Planning as a Function Management
In the Perspective of the Quran
(Study of Interpretation the Al-Quran QS Al-Hasyr: 18)

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Abstract
Planning as a function management, management, and the Quran is the most important stage of a management function, especially in the face of dynamic changing external environment. The era of globalization places planning by relying more on rational and systematic procedures no longer based on intuition and hunch. Planning is something important before doing something else. Planning is considered important because it will be the determinant and achievement of goals. This explanation further reinforces the reason for the stragetical position of planning in an institution in planning is a process undertaken by a manager in an attempt to direct all activities to achieve goals. Based on these explanations can be understood planning determines the success or failure of a program, programs that do not through good planning tend to fail. In the sense of activities as small and big as anything if without any planning is likely to have a chance to fail.

This also applies to an institution, such as an educational institution. Educational institutions that do not have good planning will fail. This is certainly increasingly clarify the position of planning in an institution. To smooth the way an institution needs planning, the plan will lead the agency to the right and right goals according to the institution's own goals. This means that the planning gives direction for the achievement of the goal of a system, because

Keywords: planning, management, al-quran, function of management.

1. INTRODUCTION
Planning is the most important stage of a management function, especially in the face of dynamic changing external environment. The era of globalization places planning by relying more on rational and systematic procedures no longer based on intuition and hunch. Planning is something important before doing something else. Planning is considered important because it will be the determinant and achievement of goals. This explanation further reinforces the reason for the stragetical position of planning in an institution in planning is a process undertaken by a manager in an attempt to direct all activities to achieve goals. Based on these explanations can be understood planning determines the success or failure of a program, programs that do not through good planning tend to fail. In the sense of activities as small and big as anything if without any planning is likely to have a chance to fail.

This also applies to an institution, such as an educational institution. Educational institutions that do not have good planning will fail. This is certainly increasingly clarify the position of planning in an institution. To smooth the way an institution needs planning, the plan will lead the agency to the right and right goals according to the institution's own goals. This means that the planning gives direction for the achievement of the goal of a system, because
basically the system will run well if there is careful planning. Planning is considered mature and good if it meets the requirements and elements in the planning itself.

2. THEORITICAL REVIEW

In management, planning is the process of defining organizational goals, creating strategies for achieving those goals, and developing organizational work activities. Planning is the most important process of all management functions because without planning other functions organizing, directing, and controlling will not work.

Planning is a satisfactory way to make the activity work well, accompanied by various anticipatory steps to minimize the gap that occurs so that the activity reaches a predetermined goal.

Planning is a conscious effort and decision-making that has been calculated carefully about the things that will be done in the future in and by an organization in order to achieve goals that have been predetermined. When associated with the educational system within an educational organization, education planning according to ST Vembrianto can be defined as the use of a rational and systematic analysis of the educational development process aimed at making education more effective and efficient in responding to the needs and objectives of pupils and the community. Planning or planning is the whole process and careful determination of what will be done in the future in order to achieve the goals that have been determined. The above opinions imply that planning is a process that contains activities of thought, calculation, selection, determination and so on. All that is done in order to achieve certain goals. In essence planning is the process of making decisions on a number of alternatives (choices) about the goals and ways that will be implemented in the future in order to achieve the desired goals and monitoring and assessment of the results of its implementation, conducted in a systematic and sustainable. modern management science, the term planning is very familiar and is considered as one of the important pillars of management that is planning, organizing, implementation or implementation, coordinating and controlling. modern management, the term planning (planning) is very familiar and is considered as one of the pillars that have vital functions. Through the planning of a program has an effective basis for achieving the objectives and effectiveness of the utilization of existing resources. Planning also forms the boundaries to control deviation or deviation. Planning by Mondy and Premeaux in his book Management: Concepts, Practices and Skills is defined as "the process of determining what should be achieved and how to make it happen in reality." From this definition then the planning in education can be interpreted by the efforts undertaken in determining the objectives and targets of an educational activity through the collection of data and analyze it to then formulate methods and procedures to realize it optimally possible.

SURAH AL-HASYR AYAT 18

يا أيها الذين آمنوا أثمنوا اللّه وَلَتَنْظُرُونَ مَا قَدْ مَعَتُّ أُنْفَقْتُمْ إِنَّ اللّهَ خَبِيرًا بِمَا تَعْمَلُونَ

The translation: O those who believe, fear Allah and let everyone see what He has done for tomorrow; and fear Allah, Allah is well acquainted with what you do.

MUNASABAH Q.S AL-HASYR (59): 18

The relationship between Q.S Al-hasyr: 18 with the previous verse ie verse Q.s. Al-Hashr: 17 that in this verse discusses those who are unjustly declared eternal in hell, for they do not pay attention to what he has done for tomorrow, when we are always advised to
prepare and pay attention to our deeds for tomorrow that we may be saved from the torment of hell fire.

While in the verse after Q.s Al-Hashr: 18 there is Q.s Al-Hasyr: 19 that this verse explains about the prohibition of being forgotten to God, forgetting to himself, to become a wicked person. In this prohibition we are commanded to always pay attention to our deeds for tomorrow, for every deed done will be held accountable and rewarded.

So, in Q.S Al-Hasyr: 18 this discusses the efforts that must be considered to benefit in the future. Related to this is in carrying out activities planning a mature to a comprehensive program. Making decisions or determining behaviors to be done should be taken into account. Because all that will be done will bring benefits for ourselves in the future.

STUDY INTERPRETATION OF THE ARTICLES

Regarding the meaning of this verse, Ibn Kathir (d. 774 AH) rahimahullah said, "Evaluate yourself before your deeds are counted, check the deeds you keep for yourself for the day you will be returned and shown to your God!"

The evaluation has a major impact on a servant. He will realize that there has been a lot of immorality he has done, and Allah's forgiveness is not necessarily accepted. While the pious deeds that he did too little. So, by evaluating (muhasabah) self, someone will increase his good deed and will stop doing bad deeds.

If we look closely at the command to evaluate ourselves in that verse, we will get the command is flanked by two commandments to ward off. The majority of commentators argue that the repetition of this piety command serves to emphasize the importance of piety for a believer.

While Qusyairy (d. 465 AH) argues that the first commandment of piety serves to remind believers about the risks of good and bad deeds. The second piety is piety in the context of oversight.

Therefore, the first piety followed by self-evaluation and the second piety is followed by the statement that Allah knows what man does. In other words, all human actions are observed by God. Maybe someone can cover up his bad deeds in front of others. But actually, his actions are already known by Allah, has been recorded and will be accounted for.

The scholars define piety widely. Thalq ibn Habib for example, a tabi’in who died between the years 90-100 H this affirms that piety is to obey God according to His guidance by expecting His compassion and abandon the sinners according to His guidance for fear of torture- His.

SELF EVALUATION IS A PART OF PLANNING

Command to self-evaluate and cautiously followed by the prohibition of being forgotten. Continued above paragraph:

وَلَا تَكُونُوا كَالَّذِينَ نُسِوا اللَّهَ فَأَفَاسَئَهُمْ أَفْسَهُمْ أَوْلَٰئِكَ هُمُ الْفَاسَقُونَ (الحِشْرُ: 19)

Meaning: "Do not be like those who forget Allah, so Allah makes them forget about themselves." They are the wicked ones. " (Surah Al-Hasyr: 19)

In interpreting those who forget Allah, Ibn Hibban (d. 354 AH) says that it means those who abandon his commandments, that Allah will make them forget to do good for themselves. They forget to worship, forget to do good with others, forgot to prepare provisions for the afterlife, and so forth.

2 Ibnu Abi Hatim (wafat th. 327 H), At-Tafsir, cet. Maktabah al-‘Ashriyyah, jilid 2, hlm. 446. Ibnu Katsir, Tafsir al-Quran al-‘Azhim, jilid 1, hlm. 244.
Ibn Kathir said, "Do not forget your remembrance of Allah so Allah will make you forget about deeds for your own benefit and useful for the Hereafter, because in fact the reward of an action is still similar to that action. Therefore, God says: 'they are the wicked ones.' It is they who do not obey God, they are the wretched and the losers in the Hereafter.

From the explanation of some opinions above scholars it is clear that doing a job should begin with planning, one of the planning materials is to conduct self-evaluation. In the planning of the first thing to note is what to do and who will do it. So, planning here means choosing a set of activities and what further decisions to do, when, how, and by whom. Good planning can be achieved taking into consideration future time conditions, on the planning and activities to be decided upon, and the current period at which the plan is made. The purpose of this plan lies in the fact that man can change the future according to his will. Man must not surrender to the predisposition and future but create the future.

3. DISCUSSION ON THE CONTENTS OF THE ARTICLES

Indirectly, this verse has taught us a very basic thing of Time Management in a wider range of time. If it usually only covers yesterday, tomorrow, and now, in this verse is discussed time in the world and in the Hereafter. Because indeed, the limitations of our time in the world should be utilized as much as possible to get the best place by His side. Not limited to Time Management, but also Life Management. Management lives as a Muslim, God-oriented and the End day. Make the act of the world as a means to Allah. Remember! The purpose of our creation is to worship God. Even so, in everyday life, we also must not forget our position in the world. Both of us make a means to increase the treasury of good deeds.

This verse is a principle of self-reflection, and that it is fitting for a servant to examine the deeds he has done, the word tuqaddimu means to be put forward in the sense of the deeds done for future benefits. It's like the things done in advance to welcome guests of his arrival. The command to pay attention to what has been done for tomorrow, understood by Thabathaba'i as a command to evaluate the deeds that have been done. It's like a craftsman who has accomplished his work. He is required to pay attention to it in order to perfect it when it is good, or fix it if there are still shortcomings, so that when the time comes checked, there is no shortage and the goods appear perfect. Every believer is required to do so. If good he can expect rewards, and if his bad deeds he should immediately repent.

According to Al-Maraghi, Ma qaddamat (what he has done) Ghat (the Day of Resurrection) means because of the nearness because everything that will come is near as it is said "tomorrow that day for the one who awaits it is near". Nasu 'i was (they forgot God's right) means that they abandoned His commandments and did not cease from their prohibitions. Fa ansahum anfuhum, Allah made them forgot their fate, so they do not work for themselves it is good that will benefit him.

4. CONCLUSION

The moral messages contained in these verses are about the time constraints we have. True, the time we have is not long, so even with our lifetime. So how then do we use it properly and correctly? It is by doing good deeds. If not? Then surely, we will lose money. Inna l-insâna lafî khusrin. Indeed, all human beings are in loss. As already mentioned in the QS Al- 'Ashr.

The future is the result of the past, the present state and accompanied by the efforts we will carry out. Thus, the basic foundation of planning is the human ability to consciously choose the desired future alternatives and then direct the power of his efforts to realize the future he
chooses in which management will be applied as what. So, with that basic then a plan that will be realized well.

In this connection an educational plan should meet three main elements of a plan:
1. data collection
2. fact analysis
3. preparation of concrete plans.

After observing the opinion of some experts or experts then thus the planning contains several elements, namely:
1. Goal to be achieved
2. Activities to be implemented
3. The person who will carry it out
4. The device is in need
5. The person who will oversee its implementation.

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