



Sharia Economic Management in Islamic Education Institutions from the Perspective of Prof. Dr. Amiur Nuruddin, MA

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Abstract: *Problems related to Islamic economic management in Islamic educational institutions are very rarely discussed. Financial management of Islamic educational institutions has a strategic role and is one of the factors that determines the implementation of quality learning. Therefore, this scientific study aims to examine in more depth the perspective of Prof. Dr. Amiur Nuruddin, MA regarding sharia economic management in Islamic educational institutions. This scientific study uses the Systematic Literature Review (SLR) method with PRISMA analysis. The results of the analysis state that in his perspective, Prof. Dr. Amiur Nuruddin, MA, not only views sharia economic management as something that exists in the economic sector but also in the educational sector. Good and ideal sharia economic management will have a significant influence on the development of the quality of Islamic educational institutions. Apart from that, it also has a big influence on welfare and national development based on Islamic law.*

Keywords: *Management, Sharia Economics, Islamic Education*

INTRODUCTION

Islamic educational institutions are the oldest educational institutions in Indonesia, or previously known as Islamic boarding schools. However, with the development of the times, Islamic educational institutions have developed into formal education, starting from PAUD to universities. Basically, Islamic educational institutions have a central function in Indonesian society, because they are a manifestation of the aspirations of Muslims (Riyadi, 2019).

In order to realize quality education, many factors influence the sustainability of Islamic educational institutions. Starting from human resources (HR), the quality of educators, the student recruitment system, curriculum, and infrastructure (Napitupulu et al., 2023), these various things are of course directly related to the financial or economic system of education.

Finance (financing) or economics in education, especially in Islamic educational institutions, is a fundamental aspect for the implementation of the teaching and learning process. This financing functions to increase the efficiency and effectiveness of the educational programs implemented (Azmi et al., 2021). Starting from the procurement of learning tools, teacher salaries, education staff salaries, institutional activities, and learning.

Referring to (Azmi et al., 2021), the educational costs of an Islamic educational institution can be obtained from tuition assistance, scholarships, or from productive zakat. On the other hand, regarding education financing, Islam provides solutions through waqf funds, infaq and alms. With the many financial resources that can be obtained by Islamic educational institutions, of course Islamic economic management is needed to be

able to manage well and efficiently the funds that have been obtained.

Problems related to Islamic economic management in Islamic educational institutions are basically very rarely discussed. In fact, financial management of Islamic educational institutions has a strategic role and is one of the factors that really determines the implementation of quality learning (Napitupulu et al., 2023). So it is no wonder that researchers are interested in studying economic management in Islamic educational institutions.

In this study, researchers will examine various scientific works in the form of journals from the first Professor of Islamic or Sharia Economics in Indonesia, namely Prof. Dr. Amiur Nuruddin, MA. He or who is familiarly called Buya Amiur, is an icon of Islamic Economics in Indonesia. Meanwhile, in 2021, Prof. Amiur will be 70 years old, since then he has been declared retired (Tarigan & Rokan, 2021).

Prof. Dr. Amiur Nuruddin, MA is an inspirational figure who was born and developed in the Islamic education environment. No doubt, the results of his thinking always lead towards the development of Islamic economics in Indonesia in various fields. In fact, he was the first to hold an international conference related to Islamic law and sharia economics in Indonesia.

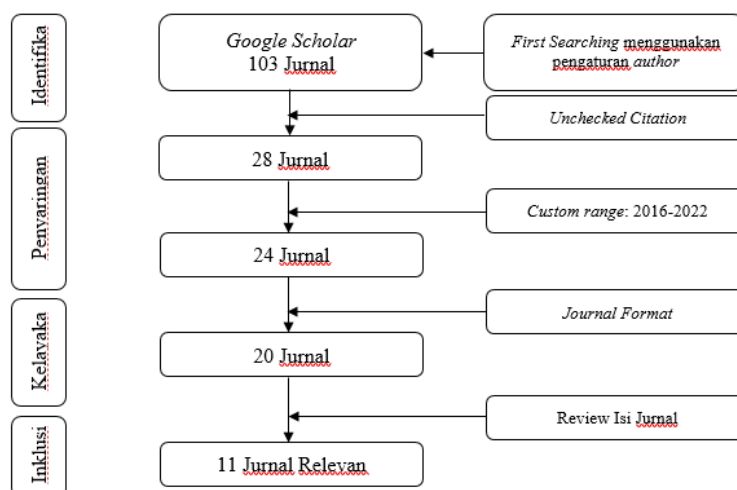
From the above background, researchers are very interested in studying in more depth the perspective of Prof. Dr. Amiur Nuruddin, MA regarding sharia

economic management in Islamic educational institutions. His open mind to current developments has not made him forget the values of Islamic law in all his studies. Therefore, his thoughts really need to be studied, so that they can optimize or become material for improvement in the implementation of sharia economic management in Islamic educational institutions.

METHOD

This scientific study uses the Systematic Literature Review (SLR) method. SLR is a systematic scientific method for collecting, critically evaluating, integrating and presenting findings from various previous study results related to research questions (Sari et al., 2023). In this SLR, researchers used PRISMA analysis (*Preferred Reporting Items for Systematic Review and Meta-Analyses*), namely a systematic analysis technique by following each correct research stage (Fitriyani, 2021).

In this scientific study, journals were obtained from the Google Scholar page. The keywords or settings used by researchers are author: "Amiur" and author: "Nuruddin". Meanwhile, for the publication year filter, researchers used journals published 5 years before Prof. Dr. Amiur Nuruddin, M.A full duty, namely 2016 until 1 year after his full duty, namely 2022. This year filter is used by researchers to maintain the relevance and quality of articles or journals that will be studied in this research.



Gambar 1. Diagram Prisma
Sumber: Peneliti

RESULTS AND DISCUSSION

The following are the results of the PRISMA analysis, where the researchers have modified the procedure according to data needs.

Tabel 1. Daftar Jurnal Hasil Analisa Prisma

No	Penulis	Judul	Tahun	Penerbit
1	Rahmat Ilyas, Amiur Nuruddin, dan Muhammad Yusuf	“Effect of Consumption Ethic and Demography haracteristic on Prosperity in Islamic Economic Perspective (Case Study in Community of Tabagsel)”	2017	IOSR Journal of Humanities and Social Science (IOSR-JHSS)
2	Damanhur, Amiur Nuruddin, dan Sapparuddin Siregar	“The Model of Productive Zakat Distribution in Increasing the Society Welfare in Aceh Province”	2017	IOSR Journal of Humanities and Social Science (IOSR-JHSS)
3	Isnaini Harahap, Amiur Nuruddin, Chuzaimah Batubara, Mhd. Syahnan, dan Sukiati	“Small and Medium-Sized Enterprises (SMEs), Islamic Bank, and Religiosity”	2018	ICEMAB (Proceedings of the 1st International Conference on Economics, Management, Accounting and Business)
4	Nil Firdaus, Amiur Nuruddin, dan Fifi Hasmawati	“Problematic Analysis of Cash Waqf Management in West Sumatera through Analytic Network Process (ANP) Approach”	2019	Budapest International Research and Critics Institute-Journal (BIRCI-Journal)

5	Nil Firdaus, Amiur Nuruddin, dan Fifi Hasmawati	“Analisis Problematika Manajemen Investasi Wakaf Uang Pada Lembaga Wakaf Uang di Sumatera Barat (<i>Studi Pendekatan Analytical Network Process</i>)”	2019	Jurnal Ilmiah Syariah
6	Muhammad Zaki, Amiur Nuruddin, dan Saparuddin Siregar	“Konstruksi Model Manajemen Mutu Syariah Dalam Pengelolaan Zakat di Baznas Provinsi Jambi”	2019	Nur El-Islam
7	Rukiah, Amiur Nuruddin, dan Saparuddin Siregar	“ <i>Islamic Human Development Index</i> di Indonesia (Suatu Pendekatan Maqhasid Syariah)”	2019	Istinbâth Jurnal Hukum dan Ekonomi Islam
8	Muhammad Zaki, Amiur Nuruddin, dan Saparuddin Siregar	“ <i>Implication of Law Number 23 of 2011 on Zakat Institution Governance Based on Sharia Quality Management Principles (A Case Study in Baznas of Jambi Province)</i> ”	2020	Jurnal Cita Hukum (<i>Indonesian Law Journal</i>)
9	Awaluddin, Asyari, Amiur Nuruddin, dan Saparuddin Siregar	“ <i>Developmental Model of Islamic Microfinance Institution in Minangkabau Muslim Community Using Analytical Network Process (ANP)</i> ”	2021	<i>Islam Realitas: Journal of Islamic and Social Studies</i>
10	Amiur Nuruddin, Muhammad Syahbudi, dan Elida Elfi Barus	“ <i>Economic Islamicity: Analysis from Islamicity Index 2019</i> ”	2021	Jurnal Ilmiah Metadata
11	Amiur Nuruddin, Saparuddin Siregar, dan Dahrani	“ <i>Analysis of Sharia Policy and Remuneration on Professionalism Through Human Resources</i> ”	2022	<i>International Journal of Economics, Social Science, Entrepreneurship and Technology (IJESET)</i>

The following are the results of a review of each of the journals above which are the material for this study, including:

1. According to (Ilyas et al., 2017), human welfare or prosperity can be achieved when life's needs (material and spiritual) are met. Likewise, Islam also defines prosperity as a balance between material and spiritual aspects. Therefore, to be able to achieve one's spiritual needs, one must not only pray, but also have characteristics that are in accordance with Islamic law, or what is called sharia.
2. According to (Damanhur et al., 2017), Islam is a religion that obeys Allah SWT based on faith and piety.

Basically, the teachings in Islam cover all aspects of life, starting from religion, economics, education and social. However, on the other hand, Islam still recognizes differences in economic levels within the Ummah, therefore it is recommended to help each other. This is contained in the Word of Allah in Surah Al-Baqarah verse 267, namely. Meaning: "O you who believe, spend (in the way of Allah) a portion of the results of your good efforts and a portion of what We have brought out from the earth for you. And don't choose the bad things and then spend on them, even though you yourself don't want to take them

but by narrowing your eyes towards them. And know that Allah is Most Rich, Most Praiseworthy” (QS. Al-Baqarah: 267)

From the verse above, it can be seen that we as a Muslim community must always obey Allah's commands, one of which is giving zakat and alms. Zakat and alms will certainly make a big contribution to improving the welfare of the ummah. One of them is the aspect of improving the quality of education obtained by the Muslim community.

Education itself is defined as an effort by educators who deliberately and responsibly provide influence and knowledge to students for the sake of happiness and to change students' behavior for the better. From this understanding, it can be understood that education is a fundamental aspect that a person must obtain, in order to improve the quality of human resources and the welfare of their lives. So the economy and education have a very close bond, because to be able to obtain good educational facilities and professional educators, a financing aspect is needed in it.

3. According to (Harahap et al., 2018), the low quality of human resources is directly influenced by the low level of education, so that many individuals are unable to compete amidst the progress of the times. Therefore, many sharia financial institutions are trying to improve the quality of human resources by contributing directly to the financing of Islamic educational institutions. This is done to provide

various means, facilities, and scholarships for students studying there.

4. According to (Firdaus et al., 2019b), waqf itself is an instrument that can alleviate poverty in a sustainable manner. Basically, the management of waqf, especially cash waqf, is not only through the government, but also directly by existing institutions or institutions. One of them is at Islamic educational institutions, or what we usually know as Islamic boarding schools.
5. According to (Firdaus et al., 2019a), waqf as a social and economic instrument has contributed greatly to Islamic civilization. Currently, waqf is not only in the form of gardens, land, etc., but also money. Therefore, to be able to maximize its management, management is needed within it.
Referring to Griffin, management itself is understood as an effort to plan and make decisions, organize, lead and control human resources, finances, physical and organizational information, in order to achieve predetermined goals effectively and efficiently. As for Islam, management is not much different from economics. Where management is defined as a complex series of steps to develop an institution or organization as a technical economic system.
6. According to (Zaki et al., 2020b), basically Islam emphasizes that everything must be done and managed consistently, correctly and in an orderly manner. In other words, Islam

requires that all work be carried out using structured and directed rules or management to obtain optimal results. The thinking related to management in Islam is guided by the passages of the Koran and Sunnah, and is based on human values that develop in society. This is stated in the word of Allah SWT in Surah An-Naml verse 88, namely. Meaning: "And you see the mountains, you think they stay where they are, but they move like clouds. (Such is) the action of Allah who firmly makes every thing; Verily Allah is All-Knowing of what you do" (QS. An-Naml: 88).

From the verse above we can see that Islam pays very detailed attention to management elements in all things. One of the things that really needs management treatment is economics, where in Islam there is the term zakat. Zakat is a major obligation, the use of which is regulated in Islamic law. Apart from the purpose of worship, zakat has the aim of realizing various social, economic, capital, educational and so on functions in Islamic society. Therefore, zakat is a form of Muslim obligation whose use can help solve economic problems in society.

7. According to (Rukiah et al., 2019), Indonesia is one of the countries that has problems related to development, namely low living standards, income inequality, poor health quality, and an inadequate education system. This is due to the low human development index, so that welfare cannot be fulfilled. In addition, the development assessment indicators still refer to the achievement of material and social welfare.

One alternative to the problem above is to use an Islamic economic perspective. Islam itself is a perfect religion that regulates all aspects of human life, one of which is the demand to achieve prosperity. Prosperity in Islam is not only measured by worldly achievements, but also prosperity in the afterlife.

8. According to (Zaki et al., 2020a), zakat is an obligation of Muslims which has a specific purpose based on Islamic law. Apart from being a goal of worship, zakat also aims to realize the economic, social, educational and capital welfare of Muslims. As for optimizing the purpose of zakat, good management and governance is needed, so as to ensure that zakat funds are utilized optimally.

Management in Islam (sharia) can be understood as an activity of planning, organizing, directing and supervising what a manager carries out on the people he leads, in order to achieve existing goals in a serious manner in accordance with the values of Islamic sharia. One of the objectives of Islamic management that researchers refer to from the Decree of the Chair of the Jambi Province Baznas No. 09/Baznas-I/I/2016, namely providing assistance with education costs (Jambi Pintar). So that sharia financial management, especially in the case of zakat, can be optimized in line with the objectives set in the policy.

9. According to (Awaluddin et al., 2021), the large number of Indonesian people who adhere to Islam, especially in West Sumatra, apparently does not have a significant influence on the use

of sharia financial services. Even with the relatively large contribution of the Muslim population with high levels of religious education or religious educational institutions, it does not have a positive relationship with the sharia economic sector. However, on the other hand, sharia economics has made a major contribution to the welfare of the ummah, starting from economic needs, health, education, and so on. Therefore, it is necessary to develop sharia economic strategies and management in society, especially in religious educational institutions.

10. According to (Nuruddin et al., 2021), basically Islam has provided detailed economic guidelines in order to create a just and successful economic system. Economic development and development as well as social justice are the main aspects of the Islamic economic system. The targets of a prosperous Islamic economic system are 1) achieving justice and continuous economic growth, 2) prosperity and creating jobs, and 3) implementing healthy and consistent financial economic practices,

From the statement above, it can be seen that the Islamic economic system wants to produce a healthy and fair economic ecosystem. But on the other hand, this system requires quality human resources to be able to implement the existing economic wheels. So it's no wonder that currently, especially in Indonesia, many sharia-based financing are starting to contribute to various Islamic educational institutions, so that their

graduates have good quality and can participate in the wheels of the Islamic economic system.

11. According to (Nuruddin et al., 2022), sharia is a principle based on the Al-Qur'an and Sunnah. In its development, many people, especially Indonesia, are starting to become aware of the need for human resources that are guided by Islamic sharia. No doubt, this development has motivated sharia banking to be directly involved in financing community needs, one of which is in the field of education.

Islam, as a universal religion, is rich in various educational messages for Muslims, one of which is to become caliphs on earth. No doubt, this message strongly encourages every Muslim to act and work professionally. Some of the results of quality and professional Islamic education are producing people who are honest (shiddiq), responsible, communicative, intelligent, and husnuzh zhan.

Sharia Economic Management in Islamic Education Institutions from the Perspective of Prof. Dr. Amiur Nuruddin, MA

From various journal reviews that researchers have previously described, the following is a summary of the results of literary studies based on facts that researchers obtained from studying Prof.'s scientific work. Dr. Amiur Nuruddin, MA.

Education is a fundamental aspect for improving the quality of human resources in national development. This is closely related to prosperity which is

possible because people receive quality education. Therefore, related educational institutions, especially Islamic educational institutions, really need adequate educational funding.

Education financing in an educational institution is basically used to provide services in the form of facilities, quality educators, quality learning, adequate facilities and infrastructure, and so on. No doubt, in reality, in formal or Islamic educational institutions, there are still many who charge these funds or fees to students or their guardians. This condition is not only to support the continuity of learning, but also to motivate them to study seriously.

On the other hand, with low living standards, income inequality, poor health quality, and an inadequate education system, many people are unable to obtain quality education. In addition, teachers' salaries are low and the lack of learning facilities creates inequality in various aspects of education. Therefore, in the Islamic view there is a solution to improve this condition, namely by implementing sharia economic management.

The source of education funds in sharia economics can come from zakat, waqf, infaq, or shadaqah. The funds obtained become an education budget which should be managed as well as possible, so as to produce quality learning and produce quality human resources. Apart from that, if managed very well, funds in Islamic educational institutions can be used as scholarships which not only ease the burden on students, but also their families.

In the context of Islamic educational institutions, sharia economic management must be implemented

systematically and in detail, starting from 1) budget planning, 2) strategies for finding funding sources, 3) use of finance, 4) budget monitoring and evaluation, and 5) accountability. If the economic management of Islamic educational institutions is carried out ideally, it will provide a very significant meaning in building and developing educational institutions and students. Therefore, sharia economic management in Islamic educational institutions is a necessity in supporting and facilitating the implementation of educational institution programs in the short, medium and long term.

Apart from that, sharia economic management is an effort to manage people's funds in line with Islamic law and adapted to community conditions. So that the community and related educational institutions not only benefit from educational aspects, but also social and economic aspects. Where these efforts will have a major influence on national welfare and development based on Islamic law.

CONCLUSION

From the scientific study that the author has described in the discussion section, it can be concluded that in this study the researcher used 11 relevant journals as literature sources. As for his perspective, Prof. Dr. Amiur Nuruddin, MA. not only views sharia economic management as something that exists in the economic sector but also in the educational sector. Good and ideal sharia economic management will have a significant influence on the development of the quality of Islamic educational institutions. Apart from that, it also has a big influence on welfare and national development based on Islamic law.

Hopefully this scientific study can become a reference in economic management thinking in Islamic educational institutions. Apart from that, the results of this study can provide an illustration that good and accountable economic or financial management of Islamic educational institutions will possibly optimize the progress of educational institutions and the quality of human resources. Therefore, the results of this study can also be a reference for future researchers or as a basis for developing economic management of Islamic educational institutions in Indonesia.

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