



INTERPRETATION OF THE QURAN VERSES ON MANAGEMENT OF FACILITIES AND INFRASTRUCTURE

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Abstract:

This paper reveals the verses of the Qur'an that discuss the management of Islamic educational facilities and infrastructure. The verses are collected and then interpreted with several existing interpretations. This study uses a literature study method with a descriptive-analytical approach. The results of the study confirm that the management of educational facilities and infrastructure is a process that aims to manage and utilize all educational facilities and infrastructure effectively. The importance of this management of facilities and infrastructure is reinforced by views derived from the verses of the Qur'an. The purpose of the management of educational facilities and infrastructure is to ensure that educational institutions are able to provide professional services so that the learning process can take place effectively and efficiently. The implementation of educational facilities and infrastructure management includes planning, organizing, implementing and utilizing, inventorying, as well as supervision and maintenance.

Keywords: *Facilities Management, Infrastructure Management, Islamic Education*

INTRODUCTION

This section The success of an education program is highly dependent on the availability of adequate facilities and infrastructure, as well as effective management. Based on the National Education System Law No. 20 of 2003, every formal and non-formal education unit is required to provide facilities that are in accordance with the development needs of students, including physical, intellectual, social, emotional, and psychological aspects. These facilities include furniture, educational equipment, learning media, books, and other learning resources that are used directly in the learning process. Optimal management and utilization of these facilities are very important to support the smooth running of an effective and efficient teaching and learning process.

In addition to facilities, infrastructure also plays an important role in supporting educational activities. According to Government Regulation No. 19 of 2005, every educational unit is required to have infrastructure that includes land, classrooms, libraries, laboratories, teacher and leader workspaces, and various other supporting facilities such as sports rooms, places of worship, play areas, and canteens. This infrastructure is designed to create a conducive, orderly, and sustainable learning environment, so that it can support the achievement of educational goals optimally and improve the quality of the learning process.

RESEARCH METHODS

The research method used in this study is a literature study that aims to collect and analyze various conceptual information and qualitative and quantitative data from previously published scientific articles. This approach serves as a guide in examining

research problems, especially in conducting a literature review (review of research) related to the integration of Al-Quranic values in the management of educational facilities and infrastructure. In this study, the main data sources come from scientific articles or journals. The scientific articles are then summarized and analyzed systematically to identify key concepts related to educational management and the values contained in the Al-Quran that can be integrated in the context of educational facilities and infrastructure management. (Zakariah et al., 2020) This literature review method is expected to provide a deeper understanding of the potential and challenges in integrating Al-Quranic values in the context of educational management. In addition, this study is also expected to provide new insights and positive contributions to the development of sustainable and inclusive educational theory and practice.

RESULTS AND DISCUSSION

A. Definition of Facilities and Infrastructure

Educational facilities are supporting facilities for the teaching and learning process. According to the Educational Media Standardization Guidelines Drafting Team of the Ministry of Education and Culture, what is meant by: Educational facilities are all facilities needed in the teaching and learning process, both movable and immovable so that the achievement of educational goals can run smoothly, orderly, effectively and efficiently. (Sopian, A. 2019). While the etymological definition of infrastructure (meaning of the word) infrastructure means an indirect tool to achieve goals. In education, for example: location/place, school buildings, sports fields, money and so on. While facilities such as direct tools to achieve educational goals, for example: space, books, libraries, laboratories and so on. (Fauzi, M. I. F. 2020).

Educational infrastructure is all basic equipment that indirectly supports the implementation of the educational process in schools. (Sopian, A. 2019). So, it can be concluded that what is meant by educational facilities are all facilities that directly and support the educational process, especially the teaching and learning process, both mobile and non-mobile so that the achievement of educational goals can run smoothly, regularly, effectively and efficiently. While what is meant by educational infrastructure is facilities that indirectly support the implementation of the educational process.

B. Functions, Types and Characteristics of Facilities and Infrastructure

Educational facilities or objects can be reviewed from their function, type or nature, namely: First, Reviewed from their function towards PBM. Educational facilities and infrastructure are some that function indirectly (their presence is not very decisive) and some that function directly (their presence is very decisive) towards PBM. Educational infrastructure functions indirectly (its presence is not very decisive), including in this educational infrastructure are land, yard, fence, plants, school buildings/structures, road networks, water, electricity, telephone, and furniture/furniture. While educational facilities function directly (their presence is very decisive) towards PBM, such as teaching tools, demonstration tools, practice tools and educational media.

Second, physical facilities include tangible objects such as vehicles, computers, furniture, and teaching aids that facilitate the educational process. Meanwhile, non-physical facilities include intangible things such as humans, services, and money, which also play a role in supporting the smooth running of the educational process.

Third, Reviewed from the nature of the goods. Educational facilities and infrastructure can be divided into movable and immovable goods, all of which can support the implementation of tasks. Movable goods or goods that move/are moved are grouped into consumable goods and non-consumable goods. While immovable goods are goods that do not move or cannot be moved, such as land, buildings, wells, water towers, and so on. (Hanifa, H. A. 2018).

C. Facilities and Infrastructure in the Teaching and Learning Process

According to (Bararah, I. 2020) in relation to the teaching and learning process, there are two types of educational tools. First, educational tools that are directly used in the teaching and learning process. For example, chalk, atlases and other educational tools used by teachers in teaching. Based on their use, teaching aids can be divided into 2, namely:

1. Direct teaching aids, namely if the teacher explains by showing the actual object (the object is brought to class, or the child is invited to the object). (Sun'iyah, S. L. 2018).
2. Indirect teaching aids, namely if the teacher makes a replacement for the real object. In order from the concrete to the abstract, then teaching aids can be: Imitation objects (miniatures), Films, Slides, Photos, Pictures, Sketches or charts. In addition to this division, there are other teaching aids or demonstrations in the form of actions or activities carried out by the teacher. For example, if the teacher is going to explain how people: blink, look up, wave their hands, read and so on, then there is no need to use teaching aids. But he demonstrates.

Third, Teaching media. The word media comes from Latin and is the plural form of the word medium which literally means intermediary or messenger. (Jauhari, M. I. 2018). Media is any tool that can be used as a message channel to achieve teaching goals. Media is something that is intended to channel messages and can stimulate the thoughts, feelings and desires of the audience (students) so that it can encourage the learning process in them (Pito, A. H. 2018). Educational media is a tool used to increase effectiveness and efficiency in the teaching and learning process, and can even replace the role of teachers. The use of this media can arouse interest, motivation, and influence student psychology. In addition, media also greatly helps in delivering material effectively, especially at the learning orientation stage.

Facilities and Infrastructure in the Context of Islamic Education In the Koran, verses are also found that show the importance of facilities and infrastructure or tools in education. Allah's creatures in the form of animals described in the Koran can also be a tool in education. As the name of one of the letters in the Koran is an-Nahl which means bee. In verses 68-69 of that letter, Allah explains the meaning as follows: And your Lord revealed to the bees: "Make nests in the hills, in the trees, and in places made by humans", then eat from every (kind of) fruit and walk the path of your Lord which has been made easy (for you). From the stomach of the bee comes out a drink (honey) of various colors, in which there is a medicine that is healing for humans.

A. Interpretation of Verses about Facilities and Infrastructure

1. QS. Al Isra' Ayat: 84

سَبِيلًا أَهْدَىٰ ۖ هُوَ يَمُنُّ ۖ أَعْلَمُ بِكُمْ فَرَ شَاكِلَتِهِ عَلَىٰ يَعْمَلُ كُلُّ قَلْبٍ

Meaning: Say: "Each person acts according to his own circumstances." So your Lord knows best who is most right in the way.

The verse above says that every person who does an act, they will do it according to their circumstances (including the surrounding natural conditions) each. This explains that in doing an act requires media so that the intended thing can be achieved. In the world of education, a teacher who wants to teach a material to his students is required to use media as an assistant in delivering the material. The media used does not have to be expensive media, but rather media that is truly efficient and able to be a connecting tool between a teacher and students so that the material taught can be received and understood optimally.

2. QS. An Nahl Ayat: 89

وَهَدَىٰ شَيْءٍ لِّكُلِّ بَنِيْنًا الْكُتُبَ عَلَيْنِكَ وَنَزَّلْنَا ۖ هُوَ لَآءِ عَلَىٰ شَهِيدًا بِكَ وَجِنَّا ۖ أَنفُسِهِمْ مِّنْ عَلَيْهِمْ شَهِيدًا أُمَّةً كُلِّ فِي نَبْعَتْ وَيَوْمَ
لِلْمُسْلِمِينَ وَبَشْرَىٰ وَرَحْمَةً

Meaning: (and remember) the day (when) We raised up in each community a witness over them from among themselves and We brought you (Muhammad) to

be a witness over all humanity. And We have sent down to you the Book (Al Quran) to explain everything and guidance and mercy and good news for those who surrender.

In this verse, Allah indirectly teaches humans to use a tool/object as a medium to explain everything. As Allah SWT revealed the Qur'an to the Prophet Muhammad SAW to explain everything, it is fitting for someone to use a certain medium to explain everything. The verse above also explains the requirements for a medium to be used. In the letter An Nahl verse 89, it is explained that the Qur'an, in addition to its role in explaining, is also something that functions as a guide, mercy, and giver of good news for those who submit themselves. As explained above, a medium used in teaching must be able to explain to students about the material they are studying.

3. Al-Maidah Ayat: 15-16

مُيِّنٌ وَكِتَابٌ نُورٌ مِنَ اللَّهِ مِنْ جَاءَكُمْ قَدْ كَثِيرٌ عَنْ وَيَعْفُو الْكِتَابِ مِنْ تُخْفُونَ كُنْتُمْ مِمَّا كَثِيرًا لَكُمْ يُبَيِّنُ رَسُولُنَا جَاءَكُمْ قَدْ الْكِتَابِ أَهْلًا يَا (16) مُسْتَقِيمٍ صِرَاطٍ إِلَى وَيَهْدِيهِمْ بِإِذْنِهِ النُّورِ إِلَى الظُّلُمَاتِ مِنْ وَيُخْرِجُهُمُ السَّلَامَ سَبِيلَ رِضْوَانَهُ اتَّبِعْ مَنْ اللَّهُ بِهِ يَهْدِي (15)

Meaning: O People of the Book, indeed Our Messenger has come to you, explaining to you much of the contents of the Book which you have hidden, and much (also) which he has left out. Indeed, there has come to you a light from Allah, and a book that explains. It is with that book that Allah guides those who follow His will to the path of salvation, and (with that book too) Allah brings those people out of complete darkness into bright light with His permission, and guides them to the straight path.

4. QS. Al Ahzab Ayat: 21

كَثِيرًا اللَّهُ وَذَكَرَ الْآخِرَ وَالْأَوَّلَ اللَّهُ يَرْجُوا كَانَ لِمَنْ حَسَنَةً أُسْوَةٌ اللَّهُ رَسُولٍ فِي لَكُمْ كَانَ لَقَدْ

Meaning: Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much.

A. Munasabah Ayat

In the previous verse, Allah has mentioned various kinds of power and greatness of Allah with the aim that humans are grateful. In this verse, Allah informs about His greatness and power and some of His blessings that are given to humans with the aim that humans will surrender to Him. Interpretation of the Verse According to Muhammad Ali As-Shabuni in his tafsir work Shafwah al-tafasir. This excerpt of the verse *من جعل لكم من بيوتكم سكنًا* shows the blessings of Allah given to His servants. The blessings are in the form of houses made by Allah from stones and bricks so that humans can live in them when they settle in their countries. (Tanjung, N. 2017). The verse also contains the meaning that Allah created for humans the materials to be used as houses, and inspired them how to make them. The inspiration to make a house is the first step in building human civilization and is also the earliest effort in fortifying humans to maintain the continuation of personal life, even their species. Thus, this is a very great blessing (Tanjung, N. 2017).

Surah An-Nahl Ayat: 81

نِعْمَتَهُ بَيْنَكُمْ كَذَلِكَ جِ بَأْسَكُمْ تَقِيكُمْ وَسَرَابِيلَ الْحَرِّ تَقِيكُمْ سَرَابِيلَ لَكُمْ وَجَعَلَ أَكْنَافًا الْجِبَالِ مِنْ لَكُمْ وَجَعَلَ ظِلَالًا خَلَقَ مِمَّا لَكُمْ جَعَلَ وَاللَّهُ تُسَلِّمُونَ لَعَلَّكُمْ عَلَيْكُمْ

Meaning: And Allah has made for you shelters from what He has created, and He has made for you dwelling places in the mountains, and He has made for you garments to protect you from the heat and garments (iron) to protect you in battle. Thus does Allah complete His favor upon you that you may submit (to Him). After the previous verse mentioned housing that is only inhabited by humans, now it mentions other dwellings where humans and animals can live.

Thus, just as Allah created you from nothing and bestowed upon you the means of worldly life, Allah also perfected His favor upon you by sending prophets to convey

religious guidance so that you would submit, that is, submit obediently to carry out His commands. The word *aknan* is the plural form of the word *kinn*, which means something that covers, and what is meant here is caves and the like that are often found in the mountains, while the word *sirbal* is clothing that covers the human body, for whatever purpose, such as rocks or shields. The verse above does not explicitly mention the function of clothing as protection from cold shocks. This is not only because the Arab people, especially in the place where this verse was revealed in Mecca, felt the hardship of heat shocks, but also before this verse in Qs. An-Nahl (16): 5, the previous one had mentioned the pleasure of warmth that Allah bestowed through livestock.

On the other hand, the nature of the language of the Qur'an tends towards *ijmal*, namely abbreviations often suffice to mention one thing, even though it means more than one, if it can be understood from the context. In this verse, two functions of clothing are mentioned, namely protecting from the heat (and cold) and protecting from the sting of enemies. In QS. Al-A'raf [7]: 26, its other function is mentioned, namely as a cover for the genitals, namely parts of the body that are forbidden to show to others and all parts of the body that are embarrassing if seen by people, and its function as decoration, while in QS. Al-Ahzab [33]: 59, its function is mentioned as a means that can distinguish one person from another.

Thus, according to the Koran, the function of clothing covers at least five main things. (Quraish Shihab, 2007: 308-310). In other Tafsir books the above verse is interpreted as: Allah SWT. said that among His blessings to His servants, is that for them they have made houses a place to live, shelter and protection from animal disturbances and the effects of changes in weather and changing seasons. Allah also made houses (tents) from the skins of livestock which are light and easy to carry and move from one place to another.

CONCLUSION

Based on the explanation above, it can be concluded that Islamic educational facilities and infrastructure are all devices or facilities or basic equipment that are directly and indirectly used to support the educational process and to achieve the goals of Islamic education, especially the teaching and learning process. The ability of institutions to provide facilities and infrastructure, and the ability of teachers to utilize educational facilities and infrastructure are important factors that can determine the success of the teaching and learning process. The blessing is in the form of a house made by Allah from stone and brick so that humans can live in it when they settle in their countries. The verse above does not explicitly mention the function of clothing as a protector from cold shocks. This is not only because the Arab community, especially where this verse was revealed in Mecca, felt the difficulty of hot shocks, but also before this verse in Qs. An-Nahl (16): 5, the previous one had mentioned the warmth that Allah bestowed through livestock. On the other hand, the nature of the language of the Qur'an tends to be *ijmal*, namely that abbreviations often suffice in mentioning one thing, even though more than one is meant, if the context can be understood.

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