

The Concept of Accountability in Islamic Education Management: A Study of The Qur'an And Hadith

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Abstrak

Penelitian ini menganalisis konsep pertanggungjawaban dalam manajemen pendidikan Islam dengan fokus pada prinsip-prinsip Islam, tantangan implementasi, serta solusi yang dapat diterapkan. Hasil penelitian menunjukkan bahwa penerapan pertanggungjawaban yang efektif dapat meningkatkan transparansi, profesionalisme, dan kualitas pendidikan berbasis Islam. Tantangan utama meliputi kurangnya pemahaman konsep akuntabilitas Islami dan keterbatasan sumber daya. Solusi yang diusulkan mencakup pelatihan kepemimpinan Islami, peningkatan transparansi, serta pemanfaatan teknologi. Rekomendasi penelitian ini menekankan pentingnya kebijakan berbasis nilai-nilai Islam untuk menciptakan sistem pendidikan yang lebih bertanggung jawab dan berkelanjutan.

Kata Kunci: Manajemen Pendidikan Islam, Pertanggungjawaban, Akuntabilitas, Kepemimpinan Islami, Transparansi, Teknologi.

Abstract

This study analyzes the concept of accountability in Islamic education management with a focus on Islamic principles, implementation challenges, and solutions that can be applied. The results of the study show that the effective implementation of accountability can improve transparency, professionalism, and the quality of Islamic-based education. The main challenges include a lack of understanding of the concept of Islamic accountability and limited resources. The proposed solutions include Islamic leadership training, increased transparency, and the use of technology. The recommendations of this study emphasize the importance of Islamic values-based policies to create a more responsible and sustainable education system.

Keywords: Islamic Education Management, Accountability, Accountability, Islamic Leadership, Transparency, Technology.

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INTRODUCTION

Accountability (mas'uliyah) is one of the fundamental principles in Islam that emphasizes the importance of trust in every aspect of life, including in the management of Islamic education.

In the Qur'an, Allah SWT says:

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (البقرة: ٤٢)

Translation:

"And do not confuse the truth with falsehood and do not hide the truth while you are knowing it" (QS. Al-Baqarah [2]: 42).

This verse emphasizes that every individual, especially a leader in the field of education, has the responsibility to uphold justice and truth in carrying out his mandate. Islamic education, as one of the main pillars in building the civilization of the ummah, must be managed responsibly in order to produce a generation that is not only intellectually intelligent but also has a strong Islamic character (Amalia, 2024).

In the context of Islamic education management, accountability is a key element in ensuring that every policy and practice implemented is in harmony with Islamic values. Islamic education is not only oriented to academic achievement, but also to the formation of morals and character of students. Therefore, the management of Islamic educational institutions must be based on the principles of accountability, transparency, and integrity in line with the teachings of the Qur'an and Hadith (Ki et al., 2021). If the management of Islamic education does not apply the concept of accountability properly, then educational institutions will lose public trust and fail in carrying out their mission as the center of Islamic personality formation. In the Hadith, the Prophet PBUH said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (رواه بخار و مسلم)

Translation:

"Each of you is a leader, and each of you will be held accountable for his leadership" (HR. Bukhari and Muslim).

This hadith makes it clear that the responsibility of a leader, including in the field of education, is a mandate that will be accounted for before Allah SWT. Therefore, school principals, teachers, and other education personnel must understand that leadership in Islamic education is not only about managing resources, but also about carrying out moral and spiritual responsibilities in shaping the next generation of the ummah (Fitria, 2023). This emphasizes that every individual who holds a leadership position, including in education, has a great responsibility as a mandate from Allah SWT. School principals, teachers, and other education personnel need to realize that leadership in the field of Islamic education is not only limited to resource management, but also includes moral and spiritual responsibility. Their task is to form the next generation who are not only knowledgeable, but also have good morals and integrity.

Responsible management of Islamic education will create a learning environment that is conducive, professional, and oriented towards improving the quality of education. This is in line with the concept of good governance in Islam, where leadership must be based on honesty (sidq), trustworthiness, and justice ('adl) (Santika, Ahmad and Muniroh, 2023). The implementation of the concept of accountability in Islamic education will help ensure that educational institutions can run in accordance with Islamic principles and meet the needs of students holistically (Maulana, 2023). Responsible management of Islamic education creates a conducive, professional, and quality-oriented learning environment. In line with the principles of good governance in Islam, honesty, trust, and fairness, the implementation of accountability ensures that educational institutions run in accordance with Islamic values and meet the needs of students holistically.

Thus, the importance of accountability in Islamic education management not only has an impact on the effectiveness of educational institutions, but also on the quality of graduates produced. Without strong accountability, the Islamic education system risks experiencing value disorientation and losing its main essence as a vehicle for the formation of Islamic character. Therefore, the study of the concept of accountability in Islamic education management based on the Qur'an and Hadith is an urgent need.

In the management of Islamic educational institutions, the concept of accountability has an important role in ensuring that the policies implemented are in accordance with the holistic goals of Islamic education. Islamic education is not only oriented to the transfer of knowledge,

but also to the internalization of Islamic values that must be maintained through a clear accountability mechanism. (Dewi, Yahiji and Otaya, 2020) Therefore, school principals, teachers, and administrative staff have a great responsibility in ensuring that the learning process and education management run in accordance with Islamic principles.

In addition, accountability in Islamic education management is also closely related to public trust. Islamic educational institutions that are managed with the principle of accountability will be more trusted by parents, the government, and the wider community. Transparency in financial management, curriculum, and evaluation systems are the main indicators in creating Islamic and professional educational governance. (Sugiyanti *et al.*, 2024) Thus, Islamic education management must adopt a strong accountability system in order to be able to adapt to the demands of the times without losing the essence of Islamic values.

Furthermore, a good accountability system also contributes to improving the overall quality of Islamic education. With continuous monitoring and evaluation, Islamic education institutions can identify deficiencies in the system and make continuous improvements. (Zahro *et al.*, 2024) This not only increases the effectiveness of education management, but also ensures that students receive quality education based on Islamic values.

Based on the above background, this study seeks to answer some of the main questions as follows: What is the concept of accountability in Islam based on the perspective of the Qur'an and Hadith, how is the implementation of accountability in Islamic education management? And what are the challenges and solutions in implementing accountability in the management of Islamic educational institutions? The objectives of this research are: Analyzing the concept of accountability in Islam based on the study of the Qur'an and Hadith. Identify the implementation of the principle of accountability in Islamic education management and explain the challenges and provide solution recommendations in optimizing the accountability system in Islamic educational institutions.

METHOD

This study uses a qualitative method with a library research approach to analyze the concept of accountability in Islam based on the Qur'an, Hadith, and its implementation in Islamic education management. Data is collected from primary sources such as tafsir books and hadiths, as well as secondary sources such as academic journals and scientific books. The analysis techniques used are content analysis to understand the meaning of the text, as well as thematic analysis to group the principles of accountability in Islamic education. This approach allows for an in-depth study of accountability in Islamic education and its challenges and solutions.

RESULTS AND DISCUSSION

1. The Concept of Accountability in Islam

a. Definition of Accountability (Mas'uliyah) in Islamic Perspective

Accountability or mas'uliyah in Islam is a fundamental concept that reflects the obligation of individuals in fulfilling the mandate given to them. In the Islamic perspective, accountability is not only limited to the worldly dimension, but also includes accountability before Allah SWT in the hereafter.

The Qur'an affirms this concept in Surah Al-Isra' verse 36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا (الإسراء: ٣٦)

Translation:

"And do not follow what you have no knowledge of. Indeed, hearing, sight, and heart, all of them will be held accountable." (QS. Al-Isra': 36).

This verse shows that each individual is responsible for all the actions and decisions he takes. The concept of accountability in Islam is also in line with the theory of moral accountability put forward by Eka Widiastuti, Arief Laksono, and Saiful Anwa, who stated that

in the Islamic education management system, accountability is not only oriented to the administrative aspect, but also to the spiritual dimension and Islamic ethics in every decision-making. (Widiastuti, Laksono and Anwar, 2024) This concept shows that accountability is not only related to administrative aspects, but also includes moral and spiritual dimensions. This holistic approach is very relevant in creating an educational environment that is not only effective in terms of administration, but also able to shape the character and ethics of students in accordance with Islamic values. The integration of administrative and spiritual aspects in educational decision-making is a positive step towards improving the overall quality of education.

In addition, the hadith of the Prophet Muhammad PBUH also emphasizes the importance of accountability in the life of a Muslim. In a hadith narrated by Bukhari and Muslim, the Prophet PBUH said::

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ (رواه بخار و مسلم)

Translation:

"Each of you is a leader, and each of you will be held accountable for his leadership" (HR. Bukhari and Muslim).

This hadith emphasizes that an individual's responsibility is not only personal, but also includes leadership in various aspects of life, including education.

In the context of Islamic education management, accountability reflects the commitment of leaders of educational institutions, teachers, and educators in carrying out their duties and responsibilities. Good accountability in Islamic education reflects integrity, honesty, and trust in managing the learning process and education administration.

b. Basic Principles of Accountability According to the Qur'an and Hadith

The concept of accountability in Islam has several basic principles that are derived from the Qur'an and Hadith. The first principle is trustworthiness, which refers to a person's obligation in fulfilling the duties given to him.

In Surah Al-Ahzab verse 72, Allah SWT says:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (لا هزأب : ٧٢)

Translation:

"Indeed, We have offered a mandate to the heavens, the earth, and the mountains, but all of them are reluctant to bear it and they are worried about it. However, man accepts it." (QS. Al-Ahzab (72).

The weight of the mandate carried by human beings shows how important moral and spiritual responsibility is in life. Humans, who consciously accept the mandate, are expected to carry out their duties with integrity. It reflects the challenges that must be faced in every aspect of life, including education and leadership. Trust in education reflects the responsibility of educators in providing useful knowledge and guiding students to the right path. (Andreani, Salminawati and Isuno, 2023) In conclusion, trust is the main pillar in the effective management of Islamic education.

The second principle is justice (*al-'adl*), which means putting everything in its place wisely and in balance. In the context of Islamic education, justice requires educators to be fair in providing knowledge, assessing students, and making decisions related to education policies. Surah An-Nisa verse 58 confirms that:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (النساء : ٥٨)

Translation:

"Indeed, Allah commands you to convey the mandate to those who are entitled to receive it, and if you establish a law among men, you should establish it justly." (QS. An-Nisa: 58).

This verse emphasizes the importance of justice and transparency in conveying mandates and establishing laws. The responsibility to give trust to those who have the right to create trust in society. In the context of education, this underscores the need for integrity and fairness in management and decision-making. Justice in education means providing correct knowledge and not deviating from Islamic principles. (Sassi, 2020) In conclusion, the principle of justice ensures that Islamic education remains on a path that is in accordance with religious guidance.

The third principle is *ihsan* (kindness and perfection), which emphasizes that all forms of accountability must be carried out as best as possible. In a hadith narrated by Muslims, the Prophet PBUH said:

إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذْ (رواه مسلم)

Means:

"Indeed, Allah obliges ihsan in all things." (HR. Muslim, no. 1955).

This hadith emphasizes the importance of doing good (*ihsan*) in every aspect of life. The concept of *ihsan* includes not only physical actions, but also intentions and attitudes in interacting with others. In the context of education, *ihsan* reflects a commitment to providing the best teaching and creating a conducive learning environment for students. (Islam, no date) Therefore, *ihsan* in Islamic education emphasizes the importance of professionalism and dedication in managing education.

c. Implementation of Accountability in Social Life and Education

Accountability in Islam is not only related to the relationship of individuals with Allah SWT, but also in social life and education. In social life, this concept requires each individual to act in accordance with Islamic values in their interactions with others. A Muslim is responsible for his words, actions, and decisions, as affirmed in Surah Al-Zalzalah verses 7-8:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. (الزلزلة: ٧-٨)

Translation:

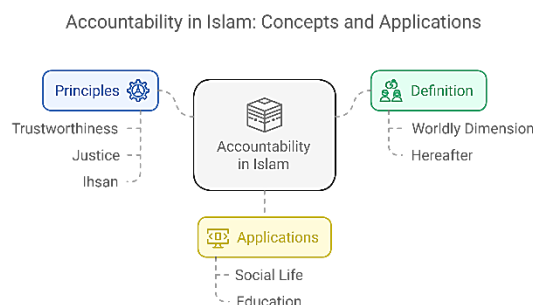
"Whoever does a good deed as heavy as zarrah, he will surely see (the reward). And whoever commits an evil as heavy as zarrah, he will surely see (the reward)." (QS. Al-Zalzalah: 7-8).

This verse emphasizes the principle of justice in retaliation for every action, whether good or evil, no matter how small. Social accountability in Islam is a reflection of one's faith. In conclusion, each individual is responsible for the consequences of their actions in this world and the hereafter. (Supriyanti and Sanusi, 2024)

Apart from the social aspect, accountability is also the main pillar in the world of Islamic education. Accountability in Islamic education plays a role in building a more transparent and oriented system based on Islamic values. This includes administrative aspects, human resource management, and learning methods that prioritize Islamic ethics and morals. (Yurmaini, 2021) So, with a clear accountability system, Islamic education can be of higher quality and in accordance with the goals of sharia.

In the world of education, accountability is the main principle in the management of Islamic educational institutions. Leaders of educational institutions are responsible for ensuring that policies are implemented in accordance with Islamic principles. Accountability-based leadership contributes significantly to the effectiveness of Islamic education. (Kurnia and Soeratin, 2023) In addition, teachers and educators are responsible for conveying knowledge correctly, educating with compassion, and guiding students to grow into people with noble character. (Iqbal et al., 2024) Another study also showed that the internalization of moral values through accountability in education can improve the moral quality of students by up to 35%. (Judrah et al., 2024) Furthermore, research by Hilda Ayu Nur Santi et al., emphasized that accountability in Islamic education not only includes administrative transparency, but also moral responsibility that has an impact on improving the overall quality of education. (Santi, Pratama and Amrillah, 2024) Therefore, it can be concluded that Islamic education must instill accountability to all stakeholders in order to improve the quality of education and ensure a balance between academic aspects and the formation of Islamic character.

From the above explanation, it can be concluded that Accountability is the main principle in the management of Islamic educational institutions. Leaders, teachers, and educators have a responsibility to implement policies in accordance with Islamic principles and educate students well. Research shows that accountability not only increases educational effectiveness, but also the moral quality of students. Therefore, it is important for all stakeholders in Islamic education to instill accountability values in order to improve the quality of education and form a balanced Islamic character.



A. Management of Islamic Education in the Perspective of the Qur'an and Hadith

1. The Concept of Islamic Education Management in General

Islamic education management is the process of planning, organizing, directing, and supervising in educational institutions based on Islamic values. This concept emphasizes that education not only aims to intellectually educate students, but also to form a strong Islamic character. In the Qur'an, Allah SWT says:

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا (النساء: ٩)

Translation:

"And fear Allah those who should leave behind them weak children, whom they fear for their (welfare)." (QS. An-Nisa: 9).

This verse reminds us of our moral responsibility to the next generation, especially the weak children. Fear for children's welfare emphasizes the importance of the role of adults in providing protection and good education. In the context of education, it encourages educators and parents to commit to shaping a better future for children, ensuring they have the opportunity to grow and develop well. Education must be carried out with careful planning so that future generations have spiritual and intellectual intelligence. (Malili, Setiawati and Primarnie, 2022)

Islamic education management covers various aspects, ranging from curriculum, human resources, to financial governance. This management focuses on achieving the vision and mission of education that is in line with Islamic principles. The success of an Islamic educational institution depends heavily on how management is applied with Islamic principles, such as honesty, trust, and justice. (Daulay and Pulungan, 2024) Thus, effective management of Islamic education must be based on a transparent system and oriented towards Islamic values.

In addition, Islamic education management must have a holistic approach that pays attention to cognitive, affective, and psychomotor aspects in education. Islamic education aims to form a balanced human being between the knowledge of the world and the hereafter. Therefore, the Islamic education management system must be able to integrate modern science with sharia principles. (Minarti, 2022) Therefore, a holistic approach in Islamic education management will produce individuals who are not only intelligent, but also have good morals.

2. Islamic Values in the Management of Educational Institutions

The management of Islamic educational institutions must be based on Islamic values derived from the Qur'an and Hadith. One of the main values in Islamic education management is trust, which is the responsibility in managing educational institutions with honesty and professionalism. In Surah Al-Baqarah verse 283, Allah says:

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَهُ فَإِنْ أَتَيْنَ بِغُفْلَةٍ فَمَا عَلَيْهِمْ بِالْغَفْلَةِ إِنْ كُنْتُمْ عَلَيَّ شَاقِقِينَ
(البقرة: ٢٨٣)

Translation:

"If some of you entrust to others, let the one who is entrusted fulfill his mandate (honestly) and let him fear Allah." (QS. Al-Baqarah: 283).

This verse emphasizes the importance of honesty and responsibility in carrying out the mandate. Honesty in fulfilling the mandate reflects the integrity of the individual and builds trust in social relationships. Honesty in managing education is the key to success. (Fatimah and Winarti, 2022) It can be understood that the value of trust must be the main foundation in the management of Islamic educational institutions so that they remain credible and quality.

In addition to trust, the value of justice is also the main principle in Islamic education management. Justice in education includes equal access to education, non-discriminatory policies, and an objective evaluation system. In Surah Al-Ma'idah verse 8, Allah says:

آغْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ (المائدة: ٨)

Translation:

"Be just, because justice is closer to piety." (QS. Al-Ma'idah: 8).

This verse highlights the importance of justice as a foundation in actions and decisions. Justice is not only a moral principle, but also brings us closer to piety. In the context of education, applying justice in the treatment of students is essential to creating an inclusive and supportive environment. Islamic educational institutions that apply the principle of justice tend to have a more conducive and harmonious academic environment. Therefore, the application of the value of justice in education will create a more effective learning atmosphere and in accordance with Islamic principles.

In addition to trust and justice, the value of ihsan is also very important in the management of Islamic educational institutions. Ihsan in education means providing the best in every aspect of management, both in terms of curriculum, facilities, and interaction between educators and students. The Prophet Muhammad said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتْقِنَهُ (رواه مسلم)

Means:

"Indeed, Allah loves when someone does something, he does it with itqan (sincerity and perfection)." (HR. Muslim, no. 1955).

This hadith emphasizes the importance of seriousness and maximum effort in every action. God loves those who strive to do things well and perfectly. In the world of education, the value of courtesy encourages all parties to work with high professionalism and dedication. (Yugo and Surana, 2024) This means that ihsan is the main principle in creating superior and competitive Islamic education.

3. The Role of Islamic Leadership in Ensuring Accountability in Education

Leadership in Islamic education has an important role in ensuring that all elements of education run in accordance with Islamic principles. A leader in Islamic education not only functions as an administrator, but also as a role model in morals and morality. The Prophet PBUH said:

الْقَائِدُ خَادِمٌ لِرَعِيَّتِهِ" (رواه أبو داود، رقم ٢٨٥٨)

Means:

"A leader is a servant to his people." (HR. Abu Dawud, no. 2858).

This hadith emphasizes that leadership in Islam must be oriented towards service and responsibility. Islamic education leaders must be able to carry out their mandate with full responsibility and example.

In the context of Islamic education, leaders have the responsibility to create policies based on Islamic values and ensure transparency in the management of educational institutions.

Effective Islamic leadership must prioritize *the principles of shura* (deliberation), *adl* (justice), and *istiqamah* (consistency). (Dan et al., 2024) Deliberation is necessary to ensure that every decision taken involves a wide range of stakeholders, while fairness and consistency ensure that the policies implemented are not discriminatory and in accordance with Islamic principles. In conclusion, Islamic leadership based on the principles of shura and justice will improve the quality of Islamic education management.

In addition, leadership in Islamic education must be able to internalize the values of *spiritual leadership*, namely leadership that is not only oriented to worldly success but also to the blessings of the hereafter. Educational institutions led by leaders with a strong spiritual vision tend to have a more positive and productive academic environment (Pateda, 2023). Thus, leaders who have high spiritual awareness will be able to create a more effective and meaningful Islamic education system.

B. Implementation of Accountability in Islamic Education Management

1. Responsibilities of Principals/Madrasas in Education Management

Principals of schools or madrasas have a major role in ensuring that education management runs in accordance with Islamic principles and meets the quality standards that have been set. In Islam, leadership in education is not only about administration, but also about moral and spiritual responsibility. The Prophet PBUH said:

إِنَّ كُلَّ مَنْ وُلِّيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَجَاءَ يَوْمَ الْقِيَامَةِ مَسْئُولًا عَنْهُ، فَإِنْ حَسَنَ فَعَمِلَ بِهِ حَسَنًا، وَإِنْ خَانَ فِي قَبِيلٍ، فَإِنَّهُ مَعَذَّبٌ (رواة بخاري و مسلم)

Means:

"Actually, everyone who holds a mandate will be questioned about the mandate on the Day of Resurrection. If he performs it well, then he will get a reward, and if he betrays it, then he will get a punishment." (HR. Bukhari and Muslim)

This hadith emphasizes that the principal of the school/madrasah is responsible for the development of students, teachers, and the education system as a whole.

In addition to being responsible for the operational management of the school, the principal must also ensure that the vision and mission of education are aligned with Islamic values. In practice, this includes strategic planning, the development of an Islamic-based curriculum, and the implementation of a fair and transparent evaluation system. School principals who apply the principles of *shura* (deliberation) and *istiqamah* (consistency) in their leadership tend to be more successful in creating a healthy and productive academic culture. In conclusion, the role of the principal is not only administrative but also as an example in morality and professionalism.

In addition, the principal of the school/madrasah is responsible for building good relationships with teachers, students, and the community. In Surah Al-Imran verse 159, Allah SWT says:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظًا لَّانْقَضُوا مِنْ حَوْلِكَ (ال عمران : ١٥٩)

Translation:

"Therefore, by the mercy of Allah you are gentle with them. If you are harsh and harsh-hearted, surely they will distance themselves from your surroundings." (QS. Ali Imran: 159).

This verse teaches that effective leadership in Islamic education must be inclusive, communicative, and community-oriented. In conclusion, school principals must be able to be leaders who protect and encourage all elements of education to achieve common goals.

2. Teacher Accountability in Learning and Character Formation of Students

Teachers in Islamic education not only play the role of conveyors of knowledge, but also as moral and moral educators. Teachers' responsibilities in learning include three main aspects: science (cognitive), attitude (affective), and skill (psychomotor). In the Qur'an, Allah SWT says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ (الصَّف : ٢)

Translation:

"O you who believe! Why did you say something you didn't do?" (QS. As-Saff: 2-3).

This verse reminds us of the importance of consistency between speech and action. The incompatibility between what is said and what is done can reduce a person's trust and integrity. An educator must have accountability in teaching knowledge and provide real examples in his life (Umam, 2021). In conclusion, teachers must be role models for students in science and morals.

In addition to accountability in delivering material, teachers are also responsible for shaping Islamic character in students. The educational process in Islam not only focuses on the transfer of knowledge but also on the internalization of Islamic values, such as honesty, discipline, and social concern. Islamic education must prioritize the concept of *adab*, namely awareness of one's position as a servant of Allah and social responsibility (Imaamah, 2024). For this reason, teachers must have learning strategies that are not only academic but also build student morality.

Teacher accountability is also reflected in the teaching methods used. In a hadith narrated by Tirmidhi, the Prophet PBUH said:

يَلْغُوا عَنِّي وَلَوْ آيَةً، وَيَسْرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْقِرُوا (رواه ترمذي)

Means:

"Convey knowledge in a way that is easy to understand and do not make people run away from you." (HR. Tirmidhi, no. 2856).

This shows that learning methods must be effective, interesting, and in accordance with the needs of students. In conclusion, teachers must have a commitment to educating with patience, creativity, and professionalism so that learning runs optimally.

3. Responsibility of Educational Institutions to the Community and Students

Islamic educational institutions have a great responsibility to the community and students. Educational institutions not only function as a place of learning, but also as a center for da'wah and community moral development. In Surah Al-Baqarah verse 143, Allah SWT says:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (البقرة: ١٤٣)

Translation:

"And thus We have made you a just people and a chosen one for you to be witnesses of (the deeds) of men." (QS. Al-Baqarah: 143).

This verse emphasizes the important role of Muslims as witnesses of justice and truth in society. The justice and choice given to this people shows the responsibility to uphold the right values. Islamic educational institutions have a role in shaping a society based on Islamic values (Zain, Wilis and Sari, 2024). It can be concluded that schools or madrasas must be active in providing benefits to the surrounding community.

In addition, educational institutions are responsible for ensuring that every student gets the right to a proper and quality education. In Islam, education is the right of every individual, as the Prophet Muhammad said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (رواه ابن ماجه)

Means:

"Studying is mandatory for every Muslim." (HR. Ibn Majah, no. 224).

Therefore, educational institutions must provide adequate facilities and infrastructure, relevant curriculums, and qualified educators in order to fulfill their responsibilities to students so that educational institutions must ensure equal access to education and the quality of teaching.

Islamic educational institutions also have the responsibility to build a network of cooperation with various parties, both the government, the community, and the industrial

world. Schools that have close relationships with the community and the world of work are able to produce graduates who are better prepared to face global challenges (Hayadi, Yusuf and Nurwaningsih, 2024). Therefore, the responsibility of educational institutions is not only limited to the classroom, but also to strengthen social relations and cooperation for the wider benefit. In conclusion, Islamic educational institutions must be proactive in building synergies with various parties in order to improve the quality of education and community welfare.

C. Challenges and Solutions in Implementing Accountability in Islamic Education Management

1. Internal and External Challenges in the Implementation of Accountability

In implementing accountability in Islamic education management, there are various challenges that are internal and external. Internal challenges include a lack of understanding of the concept of Islamic accountability among education leaders, teachers, and education staff. Some Islamic educational institutions still experience obstacles in integrating the values of accountability with modern managerial practices, thus causing an imbalance between spiritual aspects and professionalism in the management of education (Ilham *et al.*, 2024).

In addition, the lack of competent human resources and a deep understanding of Islamic-based education management is an obstacle to the effective implementation of accountability. Many Islamic educational institutions still rely on the traditional administrative system, which is less transparent and difficult to audit. This can hinder the achievement of educational quality standards in accordance with Islamic values.

From the external side, the main challenge is the influence of globalization and modernization which often contradicts the principles of Islamic education. The conventional education system, which is more oriented towards academic achievement, often ignores the aspects of morality and spirituality, making it difficult to implement accountability based on Islamic values. In addition, government regulatory support for Islamic educational institutions still needs to be increased so that the policies implemented can be in line with the principle of accountability in Islam.

2. Solutions Based on Islamic Principles and Best Practices in Education

To overcome these challenges, the implementation of accountability in Islamic education must be based on Islamic principles, such as trust, justice, and transparency. One of the main solutions is to strengthen education and training for leaders and educators to have a better understanding of the concept of Islamic-based education management. Capacity building programs based on the principles of *taqwa* and integrity will help shape a culture of accountability in Islamic educational institutions (Harun and Sudaryanti, 2020).

In addition, Islamic educational institutions must implement a management system based on quality standards that prioritize transparency and accountability. A clear and Islamic values-based evaluation system can ensure that each component of education is accountable for its duties and obligations. With a monitoring and auditing mechanism based on Islamic principles, educational institutions can increase the efficiency and effectiveness of their management.

Collaboration between Islamic educational institutions and communities, parents, and the government is also an important step in strengthening accountability. Islamic education is not only the responsibility of schools or madrasas, but also requires support from the community to ensure that students get a balanced education between academics and morals. By strengthening synergy between various parties, the implementation of accountability in Islamic education can run more effectively.

3. The Role of Technology and Innovation in Increasing the Accountability of Islamic Education

In the digital era, technology and innovation have an important role in increasing accountability in Islamic education management. The use of information technology allows for a more transparent, efficient, and data-based education management system. For example, the use of digital platforms in school administration can improve efficiency in financial

management, academic assessment, and communication between teachers, students, and parents.

Technology can also be used to improve teacher and student performance evaluations through data-based monitoring systems. With e-learning platforms and technology-based learning systems, Islamic educational institutions can ensure that every component of education is responsible for the academic and spiritual achievement of students. This is also in line with the *Smart Islamic School* concept which emphasizes the use of technology to increase the effectiveness of education based on Islamic values (Muflihah, 2024).

Furthermore, technology also plays a role in strengthening supervision of the implementation of Islamic education policies. With a digital-based audit system, educational institutions can ensure that all aspects of management, from administration to learning, run in accordance with the principles of accountability in Islam. Therefore, the adoption of technology in Islamic education is a strategic step in strengthening accountability and improving the overall quality of education.

CONCLUSION

Accountability (mas'uliyah) in Islam is an individual's obligation in fulfilling the mandate given to him, both in this world and in the hereafter. This concept is affirmed in the Qur'an and Hadith, which emphasizes that every individual, including leaders and educators, will be held accountable for what is entrusted to him. The main principles of accountability in Islam include trust, fairness, and courtesy, which are the basis in every aspect of life, including education.

In Islamic education management, accountability is realized through transparent and professional leadership, teacher accountability in the learning process, and the commitment of educational institutions in providing quality services to students and the community. Principals/madrasas are responsible for ensuring policies that are in accordance with Islamic principles, while teachers have an important role in shaping the character of students with Islamic values.

Some of the challenges in implementing accountability include a lack of understanding of Islamic accountability, limited human resources, and the influence of globalization that can shift Islamic values in education. The solutions offered include increased training for leaders and educators, the implementation of an Islamic value-based evaluation system, the use of technology to increase transparency, and collaboration with the community and the government to strengthen accountability in the management of Islamic educational institutions.

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