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The Implementation of Qur'anic Management to Develop the Islamic Campus at UIN Malang Indonesia

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This study aims to analyze the implementation of Qur'anic management to develop the Islamic Campus at UIN Malang Indonesia. Researchers used the qualitative research methods and the data analysis techniques with interactive analysis models, the results can be concluded as follows: 1) Making the values of the Qur'an as the guides in developing the campus in activities of *dhikr*, think and do good deeds; 2) Inspire "*IQRO* = READ" from *QS. al-Alaq*: 1-5 to analyze the campus internal and external environment; 3) Being an inspiration from "*QUM* = RISE" from *QS. al-Muddatsir*: 1-7 to develop the campus; 4) Formulating a vision, mission, and Islamic campus traditions that contain *the core of values* and *the core of belief*; 5) Developing the concept of *Arkan al-Jami'ah* (University Pillars) which consists of nine components which include: a) reliable human resources, b) mosques, c) student Islamic boarding schools (*ma'had*), d) libraries, e) laboratories, f) study/lecture rooms, g) offices as service centers, h) dormitories, i) broad and solid sources of funding. The success of implementing the Quranic management to develop the Islamic campus is if it succeeds in changing the vicious circle full of problems into the circle of angels full of grace in the campus environment. This study found the model for implementing Qur'anic management to develop the Islamic campus.

Key words: *Implementation, the Qura'nic Management, to Develop, the Islamic Campus*

Introduction

This study aims to analyze the implementation of Qur'anic management to develop the Islamic campus by taking a case study of the State Islamic University (SIU/UIN) Maulana Malik Ibrahim Malang, East Java, Indonesia (called UIN Malang). This research is very important to do to obtain the implementation model of the Quranic management that can be applied to develop the Islamic Religious Higher Education (IRHE/PTKI) in Indonesia which have a more strategic role in producing graduates who are predicated as Ulul Albab profiles, undergraduate figures to act as ulama' who are the professional intellect and or the professional intellectuals who are ulama'. This personal scholar who is predicated as a Ulul Albab profile is very much needed in the context of developing and increasing the competitiveness of Muslims in various fields in the global era. (Sumbulah, 2017; Mulyono, Sahlan, Sholihah, Rusmingsih, and Riadi, 2020).

This research becomes increasingly important if it is necessary to have data on the Islamic universities in Indonesia which are ranked the most compared to other Islamic countries. This was said by the Minister of Religion of the Republic of Indonesia, Mr. Lukman Hakim Saifuddin (2014-2019) during a working visit to Kendari - Southeast Sulawesi, on Sunday, March 8, 2015, stating that Indonesia could become the center for the development of religious education in the world. The potential of the Islamic Higher Education Institutions in Indonesia increases if it has more Islamic universities compared to countries that have been centers of Islamic Higher Education such as Egypt and Saudi Arabia (Agung Sasongko. *Republika*, March 8, 2015).

The Minister of Religion stated that Egypt has 55 Islamic universities, Saudi Arabia has 60 Islamic universities and Malaysia has 35 Islamic universities. Meanwhile in Indonesia, according to the latest data, there are 58 the State Islamic Religious Higher Education (IRHE) which include: 17 the State Islamic Universities (SIU/UIN), 34 the State Islamic Institutes (SII/IAIN), and 7 the State Islamic Religious Colleges (SIRC/STAIN) ([HTTPS://id.wikipedia.org/](https://id.wikipedia.org/), 12 September 2020: 03.23). Meanwhile, the number of private Islamic colleges is 180 institutions including 38 universities, 32 institutes, and 110 colleges (<https://id.wikipedia.org/>, 15 October 2020: 12.12). The Minister of Religion assured us that this data brings optimism to us that Indonesia can become a mecca for world religious universities. We have to convince world scientists that if we want to see or deepen the knowledge of Islam, we have to go to Indonesia, not necessarily to Egypt and Saudi Arabia (Agung Sasongko, *Republika*, March 8, 2015).

Based on the amount of quantitative data, the State Islamic Religious Higher Education (IRHE) are very happy and even increasingly provide a more strategic role in the future. There are still many real conditions in the field that have complex problems, which Prof. Dr. H. Imam Suprayogo (2001) is referred to as "The Vicious Circle of Problemetics in the Islamic Education Institutions". And also something very strange happened because the institutional

management applied by Islamic Higher Education started from academic services, administrative services, campus culture to strategic management of campus development based purely on modern management theories and techniques which are no different from higher education generally. This thought underlies the importance of every Islamic higher education institution anywhere in the world, especially in Indonesia, which should implement the Quranic management (Mulyono, 2010, p. 192; Mulyono, 2011; Mulyono & Wekke, 2018a).

In the Al-Qur'an, there are many concepts related to management science. If the statement of Yusuf Qardhawi (2005, p. 105-106; Mustika, 2008) explains that everything that is repeatedly discussed in the Qur'an, this problem shows something important in religion and human life in general. We find so many management concepts discussed in the Qur'an which show how important management science is in all aspects of Muslim life, including in the management of the organization and institution in the management of the Islamic Religious Higher Education.

The Qur'anic management is a management concept based on the values of the Qur'an which has been exemplified by the Prophet and his companions or through various stories of the prophet and apostles which are then integrated with modern management theories that are humanist, dynamic, creative, innovative and pragmatic. The concept of Qur'anic management is very appropriate to be implemented either individually or in an organization to realize the independence and competitiveness of Muslims in various fields of life in the global age including in the management of Islamic Higher Education. One of the Islamic Universities that has implemented management values to develop a campus comprehensively is the State Islamic University (UIN) Maulana Malik Ibrahim Malang.

1.1 Research Questions

How is the implementation of the Qur'anic management to develop the Islamic campus with a case study at UIN Malang?

1.2 Research Objectives

Analyzing implementation of the Qur'anic management to develop the Islamic campus with a case study at UIN Malang.

Literature Review

1. The Concepts of Modern Management

George Robert Terry (1909-1979) from the United States is known as the Modern Management Figure in his monumental book, *Principles of Management* (1968), explaining that management is a process, namely an activity consisting of four sub-activities, each of which is

a fundamental function. The four sub-activities - known in the management world as P.O.A.C.: Planning, Organizing, Actuating, and Controlling. The four management functions can be explained as follows:

- a. *Planning*. Planning is the selecting and relating of facts and the making and using of assumptions regarding the future in the visualization and formulation to proposed activation believed necessary to achieve the desired result”.
- b. *Organizing*. Organizing is the determining, grouping, and arranging of the various activities needed necessary for the attainment of the objectives, the assigning of the people to these activities, the providing of suitable physical factors of environment, and the indicating of the relative authority delegated to each respective activity. Terry argues about the principles of organizing, namely: 1) The objective; 2) Departmentation; 3) Assign the personnel; 4) Authority and Responsibility, and 5) Delegation of authority.
- c. *Actuating*. Actuating is setting all members of the group to want to achieve and to strike to achieve the objective willingly and keeping with the managerial planning and organizing efforts. The factors needed for moving the organization, namely: 1) Leadership; 2) Attitude and morale; 3) Communication; 4) Incentive; 5) Supervision; and 6) Discipline.
- d. *Controlling*. George R. Terry (1968) argued that control can be defined as the process of determining what is to accomplished, that is the standard, what is being accomplished. That is the performance, evaluating the performance, and if the necessary applying corrective measure so that performance takes place according to plans, that is conformity with the standard. Terry (1968) suggested the following supervisory processes, namely: 1) Determining the standard or basis for control; 2) Measuring the performance; 3) Comparing performance with the standard and asserting the difference, if any; 4) Correcting the deviation utilizing remedial action. (Mulyono, 2008; Sukarna, 2011).

Management functions according to Terry (1968) above, although simple, also include other functions that were presented by previous experts, they are not explicit. The completeness of Terry's version of the sequence appears in the affirmation of resources, known as "SIX M", which stands for: Men, Materials, Machines, Methods, Money, Markets (Effendy, 1993, p.6-7).

Thus management can be interpreted as a typical process consisting of planning, organizing, mobilizing, and monitoring, and evaluating the management of the organization to achieve common goals by empowering human resources and other resources. In another sense, management is business management, stewardship, administration, use of human resources, and natural resources effectively to achieve the desired organizational goals.

The functions and management rules above apply in general fields: companies, organizations, government, and the development of higher education. The functions and principles of management science are universal. Thus, if we look at the abstraction of thought from an approach that sees efforts to build an Islamic campus as a process of management activities, these universal management functions can be applied in building an Islamic campus to be superior and competitive. An expert said that if these management functions were abstracted, there would be two components, namely mind, and action. While Sahertian (1994, p.28) argues that management activities do not only require reason and action (mind and action) but also the formation of attitudes and arts (art). Thus each of us both individually and in an organization should have a competition to think, act, and behave managerially.

2. Management Concepts in the Al-Qur'an

Al-Qur'an contains matters related to faith, worship, community cooperation (*muammalah*), science, stories, philosophy, and others. It contains regulations, which regulate the behavior and procedures of human life, both as an individual being and as a social being, leading to the happiness of living in this world and the hereafter. Some of the things mentioned above, some are stated in detail, and some are stated in general and just an outline, some are detailed and explained by the hadiths of the Prophet Muhammad, and some are left to the Muslims themselves to make details in manifestation.

Islam opens the door to *ijtihad* for Muslims in matters which are explained by the Qur'an and hadith as not *qat'i* (firm and clear). The opening of the door to *ijtihad* is what allows people to provide explanations, comments, statements, and express opinions about things that are not mentioned or which are still general and have not been detailed in the Qur'an. Prophet Muhammad SAW. and his friends are people who are the pioneers in this matter, then followed by the *tabi'in*, *tabi'it tabi'in*, and the following generations. (Sukardja, 1994, p. 98).

The language of the Qur'an is amazing, unmistakable but understandable, not distorted, and at the same time very saving. Then came the present, the age of science and technology. Al-Qur'an contains more than 6200 verses, of which more than 1000 verses explain science. (Yusuf Qardhawi, 2005, p. 105-106).

Mulyono (2010, p. 186-197), based on the results of his study, explains that the Qur'anic management is the management concept based on the values of the Qur'an which is divine (*Illahiyyah*), dogmatic and perennial which has established rules even though there are interpretations. which are different, and contain worship values which are then integrated with modern management concepts which are generally humanist, dynamic, creative, innovative, and pragmatic. In connection with the study of Qur'anic management, Effendy (1986, p. 16) explains that management as a science and technique for managing or managing cannot be separated from human functions and obligations that have been established by Allah, including

1) human functions as *Khalifah* of Allah; 2) the human obligation to bear God's mandate; 3) human covenant with its Creator; and (4) the nature of human existence on earth.

If the meaning of management implies issues of responsibility, division of labor, and efficiency, then this definition is very close to the meaning contained in several verses of the Al-Qur'an. *QS. az-Zalzalah* [99]: 7-8 explains the importance of everyone being responsible for their work. *QS. al-An'am* [6]: 165 describes the importance of the division of labor in an organization/society. *QS. Ath-Thur* [52]: 21 and *QS. al-Muddatsir* [74]: 38 talks about the importance of the division of duties and responsibilities according to their respective expertise. *QS. al-Furqan* [25]: 67 talks about the importance of efficiency in finance.

While the principles or rules and management techniques according to the Qur'an, namely: (1) The principle of order to do good and prohibiting evil actions, which is referred to by the term: *Amar ma'ruf nahi munkar* (*QS. Ali Imran* [3]: 104), which means that everyone is obliged to uphold goodness and try to leave evil: corruption, collusion, nepotism, waste (*mubadzir*), laziness, deviation from duties and so on. This is related to Islamic law and human legislation which aims: *first*, to maintain religion (*ad-din*); *second*, to nurture the soul (*an-nafs*); *third*, to maintain reason (*al-aql*); *fourth*, to maintain offspring (*an-nasl*); and *fifth*, maintaining and protecting property (*maal*). (2) The obligation to uphold the truth (*QS. al-Isra'* [17]: 18; *QS. Ali-Imran* [3]: 60). Management as an effort to manage properly and correctly on the one hand, and to avoid mistakes and mistakes on the other hand are part of an effort to uphold the truth. Upholding the truth is one of Allah's methods. that humans must obey. By itself, if management is an effort to uphold the truth, then management is one of the methods developed by humans to uphold the truth (Effendy, 1986, p. 38). (3) Upholding justice (*QS. an-Nisa* [4]: 58; *QS. Al-A'raf* [7]: 29). All activities related to the management of an institution must be based on fairness. Fair in weighing, fair in acting, and fair in punishing. Prof. Mahmud Saltut said, "Fairness is the way to peace". Therefore, Islamic campus members should uphold justice. (4) Justice conveys the mandate (*QS. an-Nisa* [4]: 58; *QS. Al-Baqarah* [2]: 283). Religion commands everyone to fulfill the mandate. Within the scope of higher education, both top managers, middle managers and lecturers and employees (operative managers) are all mandate holders, who must be fulfilled or conveyed to entitled people. Here it is evident that management has something to do with the principles of the al-Qur'an and the principles of Islamic teachings in a broad sense. These Qur'anic management concepts are very appropriate when used by Muslims both individually and in the congregation as a basis for wisdom to build an Islamic campus towards excellence and competitiveness in this global era.

Research Methods

In this study, researchers used the qualitative method with a case study model (Denzin & Lincoln, 1994, p. 2). The research design develops during the research process. Researchers collected data using techniques, namely: (1) in-depth interviewing, (2) observation, and (3) documentation (Moleong, 1990, p. 163-164).

Researchers conducted in-depth interviews with the main figures who made major changes to build the UIN Malang campus for the period 1998-2013, namely Prof. Dr. H. Imam Suprayogo and several key informants who became the Campus Development Committee Team for the 1998-2005 period. Researchers made observations on on-campus activities which included transformation activities from the *Tarbiyah* Faculty of the State Islamic Institute (SII/IAIN) Sunan Ampel Surabaya to become the State Islamic College (SIC/STAIN) Malang in 1997 and to become UIN Malang on June 21, 2004.

Researchers collected data through documentation, namely: primary, secondary, and supporting data sources. The primary document data of this research are: 1) Book of *the Tarbiyah Uli al-albab: Dzikir, Fikr, and Amal Pious - Educational Concept of the State Islamic University Maulana Malik Ibrahim Malang*, (Malang: UIN Malang, 2009) and 2) Book of *the Tarbiyah Ulul Albab: Tracing the Tradition of Forming the Person Compiled* by the Center for Tarbiyah Ulul Albab Studies, UIN Maulana Malik Ibrahim Malang, (Malang: UIN-Malang Press, 2010). The secondary documents are books and documents in UIN Malang and the Ministry of Religion related to the policies of the Islamic Religious Higher Education in Indonesia. Supporting data, namely several other library documents as well as the results of downloads on the internet that support data related to the research focus.

While the data analysis technique uses an interactive data analysis model referring to the opinion of Miles and Huberman (1992, p.10-14). Data analysis takes place simultaneously which is carried out simultaneously with the data collection process, with the following stages: (1) data collection, (2) data reduction, (3) data presentation (data display), and (4) conclusion or verification (conclusion drawing & verifying).

Findings and Discussion

Findings

Conceptually, since the beginning of its development in 1998, the leader of UIN Malang at that time, Prof. Dr. H. Imam Suprayogo has distinguished between two terms, namely: campus management and campus development management. Campus management is more focused on structuring or regulating all educational service activities. Meanwhile, campus development management is more directed at efforts to develop the campus so that it progresses step by step (Mulyono, 2011). The two types of management are outlined in outline. In the findings of this study, it is more focused on the implementation of Qur'anic management in campus development, it is briefly described as follows:

1. Making the Qur'an as a Guideline in Campus Development

Al-Qur'an for Muslims is the guide for all life, including in developing educational organizations including those in higher education that involve people. Building a campus means building people, both in terms of character, behavior, science and skills. Managing people with various characteristics must use a humanitarian approach. This is because humans, apart from having the potential for goodness (*maslahah*), also bear the potential for destructive characteristics (*mafsadah*). The two opposing characteristics cannot be eliminated, therefore it must be channeled into something beneficial (UIN Malang, 2009, p. 17-18). By studying the Qur'an, you will find many fresh inspirations to develop an Islamic campus which essentially manages the human resources of Muslims. At this level, the Qur'an is used as a guide for *dhikr* (always remembering Allah SWT.), Thinking (*fikr*) and doing good with the standard of truth (*amal shaleh*). Thus the values in the al-Qur'an can be a source of inspiration for the entire academic community movement in campus development.

2. Inspire “IQRO = READ” from QS. al-Alaq: 1-5 to Analyze the Campus Environment

In the Qur'an, there are instructions on how to develop human communities. Some of the verses known as the first verse of the Qur'an, namely the beginning of Surah al-Alaq [96] verses 1-5 provide inspiration on how a movement to build society should be carried out. Surah al-Alaq begins with the word *qira'ah* or *iqra* ', which is the command to “READ”.

1. Recite in the name of your Lord who created - 2. Created man from a clinging substance. 3. Recite, and your Lord is the most Generous - 4. Who taught by the pen - 5. Taught man that which he knew not. (QS. Al-'Alaq [96]: 1-5).

The development of Islamic Education Institutions including those in Islamic Higher Education should be guided by the instructions of the verses of the Al-Qur'an. The first starts with reading (*qira'ah*) the internal and external conditions of the campus, including: potential, challenges, opportunities and threats (SWOT analysis). Understanding the concept all creates awareness in the campus community (UIN Malang, 2009, p. 20). The ability of campus managers to read or perform SWOT analysis in the internal and external environment can serve as a basis for strategic planning. This is as stated by Wheelen and Hunger (1988) as strategic management experts that the formulation or strategic planning is carried out based on the results of an analysis of the organization's internal and external environment. Thus, the position of “QIRA'AH = READING” is the same as the analysis of the internal and external environment of the organization in the concept of strategic management as expressed by Wheelen and Hunger (1988).

3. Inspired the Command “*QUM = RISE*” from *QS. al-Muddatstsir*: 1-7 to Carry out Campus Development

In the history of Islam it is explained that the letter of the al-Qur'an which came down in the second stage is *QS. al-Muddatstsir* verses 1-7 which contain an appeal to the covered people (*muddatstsir*), they are ordered to *QUM - QIYAM* or RISE.

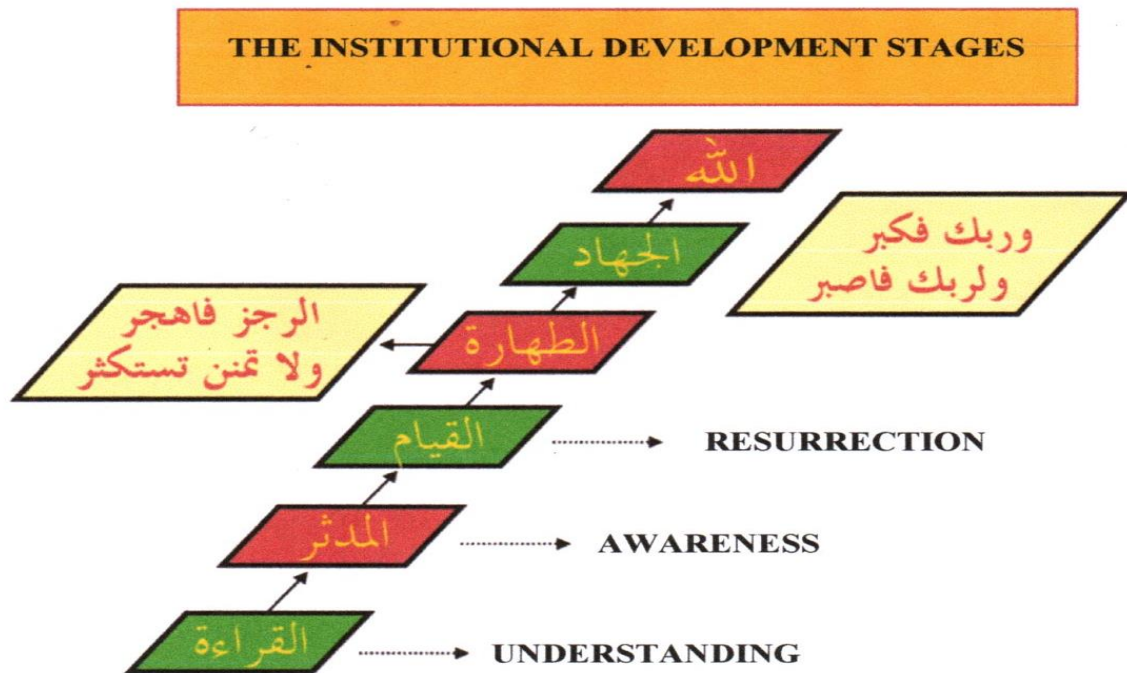
1) O! you who covers himself [with a garment], 2) Arise and warn, 3) And your Lord glorify, 4) And your clothing purify, 5) And uncleanness avoid, 6) And do not confer favor to acquire more, 7) But for your Lord be patient. (*QS. Al-Muddatsir* [74]: 1-7).

Muddatstsir is a picture of someone who is passive (covered), so it is a call to give birth to awareness so that *qiyam* or awakening continues. Consciousness will be a driving force for awakening. The next commandment is to do purification (*thaharah*). In the context of purification, there are verses of commands to leave crime or anger and prohibitions against people who hope / imagine something that is impossible or give something in small amounts in order to get something more in number (*wa ar-rujza fahjur, wa la tamnun tastaksir*). There are two more verses that are very important in relation to struggle or *jihad*. Fighting should be meant to glorify the name (*asma*) of Allah (*wa rabbaka fakabbir*). Besides that, you have to be patient (*wa li rabbika fashbir*). As a creature of faith, the entire series of charity and dedication of the campus community must be directed at a single goal, namely reaching the grace and pleasure (*ridha*) of Allah Swt.

Islamic higher education must rise. They should be determined to create progress and excellence. The emergence of this spirit is what is said to have reached the stage of bringing forth awakening. Furthermore, Islamic Higher Education as a university that wants to make Islamic values as guidelines and guidelines for life must keep away from anything that is detrimental to oneself and others (*munkar* and subjective). Islamic campus must be developed in the context of striving (*jihad*) to glorify the name (*asma*) of Allah Swt. Therefore, it takes patience, sincerity, togetherness and sacrifice. It is all done as a form of seriousness in getting closer to and reaching the grace and pleasure (*ridha*) of Allah SWT. (UIN Malang, 2009, p. 20-21).

The harmony between the actions of *qira'ah* (reading), *muddatstsir* (covered), *qiyam* (rising), *thaharah* (purifying), *jihad* (fighting), and ultimately reaching the pleasure (*ridha*) of Allah Swt. can be illustrated by the following chart:

Figure 1. Strategies for Building an Islamic Campus Based on Qur'anic Management (Source: Imam Suprayogo, 2001)



4. Developing the Vision, Mission and Traditions of the Islamic Campus

The managers of Islamic Higher Education in addition to doing *iqra'* (reading) continuously to generate inspiration and driving force for all existing campus components, it is necessary to follow up by compiling a vision, mission, and Islamic campus tradition formulation that contains *the core of values* and *the core of belief* clearly. Core beliefs or campus philosophy are beliefs about the truth of the vision and the truth of the path chosen to realize the vision. Core values are values that are upheld by the campus community in the journey of realizing the vision.

This is as implemented by UIN Malang since 1998, which at that time was still the State Islamic College (SIC/STAIN) Malang, has succeeded in formulating its vision, mission, and traditions. This formulation is important in meaning that it is used as a basis for developing a development strategy which includes a priority scale arrangement.

5. Compiling the Concept of *Arkan al-Jami'ah* (*Rukun* / Component of the University)

In the next stage, the management of Islamic Higher Education must compile all components of campus development based on the vision, mission and traditions of an Islamic campus that combines academic traditions and religious traditions. The concept of campus components at UIN Maling is called *Arkan al-Jami'ah* (*Rukun* or University component) which consists of nine components which include: (1) reliable human resources, (2) mosques, (3) student

pesantren (*ma'had*), (4) libraries, (5) laboratories, (6) study / lecture rooms, (7) offices as service centers, (8) dormitories, (9) broad and strong sources of funding.

The nine components constitute a complete unity that must be held as a characteristic of an Islamic University, which is expected to be able to deliver students to four strengths at once, namely: (1) solidity of faith (*aqidah*) and spiritual depth, (2) greatness of morals (Islamic character), (3) breadth of knowledge, and (4) professional maturity. All strategic plans and programs and various efforts are intended as an effort to get closer to and get the grace (*ridha*) of Allah Swt. (UIN Malang, 2009, p. 21-22).

Discussion

The findings of this study can be analyzed that the implementation of Qur'anic management in the development of Islamic Higher Education is said to achieve success or victory in its struggle (*falah*) if it is able to bring changes to the real conditions of the Islamic campus in question, which was initially covered in the vicious circle full of problems, turning into a condition surrounded by the circle of angels, full of grace. The problematic vicious circle that often hinders the development of Islamic Education Institutions (IEI) including at the level of Islamic Higher Education which researchers developed from the opinion of Imam Suprayogo (2001), namely: few enthusiasts, limited funding sources, limited infrastructure, limited welfare, low intention and motivation, low innovation and creativity, low human resources, poor organizational management, low quality of education and ultimately low graduates' competitiveness. This can be described as follows:

Figure 2. The Vicious Circle of Problems in the Islamic Campus or Islamic Higher Education (IHE) (Source: Developed from Imam Suprayogo, 2001)



The researcher argues that the success of the implementation of Qur'anic management in the development of an Islamic campus if it is marked by a change from the vicious circle of problems in Islamic Higher Education has turned into the circle of angels from the Islamic campus who bring a lot of grace from Allah Swt. The success of Qur'anic management which is called success or victory (*falah*) refers to QS. *Ali Imran* [3]: 200, if there is a change in progress in various indicators of the Islamic campus, namely: interest continues to increase, funding sources are broad and strong, adequate facilities and infrastructure, increased welfare, high intention and motivation, innovation and creativity develop, quality human resources, the ethos of dynamic and quality organizational management, the quality of education continues to increase, and ultimately have an impact on the competitiveness of superior graduates in the job market and the work ethic of community service at the local, national and global levels increases. This can be described as follows:

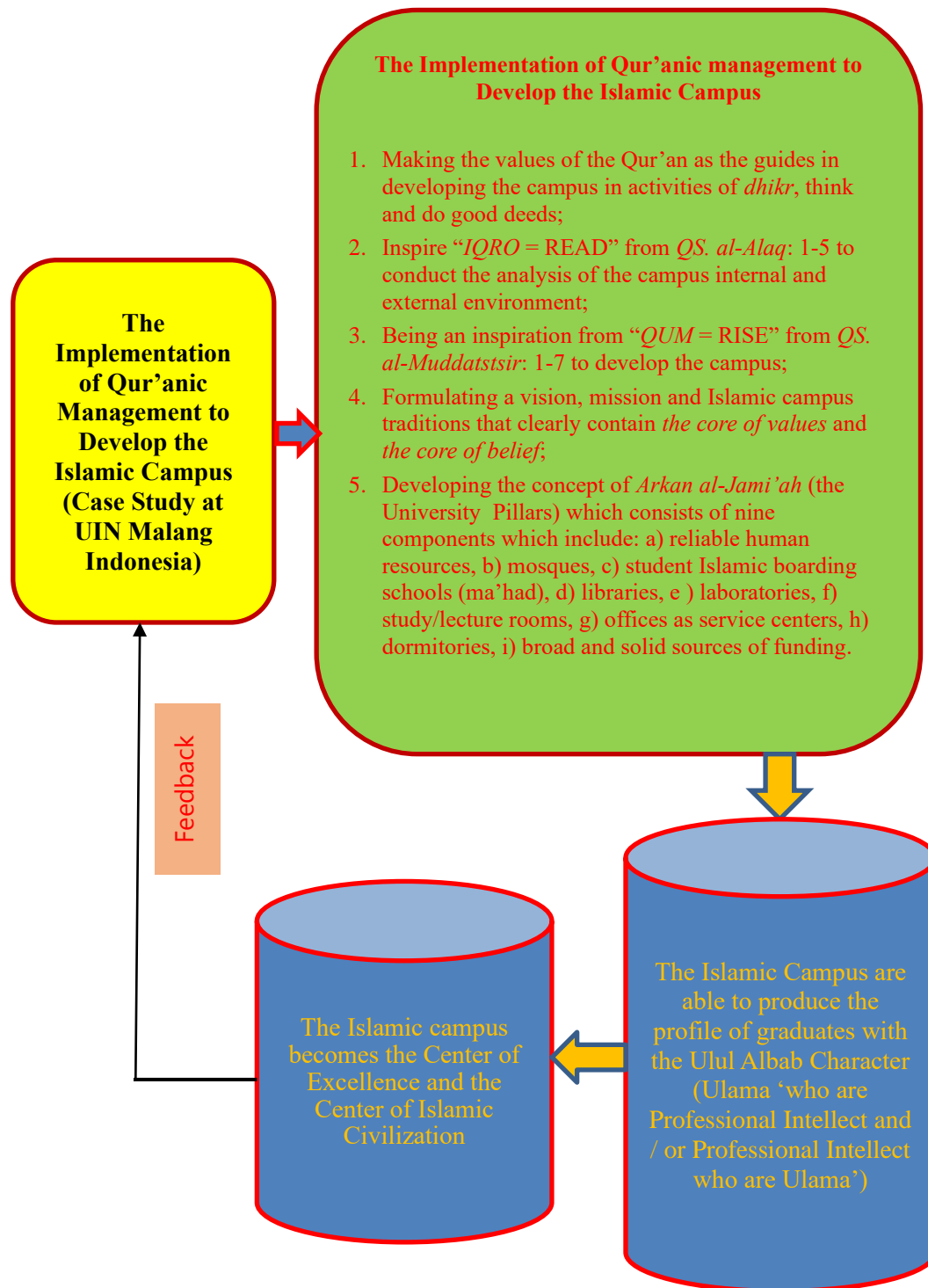
Figure 3. Successful Implementation of Qur'anic Management has Made the Circle of Angels In the Islamic Campus Full of Grace from Allah Swt.



Based on the findings and discussion, the research findings model is the implementation of the Qur'anic management model to develop an Islamic campus that is able to change from the vicious circle full of problems to the circle of angels full of grace from Allah Swt. who can give birth to excellent graduates called Ulul Albab Profile, namely: *Ulama 'who are Professional Intellect and / or Professional Intellect who are Ulama'*. And institutionally, that an Islamic campus that has succeeded in implementing the Qur'anic management model is expected to be able to become the Center of Excellence and the Center of Islamic Civilization (Mulyono & Wekke, 2018b; (Mohd Shahril & Sidek Baba, 2013 p. 96; Mulyono & Wekke, 2018b).

The findings of this research model are as shown in the following chart:

Figure 4. The Implementation Model of Qur'anic Management to Develop the Islamic Campus



Conclusion

Based on the findings and discussion, the implementation of Qur'anic management to develop Islamic campuses in Indonesia by taking a case study at UIN Malang can be concluded as follows: *First*, Qur'anic management is a management concept based on the values of the Qur'an that are divinity (*Illahiyyah*), dogmatic and perennials who have established rules even though there are different interpretations, and contain worship values in their application which are then integrated with modern management concepts which are generally humanist, dynamic, creative, innovative, and pragmatic.

Second, the application of Qur'anic management to develop an Islamic campus can be done as follows: 1) Making the Qur'an as a guideline in campus development which is implemented in the form of *dhikr* (always remember Allah Swt.), think and act in standards truth and goodness (*amal shaleh*); 2) Inspire "*IQRO* = READ" from *QS. al-'Alaq*: 1-5 to analyze the campus internal and external environment; 3) Inspiring the word "*QUM* = RISE" from *QS. al-Muddatstsir*: 1-7 to carry out campus development in stages; 4) Formulating a vision, mission and Islamic campus traditions that contain the core of values and the core of belief; 5) Developing the concept of *Arkan al-Jami'ah* (University Component) which consists of nine kinds of campus elements which include: a) reliable human resources, b) mosques, c) Islamic boarding schools (*ma'had*), d) libraries, e) laboratories, f) study/lecture rooms, g) offices as service centers, h) dormitories, i) broad and strong sources of funding.

Third, the success of the implementation of Qur'anic management in the development of Islamic Higher Education, if it can change from a vicious circle of problematic Islamic campuses to a circle of angels full of grace, means that Islamic higher education is increasingly developing, of high quality and competitive.

Researchers provide suggestions for the Managers of Islamic Higher Education in Indonesia and in other Islamic countries that the results of this research can be used as a reference for the development model of an Islamic campus that can integrate the concepts between Qur'anic management and modern management.

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