

## Controlling Management to Enhance Good Environment in the Koranic Perspective

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### ABSTRACT

**Background:** In the Koran, the controlling management is be an issue that very important in life, business, organization, society and the state system, enhancing of the environment as well. **Objectives:** This paper suggests to explain the basics of controlling management in the Koran; the aspects of controlling management in the Koran; the models of controlling management in the Koran. There are six methods used in this study, namely: Method of selection of theme of studies; the method of determining the type of study; method of data collecting; methods of data analysis; approaches to the study. **Result:** This research has found: **First**, the basis of controlling management: There are three principles: (1) the theological principle; (2) humanistic principle; (3) *masalah al-mursalah* principle. **Second**, the aspects of controlling management in the Koran: Aspects of micro-macro (the individual-states). **Third**, there are three models of controlling management in the Koran: (1) self-control (*raqabah dzatiah*); (2) control through management. (3) social control. **Conclusion:** In the Koran the most relevant terms to enhance the environment and social controls are both *taqwa* (piety) and *amar ma'ruf nahi munkar*. Both are very important things to protect religion, life, intellect, lineage, wealth and environment.

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## INTRODUCTION

Theoretically, there are four types of controlling, namely: (1) pre-action control-also called precontrols, that supervision is done to ensure the readiness of human resources, material and financial before the activities carried out. (2) steering control (cybermatic or feedforward controls). The control is designed to detect any deviations from some standard or goal, then make corrections and recommendations before the end of the action. (3) Yes / no screening or controls: setting up a screening process in which specific aspects of the procedure or certain conditions have been fixed before the execution may continue. (4) Post action control: action evaluation after completion of activities. To find out the differences or deviations from standards that have been determined, and search can be conducted for similar activities of the future. [1]

Controlling management is a very important tool in order to achieve the ideals of the organization. POAC (planning, organizing, actuating, Controlling) theoretically are a package management. they are inseparable, interrelated and interdependent. All of them have management functions that very important.

In the Koran, the controlling management is be an issue that very important in life, business, organization, society and the state system, including in protecting the environment. And the terms "planning, organizing, actuating, especially Controlling" are not explicitly mentioned in the Koran. Nevertheless, it does not mean that the Koran does not has spirit to perform various controls for the all human activities.

In fact, the Koran mentions a lot of meaningful terms of control, such as control that comes directly from Allah and that comes from the teaching revelation, as well as the control of human being. The Koran mentioned those terms about 24 times. All of them in Surah of al-Baqarah (2): 177; Surah of al-Nisa '(4): 1; 92; Surah of al-Maidah (5): 89; 117; Surah of al-Tawbah (9): 8; 10; 60; Surah of Hud (11): 93; Surah of Toha (20): 94; Surah of al-Qasas (28): 18; Surah of al-Ahzab (33): 52; Surah of al-Dukhan (64): 10; 59; Surah of Muhammad (47): 4; Surah of Qaf (50): 18; Surah of al-Qamar (54): 27; Surah of al-Mujadalah (58): 3; Surah of al-Balad (90): 13.

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This study was based on awareness in the problem of the control of management. The questions that always disturb my mind are why always happen corruption, misappropriation of amanah (trust), environmental destruction, and so forth; is modern controlling management so sophisticated is not it, so what is lacking of ? therefor, the author interested to research on controlling management in the Koranic perspective. Hopely it can contribute to build an alternative theory of controlling management.

#### Methodology:

In the methodology of this study the authors used six methods, namely: Method of selection of theme studies; the method of determining of the type of study; method of data collecting; method of data analysis; approach to the study; and steps of study.

The selection of the theme of this study was based on concerns in the problems of the control of management such as mentioned a bove. This research including library research type.

Data collection method: In this method of data collection, there are two methods that can be used to: First, the historical method. Second, the method of documentation. The historical method will be used when look the past issues are associated with this study, particularly with regard to asbab al-nuzul; views of scholars and other commentators. Documentation method will be used while getting any informations from TV, newspapers, magazines and other applicable documentations.

The main object of this study is the Koran called `Uthmani manuscripts. The books of commentary which are used as the main reference are the *Tafsir Ibn Kathir* (774 H), *Tafsir al-Razi*, *Tafsir al-Manar*, *Tafsir al-Maraghi*, *Tafsir al-Mizan*, *Tafsir al-Kasysyaf*, *Tafsir Tahrir wa al-Tanwir*.

The CD of Koran and al-Hadith that containing nine books of hadiths (*Kutub al-Tis`ah*) are used by the authors as an important tool in this study, because technically it will facilitate the author in finding and processing the datas. Other references (which are secondary) and quite important are books, magazines, journals or research that explains the facts, informations and ideas are related to this study. As well as dictionaries, encyclopedias, and the other resources are needed, including from internet instead.

The steps of this study consist of: Determination of research them; collecting thematically verses of control management will be studied; collecting of relevant hadiths of the Prophet (peace be upon him); collecting the historical informations have relationship between it and theme of study; analyze and explain the verses, hadiths, as well as references are still associated with the theme of the research in accordance with the existing methodology; the last is make conclusions and suggestions.

## RESULTS AND DISCUSSION

### *The Controlling Management in the Koran:*

#### (i). *The basics of emotion controlling management in the Koran:*

In Hans Wehr, the term of " *ra-qa-ba* (ر-ق-ب)", etymologicaly has many meanings, and the dominance meanings are associated with control, observe, watch, supervision. [2]

There are 14 Surah ofs that mention the term that stem from " *r-q-b* (ر-ق-ب)". This term is repeated up to 24 times. But that is directly related to the term " *r-q-b* (ر-ق-ب)" with the meaning of control only 4 verses in different Surah ofs. Three verses are associated with *asma' al-Husna* (the beautiful names of God, Raqib (رقيب)). The other term is "*riqab*" (الرقاب) in Surah of al-Baqarah (2): 177, its meaning is liberating of slaves, the same meaning is "*ra-qa-bah*" (رقيبة) that contained in Surah of al-Nisa '(4): 92. That term is repeated 5 times (3 times in one verse in Surah of al-Nisa ' ; 1 verse in Surah of al-Mujadalah (58): 3; and the other one is in Surah of al-Balad (90): 13.

In the Surah of al-Tawbah (9): 8 the term "*yarqubu*" (يرقبوا), It is associated with God's disapproval of the attitude of the idolaters when obtaining a victory over the Muslims... In the verse: 10 (in the same surah) has same meaning with verse: 8. And verse: 60 is associated with eight groups are entitled to receive zakat (who has the burden to liberate a slave).

In the Surah of Hud (11): 93, there are two terms (*irtaqibu and Raqib*). The meaning of first term is "order to wait" (similar meaning with Surah of al-Dukhan (64): 10, 59 and Surah of al-Qamar (54): 27), while the second term (*Raqib*), its meaning used in the context of monitoring and waiting for something to happen. At the Surah of Taha (20): 94, the term used with the meaning associated with both " monitoring and attention". The context is about the prophet Moses' anger against his brother, Aaron, who are considered less "discipline" and not care to the Moses message (*wa lam tarqub*), so that the Children of Israel have worshiped cow. [3] Likewise term in the Surah of al-Qasas (28): 18 and 21 "*kha'ifan yatarqqabu*" has meaning: anxiously waiting for news. [4]

In the Surah of Muhammad (47): 4, the term " *darba al-riqab* " is used to discribe a bout fierce battle. Its meaning "strike their necks". Or similar with "*qatilu*" (fight) those idolaters. [5]

The term of "*Raqib*" (رقيب) in the Surah of al-Nisa '(4): 1 is part of *asma' al-Husna* (the beautiful names of God). This term related to the God's control towards His creations, particularly in human relation. Other Term

describes of the Prophet Isa affirmation of the trinity. Jesus never taught his people except what Allah taught, that is true monotheism world view.

The Surah of al-Ahzab (33): 53 is related to a harmonious relationship between husband and wife. There is one verse that uses the same term, but dealing with the task of overseeing the Angels who are always present and monitor (Surah of Qaf (50): 18)

There are three principles that form the basis of revelation "verses of emotion controlling management" in the Koran. First, the theological basic; The second, humanistic basic; Third, the basic of masalah al-mursalah.

*(a) Basic of Theology:*

In the Koranic perspective, anything never be separated from this theological basis. The key word is "*La ilaha Illa Allah* (there is no god except Alla)" (Bukhari, hadith number 7, Kitab al-Iman). This statement is very deep, broad meaning and influence. Allah is the Creator of all things, He is the Source of all reality, both rational and irrational. He is the only viable and most worthy of worship one: "Indeed, I am Allah, There is no deity except Me, so Worship Me and establish prayer for My remembrance" (Surah Taha (20): 14).

In the paradigm of monotheism (*tawhid*), Allah becomes the source of the integration of the universe, as "a Supervisor" of the relationship between humankind, "a Advisor" of both man and nature, even as the source of the concepts of controlling management. So, the concept is not "dry" from the spirituality (or we should "present" Allah in these concepts).

*(b) Basic of humanistic:*

There are three important aspects of this humanistic base associated with control management in the Koran, namely: **first**, man as a servant of God and the caliph on earth; **second**, sunnatullah (causality)

*(i) man as a servant of God:*

The controlling management problems in the Koran can not be separated from human existence as a servant of God and the perpetrator. The basic of humanistic was chosen, because even though he is a great caliph or a king, he remains a part of the creation of Allah, and he must submit to Him. He was given a freedom to do, "free choice and will".

As the caliph of God on earth (al-Baqarah (2): 30), man does not automatically become the king of this nature and then he free to do anything. But he is bound by devotion to his creator, Allah says: "I have only created Jinns and men, that they may serve Me" (Surah al-Dzariyat (51): 56).

Pharaoh condemned for choosing to live as God's attitude, He said, "*Ana rabbukum al-a`la*" ( I am your most exalted lord" (Surah al-Nazi`at (79): 24). He broke the boundaries as a servant and caliph of God on earth, he must obey God, not His competitors. Then did anarchism, crime on the political, social, cultural and economic.

Management of control in the monotheistic perspective demands that humans as a slave to change "signal" awareness of the presence of God in all human activity. People who believe in the presence of God will feel constantly monitored by Him. It was the culmination of human spiritual consciousness. That way he will not commit destructive acts to both themselves and their environment. This is the most effective control for humans.

*(ii). Sunnatullah:*

Human nature is different with angels and demons. Both have elements of creation character and forever stagnant. Angels are created from the light (*nur*), and the demon created from fire. The character of angels is obedient, never betray to Allah (Sura (66): 6). The devil has disobedient character: "(Satan) said: " I am not one to prostrate myself to man, Who You created from sounding clay, from mud molded into shape. "(Surah al-Hijr (15): 33)

As for man was created from two elements, namely both earth elements and the soul breathed by God. His life between both opposing characters, so he has dynamic life (Sometimes tend to Angels pole, and sometimes tend to devil characters pole).

These are of human nature and their negative sides: weakness in the Surah al-Nisa '(4): 28; ungrateful: Surah al-Zukhruf (43): 15; al-Haj (22): 66; Surah fussilat (41): 51; easily discouraged, and Kuf: Surah Hud (11): 9; Surah al-Isra '(17): 83; Fussilat (41): 49; unjust and kuf favors: Surah Ibrahim (14): 34; Surah al-Isra '(17): 67; Surah al-Zumar (39): 8; Surah al-Shura (42): 48; exceptant: Surah al-Nahl (16): 4; Surah Yasin (36): 77; Surah al-Kahf (18): 54; such a hurry: Surah al-Isra '(17): 11; Surah al-Anbiya ': 37; grabber: Surah al-Isra '(17): 100; unjust and foolish: Surah al-Ahzab (33): 72; arrogant, forgetting himself: Surah al-Zumar (39): 49; Sura of `Abasa (80): 17 restless restless: Surah al-Ma`arij (70): 19; transgressors: Surah al-'Alaq from (96): 6. [6]

On this basis, according to the Koran that the control management is very essential for human being. And it can guarantee that someone can be free from the "whisper" of negative and destructive attitude toward people, the environment even in work.

*(c) Basic mashlahah al-mursalah:*

It is linked to the *Istislah*. While the meaning of *mashlahah* is 'public interest', meaning *istislah* is 'to search for the best public interest'. [7]

According to Bagdadi, the ultimate goal is welfare of public, but it should maintain it in accordance with the provisions of commercial principles and universal of Islam. [8]

Thus in the Koran, the control management is inseparable from the vision of the Koran itself as a mercy to all mankind in particular, environment. also So, the *maslahah al-mursalah* be important in this regard.

*(ii) Aspects of management control in the Koran:*

Al-Quran as a book of guidance for human life, certainly not much mention technical aspects, including in the context of controlling management. However, aspects of control management in the the Koranic perspective are very comprehenship, not only in the context of human relations level such as politics, economics, education etc, or between humans and the environment, even between man and his God as well.

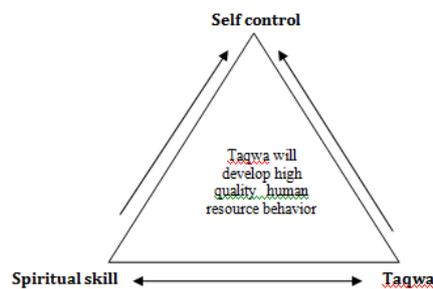
Micro aspect related to the development of human resources (individuals, families and communities). Its vision to empower human to be "strong, credible and mandate". In the terminology of the Koran is called " القوي الأمين " (Surat al-Qasas (28): 26). Technically, We are responsible for creating and implementing it in the reality.

For the macro context is as the control management performed by the Prophet while managed multicultural society of Medina through the Constitution of Medina. [9]

*Model of the controlling management in the Koran:**(i) Model of self-control (raqabah dzatiyah):*

Self-control (*raqabah dzatiyah*) issue was getting priority attention in the control of management. It is also the most effective tool, because it directly related to spiritual skills. Self-control is actually neutral, it can be owned by anyone, even atheists. However, in the world view of the Koran it must be "colored" with spiritual skills.

Self control is formed by doctrine of piety to God (*taqwa*). Aspects of good self-control will be born from "a spiritual skills" also, and spiritual skills will be active either if the concept of *taqwa* internalized in the human resource. That form the good behavior (*al-akhlaq al-karimah*):



**Fig. 1:** relationship between taqwa, spiritual skill and self control.

*(ii) Control through management:*

Process of management is very important in the context of control management, so the target can be achieved optimally. This spirit is relevant to the spirit of the Koran.

*(iii). Social control:*

Social control in the process of escorting management program is essential. In the Koran, one of the terms most relevant to the activity of social control is the term or concept *amr ma'ruf nahi munkar I* (enjoining what is right and forbidding what is wrong)

According to the authors, *amr ma'ruf. Nahi munkar* in the Quran is flexible, it can be done by individuals, it can also be an organization. Its important to have a spirit of kindness and protect it from behaviors that deviate from the provisions of Sharia and human nature. Or the spirit of protecting of religion, life, intellect, lineage, wealth (*hifdhu al-din, hifdhu al-nafs, hifdhu al-aql, hifdhu al-nasl, hifdhu al-mal*). [ 10]

There are 8 verses wich used those terms in the Koran (Surah Ali Imran (3): 104, 110, 114; .Surah of Surah al-A'raf (7): 157; al-Tawbah (9): 71, 112; al-Hajj (22): 41; Surah Luqman from (31): 17). Everything indicate the constructive of control management activities. Only one verse was relating to "attitude" of hypocrites ( enjoin what is wrong and forbid what is right) (Surat al-Tawbah (9): 67).

*Conclusion:*

There are some important notes that can be lifted in the closing of this research:

First, Koran give special attention to the problem of controlling management. Without the control, management will not run properly. The Koran does not specify this technical controlling. Muslims are required to be creative to formulate the technical, as has been exemplified by the Prophet.

Secondly, there are three principles that form the basis of revelation in the Koran: (1) the theological basis. (2) basic of humanistic: **a)** man as servant and caliph of God. Controlling management problems in the Koran are inseparable from human existence as a servant of God and the perpetrator. **b)** Law of nature: the law is meant here is human nature that is different from the angel and the satan. (3) The basic of *mursalah masalahah*. This basis is taken to protect the life, religion, intellect, lineage, environment, human treasure both men as actors and objects.

Third, aspects of controlling management in the Koran. Medina Charter is part of the technical aspects of the teachings of the Koran. It for conducting and enhancing both human and their environment.

Fourth, there are three models of management control in the Quran: self-control (*raqabah dzatiah*): *raqabah dzatiah* is also the most effective tool, because it is directly related to spiritual skills. (2) the control management via management. Theoretically terminological management in the Koran does not mention. But the doctrines of this side were containing both teachings and principles of management, the life of prophet Muhammad as well. (3) social control. In the Koran one of the terms most relevant to the activity of enhancing of environment and social control are the term *amar ma'ruf nahi mtunkar*. Its very important thing to protect religion, life, intellect, lineage, wealth, environment.

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