



Interpretation of Quranic Verses on The Management of Islamic Education Facilities and Infrastructure

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ABSTRACT

This article reveals verses from the Qur'an which discuss the management of Islamic educational facilities and infrastructure. These verses are collected and then interpreted with several existing interpretations. This research uses a library study method with an analytical-descriptive 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 infrastructure management is strengthened by views originating from verses from the Koran. The aim of managing educational facilities and infrastructure is to ensure that educational institutions are able to provide services professionally 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

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INTRODUCTION

The success of educational programs through the teaching and learning process is greatly influenced by many factors, one of which is the availability of adequate educational facilities and infrastructure accompanied by adequate use and management optimal. As stipulated in the National Education System Law No. 20/2003 Chapter XII

article 45 paragraph 1, it is explained that: “Every formal and non-formal education unit provides facilities and infrastructure that meet educational needs in accordance with the growth and development of students’ physical, intellectual, social, emotional and mental potential”. Government Regulation No. 19 of 2005 concerning National Education Standards which concerns national standards of educational facilities and infrastructure in Chapter VII Article 42 clearly states that: Every educational unit must have facilities which include furniture, educational equipment, educational media, books and other learning resources, consumables, as well as other equipment needed to support an orderly and sustainable learning process.

Each educational unit must have infrastructure which includes land, classrooms, educational unit leadership rooms, educator rooms, administrative rooms, library rooms, laboratory rooms, work workshop rooms, production unit rooms, canteen rooms, power and service installations, places of exercise, places of worship, playgrounds, places of creation, and other spaces/places needed to support an orderly and sustainable learning process.

RESEARCH METHODOLOGY

The research method used in this research is a library study which aims to collect and analyze various conceptual information as well as qualitative and quantitative data from previously published scientific articles. This approach functions as a guide in studying research problems, especially in conducting literature reviews (review of research) related to the integration of Al-Qur’an values in the management of educational facilities and infrastructure.

In this study, the main data sources came from scientific articles or journals. The scientific articles are then summarized and analyzed systematically to identify key concepts related to educational management as well as values contained in the Qur’an that can be integrated in the context of educational facilities and infrastructure management. (Zakariah et al., 2020) It is hoped that this library study method will gain a deeper understanding of potential and the challenges of integrating the values of the Qur’an in the context of educational management. In addition, it is hoped that this research will provide new insights and positive contributions in the development of sustainable and inclusive educational theory and practice.

RESULT AND DISCUSSION

Understanding Facilities and Infrastructure

Basically, educational infrastructure management consists of two elements, namely facilities and infrastructure. Educational facilities are equipment and equipment that are directly used and support educational processes, especially in the learning process, such as whiteboards, markers, erasers, book stationery and teaching media. Meanwhile, what is meant by educational infrastructure is the indirect facility of the educational or teaching process in an educational institution, such as buildings, classrooms, courtyards, school gardens, roads to schools, and so on.

Educational facilities are supporting facilities for the teaching and learning process. According to the Team for Drafting Guidelines for Standardizing Educational Media of the Ministry of Education and Culture, what is meant by: Educational facilities are all facilities needed in the teaching and learning process, both mobile and immobile so that the achievement of educational goals can run smoothly, regularly, effectively and efficiently. (Sopian, A. 2019). Meanwhile, the etymological definition of infrastructure (meaning of the word) infrastructure means an indirect tool for achieving goals. In education, for example: location/place, school building, sports field, money and so on. Meanwhile, 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, well moving and immovable so that the achievement of educational goals can run smoothly, regularly, effectively and efficiently. Meanwhile, what is meant by educational infrastructure is facilities that indirectly support the course of the educational process.

Functions of Types and Properties of Facilities and Infrastructure

Educational facilities or objects can be viewed from their function, type or nature, namely: First, viewed from their function in PBM. Some educational facilities and infrastructure have an indirect function (the presence is not very decisive and some have a direct function (the presence is very decisive) for PBM. Educational infrastructure functions indirectly (its presence is not very decisive), including in this educational infrastructure is land, courtyards, fences, plants, school buildings/buildings, road networks, water, electricity, telephones, and furniture/mobiles. Meanwhile, educational facilities function directly (the presence is very decisive) towards PBM, such as learning tools, teaching aids, practical tools and educational media. Second, judging from the type. Educational facilities can be divided into physical facilities and non-physical facilities. Physical facilities or material facilities are everything in the form of inanimate objects or objects that have a role in facilitating or facilitating business, such as vehicles, writing machines, computers, furniture, props, models, media, and so on. Non-physical facilities are things that are not inanimate objects, or cannot be called objects or objects, which have a role in facilitating or launching businesses such as people, services, money.

Third, judging 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 or movable/transferable goods are grouped into consumable and non-expendable goods. Consumable goods are goods whose volume decreases when used, and within a certain period of time the goods can continue to shrink until they run out or no longer function, such as chalk, ink, paper, markers, erasers, brooms and so on. Item non-consumables are items that can be used repeatedly and do not decrease in volume during use for a relatively long period of time,

but still require maintenance so that they are always ready to be used for carrying out tasks, such as writing machines, computers, stencil machines, vehicles, furniture, educational media and so on. Meanwhile, 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).

Facilities and Infrastructure in the Teaching and Learning Process

According (Bararah, I. 2020) in relation to the teaching and learning process, there are two types of educational facilities. First, educational facilities that are directly used in the teaching and learning process. For example, there are chalk, atlases and other educational facilities used by teachers in teaching. Second, educational facilities that are indirectly related to the teaching and learning process, such as filing cabinets in school offices, are educational facilities that are indirectly used by teachers in the teaching and learning process. Meanwhile, if we look at its function and role in the teaching and learning process, educational facilities can be divided into: First, learning tools. Lesson tools are tools that are used directly in the teaching and learning process. This tool may take the form of a notebook, pictures, other writing tools such as chalk, erasure and whiteboard as well as practical tools, all of which are included in the scope of study tools. With a starting point in its use, props can be divided into 2, namely: Direct props, namely if the teacher explains them by showing them the real object (the object is taken to class, or the child is invited to the object). (Sun'iyah, S. L. 2018). And indirect teaching aids, namely if the teacher replaces the actual object. Consecutively from concrete to abstract, props can be: Artificial objects (miniatures), films, slides, photos, pictures, sketches or charts. Apart from this division, there are other props or demonstrations in the form of actions or activities carried out by teachers. For example, if the teacher will explain how people: blinking, looking up, waving, reading and so on, there is no need to use props. But he demonstrated.

Third, teaching media. The word media comes from Latin and is the plural form of the word medium which literally means intermediary or introduction. (Jauhari, M. I. 2018). Media is any tool that can be used as a message channel to achieve teaching goals. Media is something that channels messages and can stimulate the thoughts, feelings and will of the audience (students) so that it can encourage the learning process in them (Pito, A. H. 2018). Educational media is an educational facility that is used as an intermediary in the teaching and learning process, to further increase effectiveness and efficiency, but can also be a substitute for the role of teachers. Teaching media in the teaching and learning process can arouse new desires and interests, arouse motivation and stimulation of learning activities, and even have psychological influences on students. The use of teaching media at the teaching orientation stage will greatly help the effectiveness of the learning process and convey the message and content of the lesson at that time.

Facilities and Infrastructure in the Context of Islamic Education in the Koran, verses were also found which 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 tools in education. As the name of one of the letters in the Qur'an is an-Nahl which means bee. In verses 68-69 of the letter, Allah explains what it means as follows: And your Lord revealed to the bees: "Make nests in the hills, in the trees, and in the places that humans have made", then eat from every (kind of) fruit and take the path of your Lord which has been made easy (for you). From the bee's stomach comes a drink (honey) of various colors, inside which there is medicine that heals humans.

One of the tools used by the Prophet to provide understanding to his friends was to use images. Narrated by Imam Ahmad and al-Hakim from Abdullah bin Mas'ud, he said, "The Messenger of Allah made us a line and said, "This is the way of Allah." Then make lines on his right and left, and say, "These are the paths (of Satan)." Yazid said, "(Lines) scatter." Rasulullah saw. said, "On every road there is a devil inviting him. Then he read the verse of the Qur'an (QS al-An'am/6: 153). which means the following: And that (what We command) is My straight path, so follow it, and do not follow (other) paths, because those paths scatter you from His path. This is what Allah commands you to be pious. The hadith above clearly shows that the Messenger of Allah. These values are of course based on the basis or characteristics of Islamic education itself. Nowadays, the development of educational facilities and infrastructure is increasingly rapid along with the development of science and technology. Islamic education also continues to carry out various innovations, including developing the use of educational tools, thereby helping the education process run smoothly. However, the use of these tools must remain based on the basic principles of Islamic education and refer to the planned goals.

Interpretation of Verses About Facilities and Infrastructure

QS. Al Isra' verse: 84

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

Meaning : Say: "Each person acts according to his own circumstances". Then your Lord knows better who is more righteous in his ways.

Jalalain's interpretation: (Say, " Each person) between us and you (act according to their own circumstances) namely according to their own way (then your Rabb knows better who is on the right path") then He will reward those who are on the right path. Tafsir Mrs. Kathir: Between us and you, and later He will reward everyone who does good deeds according to their deeds. In fact, there is nothing terse, sound of His knowledge. Tafsir al-Quranul Karim: Prof. Dr.H. Mahmud Yunus :Let's say that each works according to his form (talent) Your Lord knows better, no one should get the best way, Mufrodat

Verse: (Say, "Each person) between us and you (does according to their own circumstances) namely according to their own way (So your Rabb knows better who has the right path") then He will reward those who have the right path.

The verse above says that everyone who commits an action will do it according to their own circumstances (including the natural conditions around them). This explains that in carrying out an action you need a medium so that the thing in question can be achieved. In the world of education, a teacher who wants to teach material to his

students is required to use the media as an aid to the delivery of 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. This is in accordance with the word (شاكلته according to the circumstances) in the verse above.

Meanwhile sentences *فَرُّ بُكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا* in the verse above if it is related to educational media. Implicitly, the sentence above means that a teacher should discuss with people who know better (in this verse Allah acts as the One who knows best) what media he will use when he teaches. The media plays a very important role in achieving the expected results. This can be seen indirectly in the interpretation, namely (He (Allah) will reward those who are more right in their path). From the explanation above, the author draws a conclusion that good and correct media will represents the arrival of the material being taught, while inappropriate media will not achieve maximum results.

QS. An Nahl verse: 89

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ۚ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ

Meaning: (and remember) the day (when) We raised up for each people a witness against them from themselves and We brought you (Muhammad) to be a witness against all mankind. And We have sent down to you the Book (Al Quran) to explain everything and guidance and mercy and good news for those who submit.

Tafsir AL-Jalalain: (And) remember (the day when We raised up for each people a witness against them from among themselves) namely their own prophet (and We brought you) O Muhammad (to be a witness against them) for your people. (And We have sent down to you the Bible) namely the Koran (to explain) to explain (everything) that is needed by mankind regarding matters of the Shari'a (and guidance) so that you do not go astray (as well as mercy and good news) to obtain heaven (for those who believe) for those who believe in Allah.

Tafsir of the Qur'an Ibn Kathir: Allah SWT. said to His servant and apostle, namely the Prophet Muhammad SAW.: *وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا* And (remember) the day (when) We raised up for each people a witness against them from among themselves, and We brought you (Muhammad) to be a witness against them. (An-Nahl: 89)

Namely over your people, that is, remember that day and the horror that is in it as well as the great glory and high position that Allah gave you on that day. This verse has a similar meaning to the verse that Abdullah ibn Mas'ud's friend stopped reading in that verse. Verse that What is meant is the verse of Surah An-Nisa, namely His words: *فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا*. Meaning: So what will happen (to the disbelievers) if We bring a witness (apostle) from each community and We bring you (Muhammad) as a witness against them. (An-Nisa: 41). When Ibn Mas'ud's friend's reading came to this verse, Rasulullah SAW. said to him, "Enough," that is, stop reading. Ibn Mas'ud said that then he turned to see Rasulullah SAW. suddenly he saw the eyes of Rasulullah SAW. shed tears.

Al-Maidah, verses 15-16

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ (15) يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانًا بَازِلَ السَّمَاءِ

Meaning: O People of the Book, indeed Our Messenger has come to you, explaining to you much of the contents of the Book that you have hidden, and much (also) that he has left behind. Indeed, a light has come to you from Allah, and a book that explains. It is with this book that Allah guides those who follow His pleasure 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.

Tafsir Ibn Kathir : Allah SWT. preached about Himself, the Most Glorious, that He had sent His Messenger (namely the Prophet Muhammad SAW.) bringing guidance and the right religion to the entire population of the mother, both the Arab and the 'Ajam, and both the ummi and those who are good at reading and writing. He sent him with clear evidence and a separation between rightful matters and false matters. For that reason, Allah SWT. said:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ

Meaning: O People of the Book, indeed Our Messenger has come to you, explaining to you much of the contents of the Book that you have hidden and much (also) that he has left behind. (Al-Maidah: 15)

Namely, the Messenger will explain the things they changed, which they changed, and which they interpreted; they lied to Allah in that takwil, leaving many things they changed, but it would be of no benefit if explained. Imam Hakim narrated in the book Mustadrak-nyu through the hadith of Al-Husain ibn Waqid, from Yazid An-Nahwi, from Ikrimah, from Ibn Abbas ra who said that whoever disbelieves in the law of stoning, in fact he has disbelieved in the Koran without being felt by it. The Word of Allah SWT: O People of the Book, indeed Our Messenger has come to you, explaining to you much of the contents of the Book that you have hidden. (Al-Maidah: 15) The law of stoning is one of the things they hide. Then Imam Hakim said that this sanad asar was authentic, but neither of them (Imam Bukhari and Imam Muslim) presented it. Then Allah SWT. informed about the Koran which He revealed to His Prophet. For that reason, Allah SWT. said:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ لَمْ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

Indeed, light has come to you from Allah and a book that explains it. It is with this book that Allah guides those who follow His pleasure to the path of salvation, (Al-Maidah: 15-16) Namely the paths of salvation and prosperity and the straight paths.

وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

and (with that book too) Allah brought those people out of complete darkness into bright light with His permission, and guided them to the straight path. (Al-Maidah: 16)

That is, saving them from destruction and explaining to them the brightest path, so that they avoid things that are prohibited and can achieve the affairs they like, eliminate their regrets, and show them the best situation for them. Jalalain's interpretation: (With

this book Allah guides those who follow His pleasure) meaning the Koran and by believing (in the ways of salvation) the path that saves them (and brings them out of darkness) namely disbelief (in the light) namely faith (with His permission) with His iradat (and guides them to the straight path) namely the Islamic religion.:

Tafsir Prof.Dr.H. Mahmud Yunus : O people of the Book, indeed a messenger of Ours has come to you who explained to you most of what you hid from the Book (Torah and Gospel), and forgave more than most others. Indeed, there has come to you from Allah nur (light) and His clear Book (which explains). With this book, Allah shows those who hope for His relief on the path of salvation and brings them out of darkness into bright light with His permission, and shows them on the straight path. Ayat (A person who follows His pleasure), is a person who in religion still wants to seek Allah's pleasure, not just to strengthen what he knows, and who has shaped his personality and been accepted from previous generations, by not doing thoughts and looking for evidence (istidlal). (to the path of salvation) This means a path that is safe from all fear.[6](With His permission), namely by the will of Allah and His taufik.

By following Allah's sunnahs, that righteous deeds and true beliefs influence and improve the soul. (to the straight path), namely to the true religion. Because the true religion is only one and its truth is recognized from any angle. As for false religions, there are indeed many paths, all of which are crooked and winding, none of which are straight. Material Analysis In the verse above, Allah SWT mentions three types of uses of the Koran. If we relate this to media in education, we will know that there are at least three conditions that a media must have so that the tools or objects in question can actually be used as internal media learning. The media used must at least reflect (describe) the material being taught. For example, in teaching children the names of objects, the media used must be able to represent the objects in question. It is impossible and not allowed to teach the word "Table" but the medium used is motorbikes.

QS. Al Ahzab verse: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Indeed, there is in (the person of) the Messenger of Allah a good example for you (namely) for those who hope for (the mercy of) Allah and (the arrival of) the Day of Judgment and He mentions Allah a lot.

Ibn Kathir's interpretation: :This noble verse is the greatest main proposition, which recommends us to imitate the Messenger of Allah. in all his words, deeds and actions. That's why Allah SWT. ordered the believers to imitate the attitude of the Prophet SAW. in the Ahzab War, namely in terms of patience, determination, alertness and struggle, and still waiting for a way out of Allah SWT. May His salawat and greetings be upon him until the Day of Judgment. Through this verse Allah SWT. said to people who felt worried, anxious and shaken in facing their affairs in the Ahzab War:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Indeed, (the person of) the Messenger of Allah is a good role model for you. (Al-Ahzab: 21)

Namely, why don't you imitate and follow in the footsteps of his qualities? In the next word it is stated:

لَمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: (namely) for those who hope for (the mercy of) Allah and (the arrival of) the Day of Judgment and he mentions Allah a lot. (Al-Ahzab: 21) Next Allah SWT. mentioning His faithful servants who confirm Allah's promise to them, which in the end Allah will bring a good outcome in this world and the hereafter for them.

Jalalain's interpretation: (Indeed, the Messenger of Allah is an example for you) can be read iswatun and uswatun (good ones) to be followed in terms of war and his steadfastness and patience, each of which is applied in its place (for people) the pronunciation of this verse has the position of being badal from the pronunciation of lakum (which hopes for Allah's mercy), namely fear of Him (and the Day of Resurrection and he mentions Allah a lot) is different from people other than them.

Tafsir Prof.Dr. H. Mahmud Yunus: Indeed, in the messenger of Allah (Muhammad) there is a good follower for you, namely for those who hope for (the reward of) Allah and the Last Day, and he remembers Allah a lot. Mufrodate أسوة حسنة = Exemplary Suri Hoping = يرج = Mention = يذكر Many = كثيرا The verse (Indeed, the Messenger of Allah already exists as an example for you) can be read iswatun and uswatun (good) to be followed in terms of war and his steadfastness and patience, each of which is applied to his place (for people), the pronunciation of this verse has the position of being badal from the pronunciation of lakum (who hopes for Allah's mercy), namely fearing Him (and the Day of Judgment and he mentions Allah a lot), which is different from people other than them.

Material Analysis A teacher's duties are essentially not just a transfer of knowledge (transfer of knowledge) for his students. But you also have to be able to change your personality. Because a teacher's job is not only to teach but also to educate. As is the task of a teacher above, when using media teachers should be truly selective. This is intended so that the media used is able to change a student's psychomotor aspects as the author has previously stated. If you pay close attention, this verse is actually closely related to verse 16 in Surah Al Maidah above. When linked to media in education, a media must be able to change the behavior of a student who is being taught.

Prof. Dr. H. Mahmud Yunus: And Allah made a shade (shadow) for you from what He created, (as an umbrella) and He made for you mountains take refuge. And make clothes to protect you from heat, and clothes (iron) to protect you in war. Thus Allah perfects His blessings upon you, hopefully you will obey Him. The Relationship Between Theory and Means Verses is everything that can be used as a tool to achieve goals or objectives; tool; media. Educational facilities are equipment and equipment that are directly used and support the educational process, especially the learning, teaching process, such as buildings, classrooms, desks, as well as teaching tools and media. Educational facilities are supporting facilities for the teaching and learning process.

CONCLUSION

Based on the explanation above, it can be concluded that Islamic educational facilities and infrastructure are all basic equipment or facilities or 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 institution's ability to fulfill facilities and infrastructure, and the teacher's ability to utilize educational facilities and infrastructure are important factors that can determine the success of the teaching and learning process. This blessing is in the form of a house made by Allah from stone and bricks so that people can live in it when they live in their countries. The verse above does not explicitly mention the function of clothing as a guard against cold stings. This is not only because the Arab community, especially where this verse was revealed in Mecca, felt more difficult with heatstroke, but also before this verse in Qs. An-Nahl (16):5 in the past it was called the blessing of warmth that Allah bestowed through livestock. On the other hand, the nature of the language of the Qur'an tends towards *ijmal*, namely abbreviation, often suffices the mention of one thing, even if there is more than one in question, if the context can be understood.

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