</td>
<td>فخذيه مثنى فخذ</td>
</tr>
</tbody>
</table>


el Bidayah: Journal of Islamic Elementary Education

Volume 6, Nomor 1, March 2024
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3. Meaning of Ijmal (Global Meaning)
It turns out that many people have adopted the teaching method of the Prophet ﷺ, especially nowadays. It is only natural that developments in teaching methods continue because the world humans and others also often experience changes. There were many ways the Prophet ﷺ conveyed knowledge to his friends, the Hadith studied above is a small part of the methods he taught. Several conclusions can be drawn from this Hadith, one of which is how in the process of practicing something you always feel watched over by Allah, not all people who ask questions don’t know. Shows concern, that there are people who want to ask questions for other people. Umar bin Khattab also taught his friends an attitude of honesty. This Hadith also contains many important messages that must be known by friends and humanity in all corners of the world.28

4. Gharibul Hadith (Hadith That is Difficult to Understand)
So we were surprised by him, he asked Rasulullah ﷺ but also confirmed it. What this means is, that the friends were surprised by the foreign man, he asked but also confirmed it. After listening to the explanation from the Prophet ﷺ, they realized that it was a lesson for Muslims.

That there will be slaves who give birth to their masters; When doomsday is near, many rich people impregnate their slaves or servants. This means that there will be Muslims who rule the country and turn the people into infidels until in the end they take many hostages and have sex with their captives so that the offspring resulting from this relationship will become rulers because of the lineage of their parents. Another opinion says that there will be destruction of the people when people in high positions sell servants who have become the mothers of their children, without realizing that power will fall into the hands of their biological children.

People who are not wearing clothes or are naked can also be interpreted as poor people and goat herders; the explanation is about things

| Two knees | ركبته مثنى ركبة |
| Go | انطلق |
| Barefoot | الحفاة ج الحافي |
| Signs | أمارات ج امرأة |
| Naked | العرارة ج العاري |
| Shepherd | رعاء ج راعي |
| Used | أثر |
| Elevate each other | يتطاولون |

| That there will be slaves who give birth to their masters. |
| A person who is not wearing clothes or is naked can also be interpreted as a poor person. |
| Goat herder |
| Elevating each other’s buildings |

that are upside down, namely a lowly or inferior person who has power over a people. People who are not experts in their field become leaders, expanding power, arrogance, and many other bad things.

Gharaibul The next difficult-to-understand hadith or hadith is about raising buildings to each other, there are lots of examples today. Buildings or tall buildings that are sometimes completely unnecessary or used for things that are less useful or even used for immorality. Competing to build a big, beautiful mosque but when it’s time for prayer it turns out it’s still empty.\(^{29}\)

5. Asbabul Wurud (Causes of the decline of Hadith)

Yahya bin Ya’mar said: "In Basrah, we talked about Ma’bad Al-Jahni. Then Hamid bin Abdurrahman Al-Humairi and I carried out the Hajj and Umrah with the hope that when we met the Prophet’s friends \(ﷺ\) I would ask about fate because many people were discussing it. After that, we met Umar bin Khattab’s son, Abdullah, when he entered the mosque. Hamid and I approached him by walking to his right and left. Then I asked Hamid "People who are reading the Koran have come, but they have little knowledge, they think that destiny does not exist. Until finally they carry it out individually." Abdullah bin Umar replied, "If you meet them, say that I am not responsible for them, nor are they for me. Wallahi, if only they had gold as big as a mountain, then being dishonored would certainly not be accepted by Allah until they believed in destiny."\(^{30}\) After that Ibn Umar said the hadith.

6. Munasabah Hadits (Hadith Correlation)

In theory, the Islamic faith and Ihsan can be differentiated, but if we look at it from an application perspective, of course, they cannot be separated. Complement each other. The meaning of faith is belief and confidence, then Islam means obedience, submission, safety, and security, and Ihsan means everything we do always feels watched by Allah \(ﷺ\) and will receive a reward for what we have done.\(^{31}\)

1) Hadith Fiqh

a) Improve Appearance

As taught by Jibri, when we enter a science council, school, or other good activity, we should wear good clothes, be polite, neat, and not dirty. That was very good behavior because Jibril just came to Rasulullah \(ﷺ\) using a good appearance and attitude.

b) Islamic Definition

Etymologically, Islam means safety, submission, and complete surrender to Allah \(ﷺ\). In terms of terminology, Islam must implement its five foundations, namely: 1) two sentences of the shahada. 2) pray on time. 3) paying zakat. 4) Ramadan fasting. 5) Go on Hajj if you can afford it financially, or have sufficient physical condition.

c) Definition of Faith

Etymologically, faith means confession or justification.


Meanwhile, the terminology is justification and deep recognition of the existence of Allah Ⳳ Creator of the universe who does not have any partners. There are creatures called angels. They are servants of the noble Creator, never commit immorality, and always obey His commands.

d) Definition of Ihsan

Ihsan is sincere and attentive. This means being completely willing to worship only Allah Ⳳ with full attention so that it is as if you see Him. If you can’t then remember that Allah Ⳳ always sees you and knows whatever is in you.

e) Doomsday and its signs

The arrival of the doomsday is a secret of Allah Ⳳ. Not a single creature knows about it, neither angels nor apostles. Therefore, the Prophet Ⳳ said to Jibril: "No one who is asked knows better than the one who asks." However, the Prophet Muhammad Ⳳ explained some of the signs, including a moral crisis, so that many children disobey their parents, they treat their parents like they treat their slaves.

f) Upside Down Life

Nowadays there are quite a few leaders who lack insight, are very rich, people act as they please, waste money, they even compete and raise buildings with each other with great pride. They act arrogantly towards other people, even as if they want to dominate them.

g) Ethics of asking

A Muslim will ask for something that will bring benefits to this world and the hereafter. He will not ask for things that are not beneficial. It turned out that no one had asked about this problem, so he should ask even though he already knew about it so that the people present could benefit from the answer given.

h) Question and answer method

Currently, the question-and-answer method is still used because it has quite a significant impact, just like the method directly taught by this Hadith. The reason is to increase the enthusiasm of the listener because they will know the answer directly. This was often practiced directly by the Prophet Muhammad Ⳳ in educating generations of Companions.32

Supervision Management and Improving the Quality of Education at the Insan Cita Serang Integrated Islamic Boarding School

By discussing the Second Arba‘in Hadith, supervision management activities at the Insan Cita Serang Integrated Islamic Boarding School can run orderly and smoothly. Apart from that, control is also expected to be able to observe the extent to which institutional activities are carried out, and then how there are irregularities in activities.33 This discussion can also provide quite good benefits for the quality of education, especially discussions about improving appearance, the definition of Iman, Islam, Ihsan, the Day of Judgment and its signs, life turning upside down, the ethics of asking questions, and the question-and-answer method.34
To improve the quality of education, 5 aspects must be practiced, namely: 35
1) Headmaster; The madrasa head is a leader in an educational institution, as a leader he must have the characteristics of Siddiq, Tabligh, Amanah, and Fathonah as taught by the Prophet ﷺ. Apart from that, as a leader you must have a good role model because that is the most influential message.36
2) Teachers, as one of the sources of knowledge, must choose experts in each field. Teachers also need to improve their skills so that the knowledge conveyed to students can be maximized.
3) Students are the main object of educational institutions. So we must maximize all things related to students' educational progress.
4) Students, are the main object of educational institutions. So we must maximize all things related to students' educational progress.
5) Collaboration network, each institution must have good cooperation with other schools or even the necessary government. This needs to be done so that the institution is better known to the general public.37

Conclusion

The Second Arba’in Hadith has an answer to the problems that exist at Insan Cita Serang, namely supervision of institutional management and improving the quality of education. Management supervision can be explained through the meaning of Ihsan, namely "worship as if you see Allah, if you cannot see Him then He is actually watching you." So, be completely willing to worship or do good deeds only to Allah as if you see Him. If you can’t see it, always remember that Allah always watches over all our actions. Meanwhile, the quality of education can be developed by studying Fiqhul Hadith, namely improving appearance, definitions of Iman, Islam, Ihsan, the Day of Judgment and its signs, life turning upside down, ethics of questioning, and methods of questioning. Apart from managing supervision that occurs in educational institutions, the content contained in this Hadith is able to provide learning for Muslims, especially the elements that exist at the research location such as the leadership of the school principal; Teacher; Student; Curriculum; Collaboration Network. This will trigger improvement and development of the quality of education. This research reveals that this second Arba’in Hadith has a close relationship with supervisory management and has several important messages that can be studied to improve the quality of education. Therefore, future research should examine other Hadiths or even propositions from the Koran that are relevant to supervisory management.

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