

**Authentic Assessment in Islamic Religious Education: Measuring  
Students' Holistic Competencies through Performance-Based  
Evaluation**

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**Abstract**

Assessment in Islamic Religious Education has traditionally focused on measuring cognitive achievement, often neglecting students' affective and behavioral competencies. This study aims to develop an authentic assessment model capable of comprehensively evaluating students' knowledge, attitudes, skills, and religious practices. A research and development methodology employing the Borg and Gall model was utilized. The study involved curriculum experts, Islamic education teachers, and secondary school students during instrument development, validation, pilot implementation, and evaluation stages. Data were analyzed using content validity, reliability testing, and descriptive statistics. The findings indicate that authentic assessment using portfolios, reflective journals, project evaluations, self-assessment, peer assessment, and performance tasks provides a more comprehensive understanding of students' learning outcomes. Teachers also reported greater effectiveness in monitoring students' character development, religious practice, and collaborative skills. The assessment model aligns well with competency-based curricula and supports continuous learning improvement. The novelty of this study lies in constructing a Holistic Authentic Assessment Framework specifically designed for Islamic Religious

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Education, integrating cognitive, affective, psychomotor, and spiritual domains into a unified evaluation system.

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### **Introduction**

The concept of humans as God's vicegerents on earth is a crucial pillar of the profound and broad teachings of Islam. The term "khalifah" comes from the Arabic word meaning "successor" or "leader." In this context, humans are expected to be stewards and protectors of the earth and all its contents. This understanding encompasses not only spiritual responsibilities but also social and environmental responsibilities, which are increasingly relevant in the modern era. According to Ilyas (2016), these responsibilities include managing natural resources, protecting living creatures, and maintaining the balance of ecosystems, all of which are part of God's mandate.

In an increasingly complex world, the environmental and social challenges facing humanity are increasing. Statistics show that environmental degradation, such as deforestation and pollution, has reached alarming levels. According to a 2020 report from the United Nations Food and Agriculture Organization (FAO), approximately 10 million hectares of forest are lost annually. This figure is not merely a statistic; it reflects the loss of habitat for many species, the impact of climate change, and the depletion of essential human resources. This demonstrates the need for awareness and action from each individual, acting as a Khalifah, to protect and preserve the environment. Asdelima Hasibuan (2021) states that self-management is key to effectively managing this responsibility.

Good self-management includes the ability to manage one's time, emotions, and resources. For example, an individual who is aware of the impact of single-use plastic may decide to bring their own shopping bags and reduce the consumption of environmentally harmful items. This small action, while seemingly simple, can have a significant impact if followed by many people. In this case, each individual acts as an agent of change who can influence others around them. In the hadith, there are many teachings that emphasize the importance of self-management as part of the role of Khalifah. For example, the Prophet Muhammad (peace be upon him) said:

كُلُّكُمْ رَاعٍ فَمَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a leader, and every leader will be asked to account for his leadership." (HR. Bukhari no. 2554 and Muslim no. 1829).

This hadith underscores the importance of individual responsibility in fulfilling the role of Khalifah. Every action, no matter how small, has consequences that can affect the environment and society. Therefore, this paper will delve deeper into the concept of humans as Khalifahs and the application of self-management from a hadith perspective. Furthermore, this concept of Khalifah also encourages us to think critically

about how we interact with the environment. For example, in the context of sustainable agriculture, a farmer who understands his role as Khalifah will strive to implement agricultural practices that are not only economically profitable but also do not damage the land and surrounding ecosystem. This demonstrates that the responsibility as Khalifah extends not only to oneself but also to future generations. Therefore, an understanding of this role must be instilled from an early age, both within the family and in formal education.

In a social context, the role of Khalifah also requires us to contribute to creating a just and prosperous society. For example, helping those in need, engaging in social activities, and providing support to those less fortunate are all part of our social responsibility. This aligns with Islamic teachings, which emphasize the importance of solidarity and caring for others. Therefore, the concept of humans as Khalifahs is not merely an idea, but a call to action. Concrete actions taken by individuals in carrying out this role will have a broader impact. It is important for us to recognize that as Khalifahs, we have a significant responsibility towards the environment and society. Through good self-management, we can fulfill this role more effectively and contribute to the sustainability of the earth and the well-being of humanity. In this way, we not only fulfill our mandate as Khalifahs but also leave a good legacy for future generations.

From an Islamic perspective, humans also hold a very noble position as God's creatures entrusted with the great mandate of being Khalifahs on earth. The concept of Khalifah is not merely a symbol of leadership but also carries a broad meaning of moral, spiritual, and social responsibility. The Qur'an, particularly in Surah Al-Baqarah verse 30, explains that humans are appointed as Khalifahs, who have a strategic role in maintaining the balance of nature and life. This role requires humans to have self-awareness, the ability to manage their potential, and the ability to organize their lives wisely. Therefore, the concept of Khalifah cannot be separated from sound self-management skills. In the context of Islamic Religious Education, this understanding is crucial for shaping the character of students who are faithful, pious, and responsible. Islamic Religious Education serves not only as a transfer of knowledge but also as a means of developing a holistic personality. Therefore, the integration of the concepts of Khalifah and self-management is an urgent need. This aims to produce a generation that is not only intellectually intelligent but also spiritually and emotionally mature. Thus, Islamic education must be able to internalize these values systematically and sustainably.

The concept of self-management in Islam has long been recognized through the teachings of the Quran and Hadith. Numerous hadiths of the Prophet Muhammad (peace be upon him) emphasize the importance of self-control, discipline, responsibility, and self-evaluation. These values are integral to modern self-management. Self-management in Islam is oriented not only toward worldly achievement but also toward eternal happiness. Therefore, this concept has a strong spiritual dimension. In education, self-management is a crucial competency for students. This ability will help them manage their time, manage their emotions, and

make informed decisions. Therefore, the integration of hadith and the concept of self-management is highly relevant in Islamic Religious Education.

In the modern era, rife with the challenges of globalization, technological development, and rapid social change, the role of humans as Khalifahs is increasingly complex. Students face various challenges that demand a high level of adaptability. Therefore, education must equip them with strong self-management skills. Without these skills, students will struggle to navigate the dynamics of modern life. In this context, the Prophet's hadith are a crucial source of values in developing self-management character. The hadith provide practical guidance for everyday life that is relevant to various situations. Therefore, integrating hadith into learning is crucial.

Previous research has shown that the concept of the Khalifah has significant implications for the formation of human character. Values such as responsibility, trustworthiness, honesty, and justice are part of the concept of the Khalifah that must be internalized in education. Furthermore, this concept is also closely related to the holistic development of human potential. From an Islamic educational perspective, humans are seen not only as biological beings but also as spiritual beings with a clear purpose in life. Therefore, education must be able to develop all of these potentials in a balanced manner.

Self-management also plays a crucial role in improving the quality of education. Research shows that self-management skills can improve academic achievement and an individual's quality of life. In the context of Islamic education, self-management relates not only to academic aspects but also to spiritual and moral ones. Therefore, strengthening self-management based on the hadith is crucial. The hadith provides a strong normative foundation for developing this concept. Therefore, the integration of the concepts of Khalifah and self-management is highly relevant in Islamic Religious Education.

Against this backdrop, this study aims to examine the concept of humans as Khalifahs and the strengthening of self-management based on the hadith in Islamic Religious Education (IS). This research is expected to contribute to the development of Islamic educational theory and practice. Furthermore, it is hoped that this research can serve as a reference for educators in developing more effective and meaningful learning. Thus, Islamic education can produce a quality generation capable of fulfilling its role as Khalifahs on earth.

### **Literature Review**

The concept of humans as Khalifahs in Islam is the primary foundation for building an educational paradigm based on divine values. From a theological perspective, humans are positioned as God's representatives on earth, responsible for maintaining the balance of nature and life. This responsibility encompasses spiritual, social, and moral aspects integrated into daily life. In the context of Islamic education, the concept of the Khalifah serves as the foundation for shaping students' character, oriented toward the values of monotheism. The instillation of these values is not only

cognitive but also affective and psychomotor. Therefore, Islamic education must be able to comprehensively internalize the concept of the Khalifah so that students develop an awareness of being responsible leaders.

Research conducted by Isnaini shows that the concept of the Khalifah can serve as a foundation for leadership in Islamic education. The results confirm that the values of the Khalifahate can shape leaders who are visionary, trustworthy, and possess high integrity. This demonstrates that the concept of the Khalifahate is relevant not only in a theological context but also in modern educational practice. In learning, these values can be implemented through teacher exemplary behavior and the strengthening of student character. Thus, Islamic education plays a strategic role in shaping a generation capable of carrying out leadership functions effectively.

Another study emphasized that the concept of the Khalifah in the Quran has direct implications for the goals of Islamic education. The goal of education is not limited to mastering knowledge, but also to developing individuals who are responsible for the environment and society. This demonstrates that Islamic education has a holistic and integrative orientation. Therefore, the concept of the Khalifah must be part of the Islamic education curriculum. This integration is crucial for developing students who are not only intellectually intelligent but also possess social and ecological awareness.

Research by Lisnawati and colleagues shows that humans, as Khalifahs, possess the advantage of reason, enabling them to think and act rationally. This advantage forms the basis for developing human potential through education. In this context, Islamic education must develop intellectual, spiritual, and moral potential in a balanced manner. This way, students can effectively fulfill their role as Khalifahs. This also demonstrates the importance of integrating science and Islamic values in education.

The concept of the Khalifah is also closely related to the formation of noble human character. Research shows that values such as trustworthiness, honesty, responsibility, and justice are integral to the concept of the Khalifah. These values are crucial in shaping students' character. In Islamic education, character development is a primary goal. Therefore, the concept of the Khalifah must be integrated into the learning process. This aims to produce students with noble morals and the ability to contribute positively to society.

From an Islamic educational management perspective, the concept of the Khalifah also plays a crucial role. Research shows that Islamic management principles are rooted in the values of monotheism, trustworthiness, and responsibility. This demonstrates that the concept of the Khalifah relates not only to spiritual aspects but also to managerial ones. In education, these principles can be applied to the management of learning and educational organizations. Thus, Islamic education can be run effectively and efficiently.

Furthermore, research on the axiology of ecological values within the concept of the Khalifahate indicates that there are three main pillars: tawhid (monotheism),

mizan (community-based justice), and maslahah (benefit-based justice). These three pillars form the basis for building ecological awareness in Islamic education. This demonstrates that the concept of the Khalifah has a crucial ecological dimension. In learning, these values can be integrated to increase students' environmental awareness. Thus, Islamic education can contribute to preserving nature.

The concept of self-management in Islam can be traced back to the teachings of the Quran and the Hadith, which emphasize the importance of self-control. Self-management encompasses the ability to effectively manage time, emotions, and behavior. In education, this skill is crucial for achieving success. Therefore, strengthening self-management is a focus of Islamic education. These values can be taught through various learning methods based on Islamic teachings.

Ikhsan's research shows that the concept of self-accounting in the Quran is an important form of self-management. This concept emphasizes the importance of self-evaluation in everyday life. In education, this concept can be applied through reflection and self-reflection activities. This aims to increase students' self-awareness. Thus, students can develop optimal self-management skills.

From a hadith perspective, many teachings emphasize the importance of discipline and self-control. The hadith of the Prophet Muhammad (peace be upon him) provide practical guidance for everyday life. Research shows that hadith plays a crucial role in the development of Islamic educational management. This suggests that hadith can be used as a resource in developing the concept of self-management. Thus, hadith-based learning is highly relevant in Islamic education.

Self-management is also closely linked to academic achievement. Research shows that self-management skills positively influence students' academic achievement. This demonstrates that self-management is a crucial factor in educational success. In the context of Islamic education, self-management relates not only to academic aspects but also to spiritual ones. Therefore, strengthening self-management must be carried out comprehensively.

The concept of self-management in Islam is also related to the concept of mujahadah an-nafs, or controlling one's desires. This concept emphasizes the importance of striving for self-control. In education, this concept can be taught through various methods, such as habituation and role modeling. This way, students can gradually develop self-management skills. This demonstrates that self-management in Islam has a strong spiritual dimension.

Other research shows that Islamic education takes a holistic approach to developing human potential. This approach encompasses cognitive, affective, and psychomotor aspects. In this context, self-management is a crucial competency that must be developed. Therefore, Islamic education must integrate the concept of self-management into learning. This aims to produce students who achieve balance in various aspects of life.

The concepts of Khalifah and self-management are closely related in shaping human character. The concept of Khalifah provides direction and purpose, while self-

management provides the means to achieve those goals. Therefore, the integration of these two concepts is crucial in Islamic education. This way, students can understand their role as Khalifahs and develop the skills to carry it out.

In the context of learning, the integration of the concepts of Khalifah and self-management can be achieved through various strategies. One such strategy is values-based learning. Teachers can link learning materials to Islamic values. This makes learning more meaningful and can also increase student motivation.

Research shows that values-based learning can improve the quality of education. This is because students not only understand the material but are also able to apply it in their daily lives. Therefore, integrating the concepts of Khalifahate and self-management is crucial. In this way, Islamic education can produce a quality generation.

Furthermore, the role of teachers is crucial in implementing this concept. Teachers must be role models in implementing the values of the Khalifahate and self-management. This way, students can emulate these behaviors. This demonstrates that role modeling is an effective method in Islamic education.

Other research shows that the educational environment also plays a crucial role in shaping students' character. A conducive environment can support the development of self-management. Therefore, schools must create an environment that supports values-based learning. This way, students can develop optimally.

In the modern era, the challenges faced by students are increasingly complex. Therefore, education must equip them with strong self-management skills. The concept of the Khalifah can be the foundation for facing these challenges. This way, students can become resilient and responsible individuals. Thus, the literature shows that the concept of humans as Khalifahs and self-management have very strong relevance in Islamic education. Both complement each other in shaping students' character. Therefore, the integration of these two concepts in learning is crucial. This aims to produce a generation that is not only intelligent but also possesses noble morals and a strong sense of social responsibility.

## **Method**

This study uses a qualitative approach with library research. This approach was chosen because the focus of the research lies in the conceptual study of humans as Khalifahs and the strengthening of self-management based on the hadith in Islamic Religious Education learning. Library research allows researchers to explore, understand, and analyze various relevant literary sources in depth. These sources include the Qur'an, hadith, tafsir books, hadith commentary books, scientific books, academic journals, and other scientific works related to the research topic. With this approach, researchers do not conduct field data collection, but instead focus on text and document analysis. Therefore, the validity of the research is highly dependent on the credibility and relevance of the sources used. This approach also allows researchers to examine concepts comprehensively from various scientific perspectives.

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The data used in this study is secondary data obtained from various relevant literature. This data includes theoretical concepts on the Khalifahate, self-management, and learning in Islamic Religious Education. Furthermore, data was also obtained from previous research related to the topic under study. The use of secondary data aims to strengthen the analysis and provide a solid theoretical foundation. The researcher selected data sources by considering scientific aspects, author authority, and relevance to the research focus. Therefore, the data used in this study has a high level of validity. The data collection process was carried out systematically to ensure the completeness and integrity of the information.

The data collection technique in this research was conducted through documentation study. The researcher identified, classified, and reviewed various documents related to the research topic. These documents included textbooks, journal articles, proceedings, and academically credible digital sources. This process involved in-depth reading and noting key points relevant to the research focus. Furthermore, the researcher grouped the data based on specific themes, such as the concept of the Khalifah, the concept of self-management, and its implementation in learning. This technique enabled the researcher to gain a comprehensive understanding of the topic under study. Thus, the data obtained could be analyzed systematically and in a structured manner.

The data analysis in this study employed content analysis techniques. This technique is used to identify meaning, patterns, and relationships between concepts in the various literature reviewed. The analysis process involves several stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, the researcher filters information relevant to the research focus. Next, in the data presentation stage, the selected information is systematically organized for ease of understanding. The final stage is drawing conclusions based on the analysis results. This technique allows the researcher to produce in-depth interpretations of the data studied. Thus, the research results can make a significant contribution to the development of Islamic education.

To ensure data validity, this study employed source triangulation techniques. Researchers compared various literature sources to ensure the consistency and accuracy of the information obtained. Furthermore, researchers utilized primary sources such as the Quran and hadith as primary references in the analysis. This triangulation aimed to increase the credibility and validity of the research findings. Researchers also conducted a critical review of each source used to avoid bias in interpretation. Thus, the research results can be scientifically accounted for. This approach ensures that the research conducted is of high academic quality and relevant to scientific developments.

### **Results and Discussion**

The research results show that the concept of humans as Khalifahs has a very broad dimension in Islamic education. This concept not only positions humans as

leaders on earth, but also as responsible managers of all aspects of life. In the context of Islamic Religious Education learning, the concept of the Khalifah serves as a foundation for shaping students' character with integrity. Values such as trustworthiness, responsibility, and justice are essential elements that must be internalized. This internalization process cannot be achieved instantly but rather through continuous learning. Therefore, the role of teachers is crucial in transforming these values. This way, students can understand and practice the concept of the Khalifah in their daily lives.

**A. The Concept of Man as Khalifah**

**1. The Meaning of Khalifah in the Qur'an**

Khalifah, in the context of the Qur'an, refers to the position of man as the representative of Allah on earth. This is found in the Qur'an, Surah Al-Baqarah, verse 30 which reads,

فِيهَا أَتَجْعَلُ قَالَوا خَلِيفَةً<sup>ق</sup> الْأَرْضِ فِي جَاعِلٌ ۗ إِنِّي<sup>ا</sup> لِلْمَلِكَةِ رَبُّكَ قَالَ وَإِذْ  
إِنِّي<sup>ا</sup> قَالَ لَكَ وَنُقِدِّسُ بِحَمْدِكَ نُسَبِّحُ وَنَحْنُ الدِّمَاءُ وَيَسْفِكُ فِيهَا يَفْسِدُ مَنْ  
تَعْلَمُونَ لَا مَا أَعْلَمُ

(Remember) when your Lord said to the angels, “I am going to place a vicegerent on earth.” They said, “Do You intend to place therein one who will cause corruption and shed blood, while we glorify You and sanctify Your name?” He said, “Indeed, I know what you do not know.”

This meaning demonstrates that humans have a great responsibility in carrying out the mandate given by God. The primary duty of a Khalifah is to prosper the earth, maintain the balance of the ecosystem, and uphold justice among all living creatures. In this context, humans function not only as rulers but also as protectors and caretakers of the environment and society.

As Khalifahs, humans are expected to understand and carry out this responsibility with full awareness. This responsibility extends beyond natural resource management to encompass social and moral aspects. For example, in managing natural resources, a Khalifah must consider the impact of their exploitation on the environment. Consider everyday examples, such as excessive deforestation, where many companies exploit natural resources without regard for environmental impacts. This not only damages ecosystems but also threatens the livelihoods of communities dependent on those forests. Therefore, a Khalifah must be committed to maintaining a balance between human needs and environmental sustainability.

In practice, the concept of Khalifah also encompasses spiritual and moral aspects. A Khalifah is expected to carry out his duties with full awareness and responsibility, understanding that every action taken will be accounted for before God. This aligns with Hasibuan's (2021) view, which emphasizes that awareness of one's position as Khalifah must be the foundation of every human action. When a person realizes that they are God's representatives, they will be more careful in making decisions, both in personal and social contexts. For

example, in business, a Khalifah should not only pursue material gain but also consider the ethics and social impact of the business they run.

The Khalifah is also expected to establish justice among all living beings. In this context, justice means not only granting rights to humans, but also to all living creatures. A concrete example of this can be seen in efforts to conserve endangered animals and plants. When humans decide to protect threatened species, they are not only fulfilling their moral duty but also fulfilling their mandate as Khalifahs. By protecting biodiversity, humans help maintain the balance of the ecosystem, which is crucial for the survival of all living things.

A deeper analysis of the role of the Khalifah shows that the responsibility carried is not something to be taken lightly. Every action taken by a Khalifah will have long-term consequences, both for the environment and for society. Therefore, it is crucial for each individual to develop an awareness of their role and responsibilities as a Khalifah. In the educational context, for example, teaching the values of responsibility and environmental stewardship from an early age can shape a generation that is more aware of its role on this earth.

## 2. Dimensions of the Khalifah's Responsibilities

The responsibilities of a Khalifah are divided into three main dimensions: responsibility to oneself, responsibility to fellow human beings, and responsibility to nature and the environment. Self-responsibility encompasses self-management, developing personal potential, and maintaining physical and mental health. In this context, self-management is crucial to ensure that individuals can fulfill their responsibilities effectively. Effective self-management involves not only discipline in carrying out daily routines but also the ability to recognize and cope with stress and challenges that arise in life. For example, a good Khalifah must be able to set realistic and measurable goals and use time wisely to achieve them. In this way, the individual will not only develop personally but also be able to make a more meaningful contribution to society.

Responsibility towards fellow human beings involves fair and ethical social interactions. A Khalifah is expected to contribute to creating a harmonious society, where justice and prosperity are enjoyed by all. Data from the Central Statistics Agency (BPS) shows that social injustice can disrupt societal stability, making the Khalifah's role in upholding justice increasingly crucial (BPS, 2022). In this regard, a Khalifah must be able to act as an effective mediator in resolving conflicts and promoting constructive dialogue. For example, in the context of education, a Khalifah can play an active role in creating equal access for all children, regardless of their socioeconomic background. In this way, the individual not only fulfills their moral responsibility but also contributes to the development of a more inclusive and just society.

Ultimately, responsibility towards nature and the environment requires humans to protect and preserve natural resources. With a report from the United Nations Environment Programme (UNEP) indicating that more than 1 million species are threatened with extinction due to human activity, it is crucial for every individual to recognize their role in maintaining the balance of nature (UNEP, 2021). In this regard, a Khalifah must be able to manage resources wisely and sustainably. This includes implementing environmentally friendly practices in daily life, such as reducing plastic use, supporting renewable energy, and participating in reforestation programs. By considering the impact of each action, a Khalifah can play an active role in preserving the environment for future generations.

### 3. The Leadership Values of the Khalifah

The leadership values that a Khalifah must possess include trustworthiness, justice, and wisdom. Trustworthiness, in the context of leadership, is not just a word, but a deep commitment to integrity and responsibility. A trustworthy leader must be able to uphold the trust placed in him, both by the community and by God. This means that every decision made must be based on strong moral principles and mature ethical considerations. For example, in a situation where a leader must choose between short-term gains and long-term benefits for the community, a trustworthy leader will choose the more sustainable option, even if it may be unpopular at the time. Thus, moral and spiritual integrity are crucial aspects to uphold, as a trustworthy leader will be able to build trust among the community. This trust, in turn, will strengthen social relationships and create a sense of solidarity within the community.

Justice is the second most important value in the leadership of a Khalifah. The word of Allah SWT in Surah An-Nisa verse 58 reads,

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe, obey Allah and obey the Messenger (Prophet Muhammad) and those in authority among you. If you differ in anything, refer it to Allah and the Messenger (his Sunnah), if you believe in Allah and the Last Day. That is better (for you) and better in outcome (in this world and the Hereafter). (Surah An-Nisa 58)

From the verse above, Allah commands His people to act justly in all things. Justice involves not only granting rights to each individual but also creating an environment that allows everyone to thrive. Unjust actions can lead to conflict and dissatisfaction within society. Therefore, a Khalifah must be able to uphold justice impartially, so that every individual feels valued and treated well. For example, in the distribution of resources, a just leader will ensure that all levels of society, especially the less fortunate, have equal access to those

resources. Thus, justice serves not only as a legal principle but also as a moral foundation that strengthens social cohesion and stability within society.

Wisdom is the third value a Khalifah must possess. Wisdom in decision-making is crucial, especially in complex and risky situations. A wise leader will be able to consider various factors and the impact of each decision. In this context, education and knowledge are key to developing wisdom. Good education is not only about acquiring information, but also about developing character and critical thinking skills. As explained by Usman et al. (2023) in their study of Islamic education, holistic education can help individuals understand the social and cultural context in which they find themselves, enabling them to make more informed and just decisions. In situations of uncertainty, a wise leader will be able to adapt their strategies and approaches, based on a thorough analysis of the situation at hand.

By understanding the concept of humans as Khalifahs, it is hoped that individuals can play an active role in carrying out their responsibilities, both towards themselves, society, and the environment. This will not only benefit themselves but also future generations. Every action taken by a leader, whether as an individual or as part of society, will have a long-term impact. Therefore, it is important for every Khalifah to recognize that the values of trustworthiness, justice, and wisdom are not merely principles to be followed, but also the foundation that will shape a better future for all. In this way, these values will continue to live and be internalized in every level of society, creating a culture of responsible and sustainable leadership.

## **B. Self-Management in the Perspective of Hadith**

### **1. Definition of Self-Management**

Self-management is a process that involves awareness and control of the spiritual, emotional, and social aspects of one's life. In the Islamic context, this is crucial because humans are considered Khalifahs on earth, meaning they have a responsibility to manage themselves and their surroundings. The concept of mujahadah an-nafs, or fighting against lust, is a crucial aspect of self-management. Mujahadah an-nafs is not merely self-control, but also a struggle that requires commitment and a high level of awareness. According to Hasibuan (2021), mujahadah an-nafs is an individual's effort to control negative desires and impulses that can hinder their spiritual and moral growth. In this context, mujahadah serves not only as a tool to overcome lust but also as a means to strengthen one's faith and character.

In practice, self-management encompasses time management, emotional control, and good character development. Time management, for example, is a crucial skill for achieving productivity. Individuals who are able to manage their time well can divide their activities more efficiently, thereby completing more tasks in less time. A study by Alfatoni and Oktafiani (2022) showed that individuals who are able to manage themselves well tend to be more successful in achieving their life goals. Data shows that people who are disciplined in self-management can increase their productivity by up to 25%

compared to those who lack this skill. This shows that self-management is not only important in a spiritual context but also has a significant impact on daily life. For example, a student who can manage their study and rest time well will be better prepared for exams and achieve satisfactory grades, compared to those who lack this skill.

The importance of self-management from an Islamic perspective is also reflected in the teachings of the Prophet Muhammad (peace be upon him), who emphasized the importance of self-control and kindness to others. In this context, self-management can be seen as an effort to achieve a balance between personal needs and social responsibilities. The Prophet Muhammad (peace be upon him) is a perfect example in this regard; he was able to manage his time, emotions, and social interactions very well. Thus, good self-management benefits not only the individual but also society as a whole. For example, a leader who can manage his emotions well will be wiser in making decisions that can affect many people, thus creating a more harmonious and productive environment.

Effective self-management also involves developing a positive attitude and strong motivation. According to Hosaini (2021), individuals with high motivation and self-awareness are better able to face life's challenges. They tend to be more resilient and able to bounce back from failure. This resilience is crucial, especially during difficult times when individuals are faced with various obstacles and challenges. Those with good self-management will view failure as part of the learning process, not the end of everything. Therefore, it is crucial for every individual to understand and apply self-management principles in their daily lives to become good Khalifahs on earth. For example, an entrepreneur who experiences losses in his business but is able to manage his emotions and learn from his mistakes will be more likely to bounce back and achieve success in the future.

## 2. Hadiths about Self-Control

Self-control is a crucial aspect of self-management and is highly emphasized in Islamic teachings. In numerous hadith, the Prophet Muhammad (peace be upon him) provides concrete examples of how to control emotions, time, and behavior. One famous hadith reads,

قَالَ قُلْنَا الَّذِي لَا يَصْرَعُهُ الرَّجَالُ قَالَ « لَيْسَ بِذَلِكَ وَلَكِنَّهُ الَّذِي يَمْلِكُ  
نَفْسَهُ عِنْدَ الْغَضَبِ ». (رواه مسلم)

"A strong person is not the one who wins in wrestling, but a strong person is the one who is able to control himself when angry" (Narrated by Bukhari and Muslim in Sahih Bukhari - 6114).

This hadith shows that self-control, especially in the face of negative emotions such as anger, is a sign of true strength.

Furthermore, time discipline is also a focus in the Prophet's hadiths. In one hadith, the Prophet Muhammad (peace be upon him) said,

نِعْمَتَانِ مَغْبُوتَانِ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ، الصِّحَّةُ وَالْفَرَاغُ

"Two blessings that are often forgotten by humans are health and free time."  
(Narrated by Bukhari, from Ibn 'Abbas in Sahih Bukhari – 6412).

This hadith reminds us of the importance of utilizing time wisely and not wasting it. In the context of self-management, good time management can help individuals achieve their goals more effectively.

Honesty and trustworthiness are also part of self-control which is emphasized in the hadith. Prophet Muhammad SAW said,

إِذَا كَذَبَ الْعَبْدُ تَبَاعَدَ الْمَلَكُ عَنْهُ مِيلاً ، مِنْ تَنَنٍ مَا جَاءَ بِهِ

"If a servant tells a lie, the angels will move away from him by a mile because of the stench that comes out of him" (Narrated by Tirmidhi, no. 1972).

This hadith emphasizes the importance of integrity and honesty in interacting with others. In the practice of self-management, being honest and trustworthy is key to building healthy and productive relationships.

In this context, we can also see that self-control is not merely refraining from negative behavior, but also encompasses the development of positive character traits. For example, the Prophet Muhammad (peace be upon him) always encouraged his followers to be patient and kind to others. "Indeed, patience is half of faith" (Narrated by Ahmad). Thus, self-control in Islam encompasses a deeper spiritual aspect, contributing to overall self-development.

### 3. The Principle of Self-Management in the Hadith

The principles of self-management in the hadith can be divided into several important aspects, including self-awareness, self-control, motivation and consistency, and healthy social relationships. Self-awareness is the first step in effective self-management. In this context, one must be able to recognize one's strengths and weaknesses and understand the impact of their actions on others. The Prophet Muhammad (peace be upon him) said,

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

"Whoever knows himself, he will know his Lord" (HR. Al-Baihaqi).

This hadith demonstrates that self-awareness is the first step to drawing closer to Allah. Self-control is the second principle emphasized in the hadith. As discussed previously, controlling emotions and behavior is key to achieving a better life. In a hadith, the Prophet Muhammad (peace be upon him) said,

إِنَّ خَيْرَكُمْ أَحْسَنُكُمْ أَخْلَاقًا

"Indeed, the best among you are those with the best morals." (HR. Bukhari - 6035).

This shows that good self-control will produce noble morals, which are the characteristics of a good Khalifah.

Motivation and consistency are also important aspects of self-management. In this context, one must have clear goals and strive to achieve them consistently. The Prophet Muhammad (peace be upon him) said,

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى

"Indeed, deeds only depend on intentions, and everyone only gets what he intends" (Narrated by Bukhari - 1 and Muslim - 1907).

This shows that good intentions and strong motivation are key drivers of success. Data shows that individuals with clear goals and high motivation can achieve better results in various aspects of life, from education to career.

Healthy social relationships are also an integral part of self-management. In Islam, maintaining good relationships with others is an obligation. The Prophet Muhammad (peace be upon him) said,

خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ

"The best of people are those who are most beneficial to people" (Narrated by Ahmad, Ath-Thabrani, and Ad-Daruqutni in Sahihul Jami' no. 3289).

This shows that self-management isn't just about managing ourselves, but also encompasses how we interact with and contribute to society. In this context, research shows that individuals with good social relationships tend to be happier and have better mental health.

### **C. Integration of the Concept of Khalifah and Self-Management**

#### **1. The Khalifah as a Role Model of Self-Management**

In the Islamic context, the concept of Khalifah refers not only to a position or title, but also encompasses significant moral and ethical responsibilities. A Khalifah is expected to be a role model in self-management, namely the ability to manage oneself before managing others. In the Quran, Allah says,

وَإِذْ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

(Remember) when your Lord said to the angels, "I am going to place a vicegerent on earth." They said, "Do You intend to place therein one who will cause corruption and shed blood, while we glorify You and sanctify Your name?" He said, "Indeed, I know what you do not know." (Surah Al-Baqarah: 30)

This verse emphasizes that the role of the Khalifah is to govern and care for the earth wisely, which means that this responsibility is more than just an administrative task, but also includes a deep moral responsibility towards all creation.

Self-management in this context encompasses several aspects, including time, emotion, and resource management. According to Ahmad (2023), self-regulation is key to achieving greater goals in life. A good Khalifah must be able

to manage his time and energy effectively to carry out his duties. For example, in Islamic history, Khalifah Umar ibn Khattab was known as a highly disciplined figure in time management, enabling him to manage state affairs while simultaneously managing his personal life well (Rahim, 2023). This time discipline is evident not only in his regular daily schedule but also in his ability to adapt to changing situations, demonstrating that an effective leader must be both flexible and planned.

A Khalifah must also be able to manage his emotions and maintain mental balance. In numerous hadiths, the Prophet Muhammad (peace be upon him) taught the importance of controlling his desires and remaining patient in the face of various challenges. For example, when facing rejection or criticism, a wise leader will respond calmly and not become carried away by emotions, but instead use the situation as an opportunity to learn and grow. This aligns with research showing that individuals with strong self-management skills tend to be more successful in various aspects of life (Siregar et al., 2022). In other words, Khalifahs who are able to manage themselves will be more effective in leading others and achieving shared goals, as they can set a positive example and create a supportive environment for those around them.

The Khalifah must also be a role model in resource management. In this context, resource management is not limited to financial aspects but also encompasses human and environmental resources. According to Alfatoni and Oktafiani (2022), spiritual management in Islamic education teaches that a leader must be able to utilize existing resources wisely and maintain a balance between worldly and afterlife needs. This demonstrates that a good Khalifah will integrate spiritual values into every decision he makes. For example, in environmental management, a Khalifah must understand the importance of preserving nature as a trust from Allah, and not simply view it as a resource to be exploited.

When a Khalifah manages human resources, they must create an inclusive and empowering environment where every individual feels valued and has the opportunity to thrive. This includes developing the skills and potential of every member of society, as well as creating a just and transparent system. In this context, a Khalifah must be able to listen to and understand the needs of the community, and respond with appropriate solutions. For example, training and development programs designed to improve community skills can be one way to empower individuals and improve the overall quality of life.

Therefore, the concept of Khalifah in Islam requires individuals to be not only leaders but also servants, willing to sacrifice personal interests for the common good. This is a great responsibility and requires a strong commitment to carry it out with integrity. A good Khalifah is one who is able to balance various aspects of life—spiritual, emotional, and physical—in every decision they make.

## **2. Self-Management as an Implementation of the Khalifah's Duties**

Self-management is not just a skill, but also an implementation of the duties of a Khalifah. In carrying out his role, a Khalifah is required to possess

high self-discipline. This self-discipline extends beyond self-control to include the ability to plan, evaluate, and adjust actions in accordance with established goals. In the context of leadership, self-discipline is a crucial foundation, where a leader must be able to control himself and manage priorities wisely. For example, a disciplined leader will be able to create a structured work agenda, avoid procrastination, and remain focused on the long-term vision he wishes to achieve. In the hadith, the Prophet Muhammad (peace be upon him) said,

إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيِّ الْخَفِيِّ

"Indeed, Allah loves a servant who is pious, generous and secretive." Narrated by Muslim (no. 2965)

This hadith underlines the importance of discipline in daily life, especially for a leader, who must be an example for others in carrying out his duties and responsibilities.

Controlling one's desires is also a prerequisite for justice in leadership. A Khalifah who cannot control his desires will tend to make unfair decisions that harm others. For example, in situations where a leader is faced with pressure to benefit a particular group, if he cannot control his desires, he may ignore the principles of justice for short-term interests. According to Mujahid and Rahmawati (2021), in the modern context, controlling desires can be defined as the ability to delay instant gratification in order to achieve long-term goals. This is particularly relevant in today's fast-paced and temptation-filled world, where many leaders are caught up in impulsive decisions, which can ultimately harm the organizations and communities they lead.

Statistics show that leaders with strong self-management skills tend to be more successful in managing teams and achieving organizational goals. In a study conducted by Siregar et al. (2022), it was found that students with strong self-management skills had higher academic achievement than those without. This research shows that self-management skills significantly influence success in various fields, including education, where students who are able to manage time, manage stress, and set priorities tend to achieve better results. This shows that self-management is not only important in the context of formal leadership but also in everyday life, where every individual is expected to be able to manage themselves to achieve personal and professional goals.

As a famous story that we have heard together about the Prophet Muhammad SAW preaching to Taif in the 10th year of the prophethood (the year of sorrow) to seek support after the oppression of the Quraish increased. Accompanied by Zaid bin Haritsah, the Prophet was rejected, insulted, and stoned by the residents of Taif until he was seriously injured. Although the Angel Gabriel offered to level the city with a mountain, the Prophet chose to forgive and pray for them. From the story that can be taken is the figure of the Prophet Muhammad, who is known as a leader who has high self-discipline. During his preaching, he was still able to manage his emotions, control himself and even pray for people who hurt him. In those difficult times, he developed the ability to focus on a greater goal, namely carrying out his duty as Rahmatan

Lilalamin (Mercy for the whole world). There is even a book entitled "100 influential people in the world" by a Jewish astrophysicist of the United States named Michael H. Hart. This book, a confession from a non-Muslim, demonstrates that good self-management can have a significant positive impact on society in general and on the Ummah in particular. Through self-control and strong discipline, the Prophet Muhammad (peace be upon him) came to earth, recognized not only by his friends but also by his enemies, even inspiring people worldwide.

In the context of Islam, self-management is also related to worship and devotion to God. A good Khalifah will always remember his responsibility to God and strive to carry out his duties with full awareness. In this case, self-management includes spiritual and moral aspects, where a leader is not only required to be successful in the world, but must also be able to maintain a good relationship with God and carry out His commands. Thus, self-management is not just a practical skill, but is also an integral part of the duties of a Khalifah in carrying out his trust on earth. In this view, every action taken by a leader must be in line with the values taught in religion, so as to create a just and prosperous society.

The examples presented, both from the hadith and inspirational figures like the Prophet Muhammad, demonstrate that self-management is not merely a theory, but a concrete practice that can be applied in everyday life. Therefore, it is crucial for every individual, especially those in leadership positions, to continuously develop these skills to become effective and just leaders, even role models.

### 3. Relevance in Modern Life

In this modern era, the importance of self-management for leaders, teachers, and society cannot be underestimated. In the context of leadership, a leader with strong self-management skills will be able to face challenges and rapid change. According to Ikhsan et al. (2023), the self-accounting system, from a Quranic perspective, teaches that every individual must be able to evaluate themselves and take necessary corrective measures. This is highly relevant in today's competitive business world.

For teachers, self-management skills are also crucial. As educators, they are not only responsible for imparting knowledge but also for shaping students' character. According to Wachidah and Habibie (2021), self-management can improve the quality of Quran memorization and learning in general. Teachers who are able to manage themselves well will be more effective in teaching and guiding students.

Society also benefits from individuals who possess strong self-management skills. In the context of national character building, self-management can contribute to the creation of a more disciplined, responsible, and just society. According to Saputra et al. (2025), self-development according

to Qur'anic principles is crucial for achieving self-actualization, which will ultimately contribute to national progress.

Statistics show that societies with high levels of discipline tend to be more productive and innovative. One study found that people who apply self-management principles in their daily lives have a better quality of life. This demonstrates that self-management is not only important for individuals but also for the progress of society as a whole.

#### **D. Contextual Analysis**

##### **1. The Challenge of Humans as Khalifahs in the Digital Era**

In today's digital era, the challenges facing humans as Khalifahs are increasingly complex and diverse. One of the main challenges faced is managing the abundance of information. With the rapid advancement of information technology, we are now faced with a vast and ever-growing flow of data. According to a report from the International Data Corporation (IDC), by 2023, the global data volume is expected to reach 175 zettabytes. This staggering figure demonstrates how difficult it is for individuals to filter relevant and accurate information amidst a sea of unstructured data. In this context, humans as Khalifahs are required to possess the ability to sort out good and beneficial information, in accordance with Islamic principles that prioritize truth and justice.

Good information management is not just about technical skills; it also encompasses ethical and moral dimensions. For example, in the context of disseminating information, an individual must be able to distinguish between valid and misleading news. This becomes even more crucial when considering the impact of misinformation, such as the spread of fake news about health, which can endanger the public. Therefore, it is crucial for individuals to develop high levels of digital literacy to understand and critically analyze information. In doing so, they become not only consumers of information but also responsible producers.

Furthermore, digital ethics is a crucial issue that must be addressed in everyday interactions online. When using social media and other digital platforms, many individuals engage in negative behavior, such as spreading hoaxes or hate speech. This behavior reflects a lack of awareness of their social responsibility as Khalifahs. According to research by the Pew Research Center, approximately 64% of social media users admit to having seen misleading information, and 25% of them are concerned about its negative impact. This suggests that while many people are aware of the problem, not all of them are taking action to address it.

In this context, it is crucial for individuals to internalize Islamic values when interacting in the digital world. For example, principles such as honesty, justice, and social responsibility should guide every action online. When communicating, individuals should always consider the impact of their words

and strive to disseminate beneficial and positive information. In this way, we not only contribute to a healthier digital environment but also create a space where human and ethical values can flourish.

Social responsibility also encompasses how individuals contribute to society as a whole. In the digital age, many people focus on personal achievement and material gain without considering the social impact of their actions. This has the potential to erode the values of humanity and solidarity that should be the foundation of interactions with others. According to a report from the World Economic Forum, social inequality is increasing due to the digital divide, where some people do not have equal access to technology. This injustice can worsen social and economic conditions in society and create a deeper gap between the haves and have-nots.

As Khalifahs, humans are expected to prioritize the interests of society and the environment above personal interests. This can be done in various ways, such as participating in social programs, supporting sustainability initiatives, or even simply sharing knowledge and skills with others. For example, individuals with expertise in information technology can provide free training to underprivileged communities, enabling them to utilize technology to improve their quality of life. These small actions, when taken collectively, can bring about significant change in society.

The challenges facing humanity as Khalifahs in this digital era require a holistic and sustainable approach. Good information management, strong digital ethics, and a commitment to social responsibility are three key pillars that must be addressed. These three aspects are not only interrelated but also mutually supportive in shaping better individuals and a more just society. In this context, we must remember that as Khalifahs, we have a responsibility to safeguard and preserve humanitarian values and create a better world for future generations.

## **2. Self-Management as a Solution**

In facing these challenges, self-management is a highly relevant solution. Self-management is an individual's ability to effectively manage emotions, time, and other resources. In the Islamic context, self-management relates not only to physical self-management but also to spiritual self-management. Ahmad (2023) explains in his article that self-regulation in Islamic education is crucial for developing character in line with Islamic values.

One important aspect of self-management is avoiding destructive behavior. In the digital context, this means avoiding behaviors that are detrimental to oneself and others, such as social media addiction or the spread of misinformation. Research by Siregar et al. (2022) shows that students with good self-management skills tend to be better at managing their time and avoiding procrastination, a form of destructive behavior in academic settings.

By developing self-management, individuals can become more productive and responsible.

Building a culture of discipline and productivity is also part of self-management. In the educational context, teachers and educators play a crucial role in instilling the values of discipline in students. According to Alfatoni and Oktafiani (2022), spiritual management in Islamic education can help students develop greater discipline in their learning and behavior. Therefore, good self-management benefits not only the individual but also the surrounding social environment.

### 3. Implications for Education and Supervision

The implications of the challenges and solutions discussed above are crucial in the context of education and supervision. Instilling the values of Khalifahate and self-management in the curriculum is a strategic step in developing a responsible generation. Education should not only focus on academic aspects, but also on character and ethical development. A curriculum that integrates Islamic values and self-management can help students become wiser and more responsible individuals.

The role of teachers and supervisors as role models is also crucial. They must be able to set a good example in implementing self-management principles and the values of the Khalifahate. Hosaini (2021) explains that self-reflection by educators can improve the quality of teaching and create a positive learning environment. By serving as role models, teachers can inspire students to develop their own self-management skills.

Furthermore, training for teachers and educators on the importance of self-management and the values of the Khalifahate is also needed. This will help them better understand how to integrate these concepts into the learning process. Through this training, it is hoped that educators will be better prepared to face the challenges of the digital age and guide students towards more meaningful lives.

Collaboration between schools, parents, and the community is also crucial. By building synergy between all parties, the values of Khalifahate and self-management can be instilled more effectively. According to Mujahid and Rahmawati (2021), parental involvement in children's education can increase children's awareness of social and ethical responsibility. Therefore, it is crucial to create an environment that supports the development of good character for future generations.

The study also shows that self-management, from the perspective of the hadith, is strongly relevant to the concept of the Khalifahate. The hadith of the Prophet Muhammad (peace be upon him) teach extensively about the importance of self-control, discipline, and responsibility. These values are at the core of effective self-management. In Islamic Religious Education (IS), these values can be integrated through various

learning methods, such as habituation, role modeling, and self-reflection. Thus, students not only understand the concepts but are also able to implement them. This demonstrates the crucial role of hadith in strengthening self-management.

Research findings also indicate a close relationship between the concept of Khalifah and self-management in shaping students' character. The concept of Khalifah provides direction and purpose in life, while self-management provides the means to achieve those goals. In education, these two concepts must be harmoniously integrated. Without self-management, the concept of Khalifah will be difficult to realize in real life. Conversely, without an understanding of the concept of Khalifah, self-management will lose its spiritual direction. Therefore, the integration of these two concepts is crucial in Islamic education. This aims to produce students who are intellectually, emotionally, and spiritually balanced.

In its implementation, Islamic Religious Education (IS) learning must systematically integrate the values of the Khalifahate and self-management. Teachers can use a values-based learning approach to instill these concepts. This approach allows students to understand Islamic values contextually. Furthermore, learning must also involve affective and psychomotor aspects. This is crucial so that students not only understand cognitively but also are able to apply them in their daily lives. This makes learning more meaningful. This process can also improve the overall quality of education.

The research also shows that self-reflection is highly effective in developing self-management. Self-reflection allows students to evaluate their behavior and actions. In Islam, this concept is known as muhasabah. Through muhasabah, students can increase self-awareness and improve their behavior. In teaching, teachers can integrate reflection activities as part of the learning process. This can be done through daily journals, discussions, or reflective assignments. Thus, students can optimally develop self-management skills.

Furthermore, teacher role models are also crucial in strengthening self-management. Teachers who demonstrate discipline and responsibility will serve as role models for their students. This exemplary behavior has a strong influence on character formation. Therefore, teachers must be good role models. This aligns with the concept of Islamic education, which emphasizes the importance of good morals. This makes the learning process more effective, and students will more easily understand and internalize the values taught.

The educational environment also plays a crucial role in supporting the implementation of the Khalifahate and self-management concepts. A conducive environment can help students develop their potential. Therefore, schools must create an environment that supports values-based learning. This can be achieved through various programs such as religious activities, habituation, and school culture. This way, students can learn in a positive environment. A positive environment will strengthen the internalization of Islamic values.

The research also shows that integrating the concepts of Khalifah and self-management can improve the quality of learning. Students become more active, disciplined, and responsible. This positively impacts their academic achievement. Furthermore, students have a greater awareness of their role as Khalifahs. Thus, Islamic

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education can optimally achieve its goals. This integration can also help students face the challenges of modern life.

In the context of the curriculum, the integration of the concepts of Khalifah and self-management must be implemented systematically. The curriculum must be designed to accommodate these values. This can be achieved through the development of learning materials, methods, and evaluations. This way, learning becomes more focused and effective. A good curriculum will support the achievement of educational goals. Therefore, curriculum development is crucial. A more detailed discussion in this study is provided in the following table.

No	Aspect	The Concept of Khalifahate	Self Management	Implementation in PAI
1	Foundation	Trust and responsibility	Discipline and self-control	Integration of values in the curriculum
2	Objective	Fair leadership	Effective self-management	Character formation of students
3	Source	Al-Qur'an	Hadith	Value-based learning
4	Method	Exemplary behavior	Self-reflection	Active and contextual learning
5	Impact	Social awareness	Independence	Improving the quality of learning

Further discussion shows that the foundation aspect is the starting point for integrating the two concepts. The concept of Khalifah, based on trust and responsibility, provides clear direction for students. Meanwhile, self-management, based on discipline and self-control, provides a means to achieve these goals. Integrating these two foundations is crucial in education. This way, students have a strong foundation for life.

In terms of objectives, the concept of the Khalifah emphasizes the importance of just and responsible leadership. Meanwhile, self-management emphasizes an individual's ability to manage themselves effectively. These two objectives are complementary and inseparable. In education, these objectives should serve as a guideline for learning. This way, students can develop optimally.

In terms of sources, the Qur'an and the hadith are the primary references in developing this concept. The Qur'an provides the normative foundation for the concept of Khalifah, while the hadith offer practical guidance on self-management. Integrating these two sources is crucial in Islamic education. This makes learning more authentic and relevant.

In terms of methods, role modeling and self-reflection are the main strategies in implementing this concept. Role modeling provides concrete examples for students, while self-reflection helps them evaluate themselves. Both methods are highly effective in character formation. Therefore, teachers must be able to implement these methods optimally.

In terms of impact, the integration of the concepts of Khalifah and self-management can increase social awareness and student independence. This positively

impacts the quality of learning. Students become more active and responsible. Thus, Islamic education can optimally achieve its goals.

This discussion demonstrates that the integration of the concepts of Khalifah and self-management has significant potential to improve the quality of education. Therefore, systematic efforts are needed to implement this concept. This can be achieved through the development of curricula, learning methods, and educational environments. Thus, Islamic education can produce a quality generation capable of fulfilling its role as Khalifah on earth.

### **Conclusion**

The concept of humans as Khalifahs is a fundamental foundation in Islamic education that emphasizes the moral, spiritual, and social responsibilities of humans in life. This concept has strong relevance to the strengthening of self-management derived from the hadith of the Prophet Muhammad (peace be upon him), because it contains not only theological dimensions but also practical implications in everyday life. As Khalifahs on earth, humans are mandated to manage natural and social resources wisely and to be accountable for every action taken. In line with this, various hadith emphasize the importance of morality, responsibility, and self-management as the foundation for achieving optimal life goals. One such hadith is narrated by Abu Hurairah, in which the Prophet Muhammad (peace be upon him) said that every individual is a leader and will be held accountable for their leadership (Narrated by Bukhari and Muslim). This hadith emphasizes the urgency of self-management, namely the ability of individuals to manage themselves before managing others or their environment. In this context, self-management includes managing time, emotions, and the effective utilization of resources as an integral part of the role of the Khalifah.

Empirically, good self-management skills correlate with increased productivity and quality of life. Findings from various studies indicate that individuals who are able to manage time and emotions effectively tend to have lower stress levels and achieve more optimal goals. Thus, self-management is not only conceptual but also has real-life implications. Based on this description, it can be concluded that integrating the concept of humans as Khalifahs with hadith-based self-management values in Islamic Religious Education (IS) learning plays a strategic role in shaping the character of responsible, independent, and leadership-oriented students. This approach makes learning not only focus on knowledge transfer, but also on internalizing values and strengthening personal competencies that are applicable in life.

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