



Management of the Khulafaur Rasyidin Organization in the Codification of the Quran

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Abstract: This research aims to examine the management practices implemented by the Khulafaur Rasyidin caliphs in the process of codifying the Quran, from the perspective of modern management science. The background of this study focuses on the importance of understanding the managerial strategies used by early Islamic leaders in the context of managing resources and information that were crucial at that time. The method employed in this research is descriptive qualitative, utilizing a literature review approach. Data collection techniques were conducted through literature studies and documentation, allowing the researcher to gather relevant information from various sources. Data analysis was performed using descriptive analysis, aimed at describing and explaining the findings obtained. In this study, the management theory used is George R. Terry's theory, which emphasizes management functions such as planning, organizing, executing, and supervising. The results indicate that the Khulafaur Rasyidin caliphs applied very good and effective management in the codification of the Quran, which aligns with the principles outlined in Terry's theory. This reflects their ability to manage resources and information to achieve greater goals in the dissemination of Islamic teachings. Thus, this research provides new insights into the integration of classical and modern management, as well as emphasizes the importance of a systematic managerial approach in the context of Islamic history.

Keywords: Management, Quran Codification, Caliphs, Terry.

INTRODUCTION

The Qur'an, as the holy book of Muslims, holds a significant position in the spiritual life and historical development of Islamic civilization. The revelation of the Qur'an was given to Prophet Muhammad SAW gradually over a period of more than 23 years. During this period, the revelations were delivered orally and recorded by the companions. However, after the death of Prophet Muhammad, a major challenge arose in preserving the integrity and continuity of the revelation. This process required significant effort to collect and compile the scattered revelations, as most of them were only preserved in the memories and personal notes of the companions (Abdul, 2017). Caliph Abu Bakr al-Siddiq, as the first leader after Prophet Muhammad, recognized the importance of codifying these revelations into a single, complete mushaf. This project aimed to ensure that the revealed texts were preserved and not lost, especially after the Battle of Yamama, which resulted in the death of many Qur'an memorizers (Jaber, 2015).



The collection and compilation of the Qur'an during the time of Caliph Abu Bakr began after the tragedy of the Battle of Yamama. There, many Qur'an memorizers were martyred. Caliph Abu Bakr realized that it was crucial to gather the scattered revelations, both in memorization and written form, into an official mushaf. Therefore, he appointed Zaid bin Thabit to lead this monumental task. Zaid bin Thabit, a companion with profound knowledge of the revelations and a strong memorization ability, led a team to gather the scattered revelations from various regions of Islam. This process involved collecting writings found on palm fronds, skins, and stones, as well as verifying the content of the Qur'an with the memorization of other companions (Bashir, 2018). This required extraordinary precision and coordination among the companions to ensure the accuracy of the text collection. With effective efforts and managerial systems, the first mushaf was successfully compiled.

The management applied in the collection of the Qur'an demonstrated relevant managerial principles, even though there was no formal management terminology as we know it today. One important principle applied was visionary leadership, demonstrated by Caliph Abu Bakr al-Siddiq. Despite doubts from some companions, Abu Bakr remained determined to organize the Qur'an compilation project, which was crucial for the future of the Muslim community (Zulkarnain, 2016). Additionally, this project involved effective organization and excellent human resource management. Zaid bin Thabit led a team of companions who were highly competent in memorization and knowledge of the revelations. Each team member was assigned a clear responsibility to ensure that the collected text was authentic and no part was overlooked (Hassan, 2019).

During the reign of Caliph Uthman bin Affan, management in the administration of the Qur'an reached even greater strides. After the mushaf compiled during the time of Caliph Abu Bakr, several versions of recitation were being used by Muslims in different regions. This led to the potential for differences in understanding that could cause division. Caliph Uthman, recognizing this danger, decided to copy the existing mushaf and officially distribute it throughout the Islamic territories. This process required efficient human resource management, involving companions who had the competence to copy the Qur'anic text accurately (Ali, 2017). Each copy of the mushaf was then verified and aligned with the existing mushaf, ensuring no discrepancies in recitation across different locations (Kamil, 2020).



At this stage, one highly visible principle was standardization and uniformity in the administration of the Qur'an. Uthman sent official copies of the mushaf to all Islamic territories to ensure that Muslims in various places had the same text (Hassan & Shamsuddin, 2021). This was crucial to prevent misunderstandings or divisions that could arise from differences in Qur'anic recitation. The distribution process required meticulous logistical strategy and efficiency in managing large resources (Bashir, 2020). Innovations in resource management and the dissemination of information through uniform mushaf distribution provide valuable lessons in information management and standardization in facing the challenges of the time.

Thus, the management applied during the era of the Rashidun Caliphs in the collection and codification of the Qur'an demonstrates the importance of good organization and visionary leadership in overcoming the major challenges faced by the Muslim community. The managerial concepts applied by Caliphs Abu Bakr and Uthman remain relevant today in various contexts, both in information management and in solving large-scale problems involving human resources and logistics (Jaber, 2015). This project of collecting the Qur'an reflects how an organization can effectively manage human resources and information to achieve a great purpose that benefits Muslims worldwide.

METHOD

This study employs the library research method, aimed at analyzing the organizational management process conducted by the Khulafaur Rasyidin in the codification of the Quran. This method allows researchers to explore and deeply understand historical phenomena through written sources. Library research is chosen because this study focuses on historical and conceptual data found in both classical and modern literature. According to Zed (2004), library research aims to gather data from various written sources, both primary and secondary, that are relevant to the research problem.

The primary data sources for this study include classical Islamic texts, such as *Sahih al-Bukhari* and *Sahih Muslim*, which contain hadiths related to the codification of the Quran, and *Al-Itqan fi Ulum al-Quran* by Al-Suyuti, which provides a detailed explanation of the compilation process of the Quranic mushaf. Additionally, historical texts such as *Futuh al-Buldan* by Al-Baladhuri are utilized to understand the socio-political context that underpinned the codification



process. Secondary data is obtained from books, journals, and contemporary scholarly articles discussing organizational management and the history of Quranic codification. For instance, Motzki's (2001) study on hadith transmission methods in the Quranic codification process and classical management literature, such as the POLC theory (*Planning, Organizing, Leading, Controlling*), are employed to analyze the managerial aspects of this process.

The data collection technique in this study involves identifying, selecting, and analyzing relevant literary sources. The first step is to identify historical documents and modern literature discussing organizational management during the Khulafaur Rasyidin era. Source criticism is conducted to assess the authenticity and validity of the data. External criticism evaluates the credibility of documents, while internal criticism interprets the content of the documents in-depth (Gottschalk, 1969).

Data analysis adopts a descriptive-analytical approach to describe the management steps taken by the Khulafaur Rasyidin in the codification of the Quran and analyze these steps using modern management theories. The analysis is conducted in three stages: description, critical analysis, and interpretation. The descriptive stage identifies the codification steps, such as the collection of verses, rearrangement, and validation of Quranic verses. The critical analysis stage compares these steps with organizational management concepts, such as planning, organizing, leading, and controlling, as explained by Fayol (1949). The interpretation stage draws conclusions about the management patterns applied and their impact on the continuity of Islam during that period.

This approach is expected to contribute to the understanding of Islamic organizational management history and its relevance to modern management theories. The relevance between Islamic historical traditions and contemporary managerial practices may also serve as a basis for further studies. Additional references, such as Nasr (2002), provide deeper insights into the leadership of the Khulafaur Rasyidin in the context of classical Islamic studies.

RESULTS AND DISCUSSION

The study of the codification of the Quran is typically divided into three periods: the time of the Prophet Muhammad, the time of Abu Bakr, and the time of Uthman bin Affan. During the time of the Prophet Muhammad (SAW), whenever a revelation of one or more verses was received, the



Prophet would memorize and understand it first, then ask his companions to memorize and comprehend it before passing it on to their followers. Additionally, the Prophet appointed a council of scribes known as the kuttab al-wahy to write down the revelations. Among the companions who recorded the revelations were Abu Bakr, Umar bin Khatab, Uthman bin Affan, Ali bin Abi Talib, Ammar bin Fuhairoh, Ammar bin Ash, Muawiyah bin Abi Sofyan, Yazid bin Abi Sofyan, Al Mughiroh bin Su'bah, Zubair bin Al Awam, Khalid bin Walid, Al A'la Al Hadromi, Muhammad bin Salamah, Ubai bin Ka'ab, Zaid bin Tsabit, and Tsabit bin Qais bin Syammas. (Al-Qaththan, 2018).

The subsequent codification during the time of the Khulafa Ar-Rasyidin was a significant decision made with precise strategy. The first codification by the Khulafa Ar-Rasyidin occurred during the time of Abu Bakr, prompted by the concern felt by Umar bin Khatab regarding the large number of huffazh (Quran memorizers) who were martyred in the Battle of Yamamah. Abu Bakr's policy included decisive and timely decision-making to collect, write, and disseminate the Quran after the loss of many huffazh in battle (Muhtadin, Pranata, et al., 2023). This decision was made in response to a crisis that threatened the loss of important parts of the Quran. It continued during the time of Uthman bin Affan, where the standardization of the Quranic mushaf was implemented as an effort to prevent differences in recitation that could lead to division among the Muslim community. This proactive step aimed to avert potential conflicts arising from accusations of disbelief due to these differences (al-Quraibi et al., 2016).

Even though during that time the Khulafa took emergency measures due to the urgency of preserving the Quran, the steps they took were very organized, thoughtful, and cautious. The companions conducted the collection with strict oversight, arranging the verses to align with the revelations (taufiqi) without omitting or adding anything that was not in accordance with what was revealed by Allah through His Messenger (Muhtadin et al., 2024). The process of codification that was undertaken was not merely an effort to preserve the text of the revelations, but it can also be viewed as a breakthrough in how the processes of collection, verification, organization, and distribution of information on a large scale can be managed efficiently in accordance with the concepts of modern organizational management.

To ensure a more directed and systematic discussion, the focus will be on the managerial paradigm, specifically examining the codification process through the lens of organizational



management theory, the supporting and inhibiting factors of Quranic codification, as well as the implications arising from this codification.

Organizational Management Paradigm of the Khulafa Ar-Rasyidin in the Codification of the Quran

Management is a vital tool for achieving goals effectively and efficiently. It involves a series of interconnected activities designed to ensure the smooth accomplishment of objectives. George R. Terry defines management as a process consisting of planning, organizing, directing, and controlling resources to achieve organizational goals in an efficient and effective manner (Sunardi & Harmonika, 2018.). Each of these functions plays a crucial role in the management process, forming a comprehensive framework for organizational success.

The first function, **planning**, involves setting clear goals and determining the necessary steps to achieve them. This is followed by **organizing**, which arranges resources systematically to implement the plan effectively. During **directing**, managers lead, motivate, and guide individuals to maintain focus and alignment with organizational objectives. Finally, **controlling** ensures that processes are monitored and evaluated to verify their adherence to the plan, enabling timely adjustments to achieve desired outcomes.

An organization is a group of individuals or teams that work together in a structured manner to achieve a common goal. It is a cohesive unit made up of interdependent parts that are coordinated. Stephen P. Robbins, as cited in Werdiningsih (Werdiningsih et al., 2023) defines an organization as a consciously coordinated social entity that has a relatively identifiable boundary and functions continuously to achieve shared objectives. Important elements of an organization include having a common goal as the reason for its existence, possessing a structure with a division of roles, functions, tasks, and responsibilities among its members, as well as having a system that facilitates coordination in achieving those goals.

Organizational management is the system needed to run the wheels of an organization. It is a working strategy that employs management principles through the stages of planning, organizing, directing, and controlling. Organizational management fundamentally relies on an organizational manager (the leader of the organization) to lead and manage the available resources within the organization, including decision-making policies to foster cooperation and effective coordination, thereby supporting the achievement of goals. S. Bernard R. et al. in Riinawati



(Pengantar Teori Manajemen Komunikasi Dan Organisasi, 2019) It concludes that an organization is an equally important management tool in achieving goals. Management, as a resource, will not be able to achieve objectives effectively and efficiently without a well-established organization.

In organizational management theory, the effective and efficient management of information and human resources is a key aspect in achieving common goals. The Khulafa Ar-Rasyidin applied organizational principles during the codification process, such as strong leadership, selecting the appropriate organizational structure, effective communication, decision-making, and organizational management. Decision-making is a step taken to find the best solution (Dr. Erna Handayani, 2024). Organizational management in the codification of the Quran begins with planning to gather the hufaz (memorizers) of the Quran. Next, it involves organizing the writing needs by collecting scattered suhuf (written pages) among the companions and aligning them with the memorization of the companions. The following step is recruiting experts in the Quran and calligraphers, providing direction on how the codification process should be carried out, including the creation of copies, storage, and dissemination to the community. Then, every step is coordinated with great care to ensure the authenticity of the Quran is maintained. Finally, there is strict supervision/control from the living experts of the Quran, who have retained their memorization, and from the Caliphs who served during each era.

Several fundamental principles of organizational management that can be considered relevant to the codification process during the era of the Khulafa Ar-Rasyidin include:

Strategic Planning

The codification during the era of the Khulafa was carried out after the awareness of the importance of preserving the Quran emerged, especially after many hufaz (memorizers) were martyred in battle. The proposal for codification was presented by Umar bin Khattab to Abu Bakar solely out of concern for the existence of the Quran. A consultation between Abu Bakar and Umar took place as an effort of ijtihad to create a breakthrough in compiling the Quran into the form of a Mushaf. Strategic planning began with the first step of selecting a person responsible for the writing, the second step of creating a project concept for writing and compiling the Quran; determining its format, who would be involved in the writing and compilation, as well as planning the strategic steps to be taken (Arifin, 2019).



Organizing

Among the organizational efforts made during the codification of the Quran in the time of Abu Bakar were, first, the formation of a team of companions who were experts, with the project leader being Zaid bin Tsabit. Second, the division of tasks and organizing the work; third, establishing effective communication among team members and coordinating various crucial parties. Communication and coordination among the companions were continuously carried out to ensure that the project could proceed orderly and safely. Another task division included selecting Bilal as the person responsible for traveling to find and collect manuscripts, and Umar as the office keeper for the manuscript collection team at the mosque in Medina (Muhtadin & Permatasari, 2024).

The appointment of Zaid bin Tsabit as the leader of the Quran codification team during the time of Abu Bakar was based on several compelling reasons (Arifin, 2019). First, Zaid had served as a trusted secretary during the period when revelations were being sent down, granting him a deep familiarity with the verses of the Quran. His role as a scribe made him a key witness to the process of recording the Quranic verses during the lifetime of the Prophet Muhammad, ensuring his firsthand knowledge of the sacred text.

In addition to his historical involvement, Zaid bin Tsabit possessed exceptional personal qualities that made him highly suitable for this critical task. He was known for his **wara'**, a profound sense of caution in maintaining what is lawful and ethical, which reflected his unwavering commitment to his responsibilities. Furthermore, Zaid exhibited noble character, steadfastness in faith, and remarkable intelligence. His expertise extended to specialized fields, such as the science of inheritance, which highlighted his high reasoning ability and intellectual acumen, reinforcing his qualifications for leading the codification project.

Abu Bakar, as the person responsible for the codification process, provided guidance to Zaid bin Tsabit regarding the methods and rules that must be adhered to and avoided during the collection and writing of the Quran. Two emphasized methods were, first, to gather writings that had been authenticated by the Prophet Muhammad (peace be upon him) that existed on the media of the time (such as palm fronds, leather, stones, etc.). Second, to collect the hufaz to recite the Quran that had been memorized in the hearts of the companions. These two methods were interdependent, related, and supported the truth. The verses were authenticated if they were



accepted in both processes after undergoing verification by two expert witnesses. Ibn Hajar al-Asqalani, As-Sakhwi, and Abu Shamah commented on the necessity of having two witnesses for verification, namely two witnesses from among the memorizers, which also served to strengthen the team's memorization and provide written evidence (Arifin, 2019).

The implementation of the Quran codification during the time of Abu Bakar followed a structured seven-step process. First, after consultations between Abu Bakar and Umar reached an agreement and were accepted by Zaid bin Tsabit, Zaid instructed the team to gather manuscripts of the Quran that were scattered among the companions and study them collaboratively. This step ensured the integrity of the process by involving multiple perspectives. To encourage broad participation, an announcement was made inviting the community to actively contribute to the collection of scattered copies of the Quran.

Next, a rigorous verification process was established, requiring a minimum of two witnesses who were willing to take an oath for each verse confirmed to have been written in the presence of the Prophet Muhammad (peace be upon him). Manuscripts from every dialect and language variety were collected, and Zaid annotated the collected copies with notes on the dialects. A comprehensive re-examination was then conducted by cross-checking the memorization of the Quran with the manuscripts to ensure accuracy. Once a mutual agreement was reached, the verified verses were immediately written down on prepared sheets of paper. The perfectly collected verses were then rewritten into a final unified format. Throughout this process, Zaid regularly reported on the progress and quality of the collection and writing efforts to Abu Bakar, ensuring meticulous quality control at every stage.

After the collection and writing process was completed over a period of about one year, the Quran in the form of a mushaf was stored in the state archive under the supervision of Abu Bakar as the caliph. The name "al-mushaf" was collectively agreed upon as the title for the Quran in written form (book). The safeguarding continued until the time of Umar, and after Umar's passing, the guardianship was continued by his daughter, Hafsa binti Umar.

The codified Mushaf created during the time of Abu Bakar possessed several distinctive features that ensured its authenticity and comprehensiveness. Firstly, the manuscript preserved the various dialectical readings of the Quran and included elements that were not part of the Quranic text but were integral to the compilation process. This approach safeguarded the linguistic diversity



in which the Quran was revealed, ensuring its accessibility to people of different dialects (Mukrimun, et al., 2023).

Additionally, the manuscript's inclusion in the codification process required agreement from the compilation team, with the critical condition being that the content met the criterion of *mutawatir*—transmitted by a large number of reliable narrators to ensure its authenticity. The Quran was also written in the seven recognized dialectical variations (*qira'at*) as they were revealed to the Prophet Muhammad (peace be upon him). Lastly, the arrangement of the verses and chapters adhered strictly to *tawqifi* principles, meaning they were organized based on divine instruction, maintaining the sacred order established during the Prophet's lifetime

Controlling

After the codification was completed, control became an important step to ensure that the results were correct, authentic, and aligned with the initial goal of preserving the text of revelation and preventing differences or the loss of verses of the Quran. The evaluation during the time of Abu Bakar was internal and limited to monitoring the codification process. Control continued until the time of Uthman, where many conflicts arose that led to further codification during his era.

During Uthman's time, when Islam spread widely to regions such as Persia, Egypt, Syria, North Africa, and Central Asia, the codification that included the seven dialectical variations established since Abu Bakar began to cause conflict. This was particularly evident when the Quran was recited and written in different dialects and scripts in each region. The conflicts escalated into accusations of heresy as each group justified their own dialect and deemed others as non-believers. This situation stemmed from ignorance regarding the fact that the Quran was revealed based on seven letters/readings (Muhtadin et al., 2024; Muhtadin & Permatasari, 2024).

Further control resulted in codification during Uthman's time. The codification involved gathering all existing mushafs from various regions and comparing them with one another, then compiling and rewriting them in a standardized and uniform dialect. The committee for this codification was once again led by Zaid bin Tsabit at Uthman's command, eliminating the existing variations in readings and organizing them according to the original mushaf compiled during Abu Bakar's time. Once compiled, copies of the mushaf were produced and distributed to various regions, such as Iraq, Sham, Egypt, and Yemen (Arifin, 2019).



Comparison of Organizational Management in the Codification of the Quran during the Era of the Rightly Guided Caliphs with Modern Organizational Management

The organizational management applied by the Rightly Guided Caliphs in the process of Quran codification clearly differs from modern organizational management theories. This is because the management of the caliphs was more traditional, based on religious and moral values, emphasizing noble character leadership as exemplified by the Rightly Guided Caliphs, and involved simpler organizational management. In contrast, modern organizational management is typically more structured, based on efficiency and advanced technology, with measured and analytical decision-making.

The following table outlines the comparison:

Aspect	Organizational Management of the Khulafa	Modern Organizational Management
Organizational Structure	Simple and centralized around the caliph	Hierarchical and structured
Leadership	Based on morality, religion, and justice	Based on professionalism, competence, and efficiency
Goals and Vision	Upholding Sharia, protecting the existence and authenticity of the Quran, and maintaining community unity	Achieving efficiency and maximization
Decision-Making	Based on consultation (musyarawah)	Based on data analysis, observation, market information, and risk evaluation
Human Resources	Appointment of experts/companions, such as Zaid bin Tsabit, based on experience in codification during the time of the Prophet Muhammad (peace be upon him)	Selection based on competence, professionalism, skills, and formal education according to needs



Financial Management	Funded by zakat and community donations with simple management	Structured budgeting, thorough planning, and strict cost control
Management Principles	Prioritizing the sustainability of religion and the welfare of the community	Prioritizing efficiency, productivity, and financial sustainability of the company
Task and Responsibility Structure	Flexible; task division based on individual capabilities	Structured, clear, and formal task division
Member Involvement	Members were heavily involved, especially in consultations	Involvement based on managerial roles with formal decisions

Explanation:

The comparison of organizational management between the codification of the Quran during the era of the Rightly Guided Caliphs and modern organizational management can be observed from various aspects, such as organizational structure, leadership, goals, and the managerial principles employed. Below is a comparison between the two:

Organizational Structure

During the era of the Rightly Guided Caliphs (Codification of the Quran), the organizational structure was simpler and based on a strong, charismatic leader. The caliph, as the highest leader, held authority in decision-making, while companions and regional governors assisted in running the government. The management of the state and the community was centralized. Administrative and organizational tasks were carried out by individuals with specific capabilities, but major decisions tended to be made by consensus or consultation, such as in the council of companions (majlis syuro). The Rightly Guided Caliphs played a crucial role in directing the development of Islam after the Prophet's passing, particularly in ensuring the establishment and spread of Islam. This included the process of Quran codification as an effort to preserve divine revelation, where Abu Bakar, Umar, and Uthman had significant and primary roles in this process .(Bangkit et al., 2024).

In contrast, modern organizational management has a more formal and complex structure, with a clear hierarchy between managers, supervisors, and employees. This structure can take the



form of functional, matrix, or project-based organizations, depending on the type and size of the company. Management is often decentralized in many cases, involving multiple layers of management in the decision-making process.

Leadership

During the era of the Rightly Guided Caliphs (codification of the Quran), leadership was heavily influenced by religious and moral values. Caliphs such as Abu Bakar, Umar, Uthman, and Ali prioritized values of justice, honesty, and sustainability in all their policies. Leadership during this time encompassed not only governmental affairs but also community development, the spread of Islam, and the organization of resources for a common purpose. The caliphs were chosen based on their abilities and piety, as well as their noble morals and character, rather than merely due to lineage or political power. In the codification of the Quran, Abu Bakar, as the caliph, used his authority to directly appoint those responsible and the team that would execute the codification process. Abu Bakar also played a role in directing, controlling, and evaluating each step of the process (Siregar et al., 2018).

In contrast, modern organizational management leans more towards aspects of professional competence and managerial ability. Leaders are expected to possess strong communication skills, planning, decision-making, and problem-solving abilities. Additionally, there is a significant demand for results and efficiency, although ethical values and diversity are also important considerations in many organizations, their nature is relatively subjective. This has led to the emergence of modern leadership styles such as authoritarian, democratic, or laissez-faire.

Objectives and Vision

During the era of the Khulafaurasyidin, the main objectives were to uphold Islamic law, expand territorial authority for the dissemination of Islam, and ensure justice and welfare for the community. The vision established was more transcendental and social, oriented towards both worldly and afterlife existence. Decisions and policies were driven by religious principles that prioritize the welfare of humanity. In the context of the codification of the Quran, the primary goal was to preserve the integrity and authenticity of the Quran. Both the objectives and vision referred to the interests of this life and the hereafter (Gultom, 2022).

Modern organizational goals focus on achieving efficiency, profitability, innovation, and long-term growth. The vision and mission of companies are oriented towards achieving financial



gain, corporate sustainability, and product or service development. Decisions made are driven by market analysis, industry trends, and risk evaluation. Essentially, modern organizational management is based on worldly interests.

Decision-Making

During the era of the Khulafaurasyidin, decision-making within the Khulafaurasyidin government was often conducted through consultation or istikharah (a prayer seeking guidance from Allah). Leadership prioritized wisdom and decisions that would benefit the community. During this time, the decision-making process was more flexible and participatory, although ultimately the decision was made by the caliph or the ruling leader. The decision by Abu Bakr regarding the codification of the Quran began with Umar's proposal concerning the fear of the Quran being lost due to the Battle of Yamamah. However, Abu Bakr did not decide immediately; instead, he consulted with Umar, relying on revelations and hadiths as the basis for the decision (Zakki et al., 2023). In modern organizations, decision-making often involves a more analytical approach, utilizing existing data and information while considering economic, social, and technological factors. In many modern organizations, decisions are made collaboratively, involving various managerial levels and utilizing various analysis tools such as SWOT, cost-benefit analysis, or profitability evaluations.

Human Resources

During the era of the Khulafaurasyidin, human resources included companions, scholars, and educated individuals in religion and knowledge. Education focused more on moral and religious values. Management in this context emphasized character building and adherence to religious teachings and social responsibilities. This included the rationale for choosing Zaid bin Tsabit as the leader of the codification process and the selected team; all were chosen based on their piety, knowledge, experience, and life history to ensure the accountability of the codification's authenticity.

In modern organizations, human resource management focuses on developing technical and professional competencies. Human resources are selected based on skills, educational qualifications, and the ability to adapt to technological and market changes. Additionally, employee welfare and corporate culture are closely monitored to enhance motivation and productivity.



Financial and Resource Management

During the era of the Khulafaurasyidin, financial management was simpler and based on principles of justice, zakat, and infaq. State funding primarily came from agriculture, trade, and jizyah (tax from non-Muslims). Resources were largely managed for social and religious needs, such as mosque construction, religious education, and community empowerment (Hasibuan, Diky Wahyudi, 2024).

In modern organizations, financial management involves more complex budgeting, with strict planning, oversight, and cost control. Resources are managed based on principles of efficiency and profitability, with structured risk management based on financial reports, audits, and managerial technology.

In conclusion, the management of organizations during the era of the Khulafa ar-Rasyidin, particularly in the process of codifying the Quran, possesses distinct characteristics that differentiate it from modern organizational management. However, upon examination, the steps taken align with the principles and concepts of modern organizational management. Among these are the stages of management carried out through planning, organizing, directing, and controlling. Similarly, the organization has a significant goal that serves as a guide for taking actions and making decisions, relying on leadership, major decisions, a well-structured and selected organizational framework, human resource and financial management, as well as reliable teamwork.

Supporting and Hindering Factors of the Codification of the Quran

The supporting factors for the codification of the Quran include: 1) the caution and concern of the companions, particularly Abu Bakr and Umar, regarding the authenticity of the Quran, 2) the experience and expertise of Zaid bin Tsabit as the leader of the Quranic writing committee, which had been tested since the time of the Prophet Muhammad (peace be upon him), enabling the collection and arrangement of the mushaf to be conducted with care in verifying its accuracy and authenticity, 3) the authority of leadership as policymakers to carry out the codification, 4) the availability of writing media and verification methods between written texts and the memorization of living hufazh (those who have memorized the Quran), 5) the support of the Muslim community at that time and the commitment to teamwork that prioritized the preservation of the Quran, and 6) the strong desire of Caliph Uthman bin Affan to standardize the text of the Quran (Hikmah,



2020). The hindering factors for the codification of the Quran include: 1) the number of hufazh who were martyred in the Battle of Yamamah, reaching up to 500 martyrs, which raised concerns about the loss of some Quranic texts, 2) variations in recitation that led to differences in pronunciation and understanding, causing conflicts and divisions, and 3) differing views and opinions among the community, with some people in different regions feeling that the standardization of recitation was a controversy.

Implications of the Codification of the Quran

The codification of the Quran has had profound implications across various domains, reflecting its significance in Islamic theology, society, science, politics, education, and the spread of Islam. Theological Implications include the preservation of the Quran's authenticity and the standardization of its recitation and writing. The meticulous process of codification ensures that Muslims today read the Quran in its original form, identical to the revelations received by the Prophet Muhammad (peace be upon him), thereby reinforcing their belief in its divine origin. Additionally, the standardization of recitation and script has unified the practice of reading and memorizing the Quran, minimizing differences in interpretation and maintaining cohesion among Muslims worldwide.

Social Implications are equally impactful. The codification has helped strengthen Muslim identity by providing a systematically written and universally accepted holy book that guides both worship and daily life. It has also standardized Quranic teaching, simplifying learning and memorization processes. Furthermore, the influence of codification extends into Islamic culture and art, particularly in the development of Quranic calligraphy, which has become a significant cultural expression within the Muslim world. Scientific and Knowledge Implications emerge as the codified Quran serves as a foundational source for religious studies and other fields of knowledge. Its verses often provide insights into natural sciences, inspiring further exploration of the relationship between divine revelation (*qauliyah*) and scientific phenomena (*kauniyah*).

Political and Power Implications highlight the role of codification in strengthening the authority of the caliphate government. The process reinforced the legitimacy of the caliphate system, presenting it as an effective and unified form of governance capable of preventing societal divisions. This helped elevate the caliphate's status and influence on a global scale. Educational Implications emphasize the structured development of Islamic education, facilitated by the



standardized Quran. This codification has contributed to the rapid growth of Quranic studies, religious education, and knowledge derived from the Quran, ensuring its integration into a comprehensive educational system. Implications for the Spread of Islam include the standardization of the Quranic text, which has played a crucial role in preventing sectarian divisions. The dissemination of the Quran to various regions has accelerated the spread of Islam, promoting unity and expanding its reach across diverse cultures and societies.

The organizational management of the Quran's codification during the era of the Khulafa Ar-Rasyidin serves as an example of implementing organizational management with visionary leadership, responsibility, and grounded in spiritual values. This process highlights the importance of consultation, teamwork, and the selection of qualified and trustworthy individuals in carrying out such a crucial task. The success of this codification teaches that leadership based on clear and noble objectives, sincerity, and understanding of the community's needs can produce strategic decisions with long-term impacts. This reflection reminds us that effective management relies not only on modern tools and systems but also on integrity, clarity of vision, and commitment to noble goals.

The process of codifying the Quran reflects a planned management strategy, starting from problem identification, solution formulation, to implementation involving trusted experts. This writing emphasizes the importance of consultation as a form of collective decision-making, sensitivity to the urgency of situations, and commitment to a grand mission for the sustainability of civilization, as well as the significant role of a leader in policymaking and managerial steps. This interpretation focuses on successful management, even in traditional forms, as a model for modern organizational principles oriented towards values and long-term results.

The organizational management of the Quran's codification during the era of the Khulafa Ar-Rasyidin has provided insights into the importance of value-based organizational management principles that can be applied in modern contexts. The codification process, which emphasizes consultation, collective responsibility, and the selection of skilled human resources, serves as an important lesson for today's leaders and organizations in addressing challenges. The success of an organization does not solely depend on technology or complex structures but on moral values, integrity, and a strong vision.



Follow-up work on the organizational management of the Quran's codification during the era of the Khulafa Ar-Rasyidin could involve further exploration and research into the implementation of leadership and management values applied in that codification into various modern contexts, such as education, governance, and business. Further research could focus on comparing traditional management principles based on spirituality with modern technology-based management approaches to identify strengths and weaknesses. Additionally, this work could serve as a foundation for developing leadership training modules that integrate ethical and spiritual values with systematic management practices, thereby inspiring a generation of leaders who are not only competent but also have integrity and are oriented towards the welfare of the community.

CONCLUSION

The most important finding from the process of codifying the Quran that took place during the caliphate of Abu Bakr and was continued during the time of Uthman bin Affan, when analyzed through organizational management theory, opens new insights into how knowledge management, communication, organization, and execution control, as well as quality control, can work effectively to preserve divine revelations. This process can be considered relevant to the context of modern organizational management science, teaching us the importance of establishing a comprehensive plan, with orderly organization, accompanied by meticulous and periodic control to achieve significant goals. The author hopes that the paper titled “Organizational Management of the Khulafaur Rasyidin in the Codification of the Quran” can contribute both theoretically, methodologically, and practically. Theoretically, this finding enriches the theoretical framework regarding the organizational management conducted by the caliphs in the codification of the Quran. Methodologically, this finding adds to the repertoire of more varied and applicable qualitative research methods. Finally, practically, this finding can also be applied in daily life. This paper focuses solely on three aspects: paradigms, supporting and hindering factors, and the implications of the organizational management of the Quran's codification by the Khulafa ar-Rasyidin. Each of these aspects, of course, has limitations in the context of the study theme and methodology, as well as the findings produced, necessitating further in-depth and detailed research.

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