Reconstruction of Islamic Education Management Based on The Philosophy of Science: A Literature Study on Epistemological and Axiological Implications

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Abstract
This study aims to reconstruct the paradigm of Islamic educational management through a philosophy of science approach by emphasizing epistemological and axiological implications as the foundation for the development of managerial theory and practice. The method employed is a systematic literature review (SLR) by examining various national and international research findings published between 2019 and 2025 that are relevant to the integration of philosophy of science in Islamic educational management. The results of the review indicate that the reconstruction of Islamic educational management must be grounded in three main dimensions, namely ontological, epistemological, and axiological. Ontologically, Islamic education is oriented toward the formation of *insan kamil* who are holistic in spiritual, moral, and social aspects; epistemologically, managerial processes must integrate revelation (naqli), rationality (aqli), and empirical experience in policy formulation and decision-making; whereas axiologically, moral, spiritual, and humanitarian values must serve as concrete and measurable benchmarks of institutional success. The findings of this study produce a conceptual model of value-based management and philosophy-informed governance that is not only operationally effective but also philosophically and transcendentally meaningful. Therefore, this study provides academic and practical contributions in building a paradigm of Islamic educational management that is adaptive to the challenges of modernity without abandoning the scholarly roots and divine values that constitute its fundamental foundation.

INTRODUCTION

Islamic education aims to form *insan kamil* through a process of developing knowledge, values, and morals, rather than merely transferring knowledge. However, the development of science, technology, and globalization has driven Islamic educational management to become more pragmatic and outcome oriented, causing spiritual and humanistic values to be frequently neglected (Suryani & Mazani, 2024).

The philosophy of science functions as a reflective foundation to reconstruct Islamic educational management so that it does not focus solely on technical aspects but integrates ontological, epistemological, and axiological dimensions (Ferianto et al., 2023). This

approach enables management that is more holistic, contextual, and value-oriented, making reconstruction based on the philosophy of science an academic and practical necessity. Through a literature study, this research examines epistemological and axiological implications in order to formulate an integral and divinely grounded model of Islamic educational management. Islamic education itself is designed as a holistic process that cultivates spiritual, moral, and social values, with a curriculum integrating the Qur'an Hadith and character education (Ningsih & Zalisman, 2024). This moral formation is strengthened through contextual educational models such as pesantren, teacher exemplification, and the integration of values across all subjects, which have been proven effective in fostering ethical habits and positioning learners as moral agents rather than mere recipients of information.

The ontological aspect of the philosophy of science serves as a foundation for understanding that Islamic education is not merely a technical activity, but a process of humanizing human beings within divine, social, and natural relationships. This approach, as demonstrated by Achmad & Lailatul Fitria (2023), allows Islamic educational management to elevate spiritual, moral, and social dimensions more strongly than purely technical approaches. Epistemologically, the philosophy of science directs Islamic educational management so that knowledge and policies are based on the integration of Islamic values and modern management theory, as emphasized by Ahmad Yani that management grounded in Islamic epistemology must rely on revelation, reason, experience, and context (Ameliana, 2024). Axiologically, the philosophy of science ensures value orientation in management, so that education is not only effective but also shapes learners who are moral and responsible (Munir, 2025; Haris, 2024).

The urgency of this reconstruction is evident in the need for Islamic education to confront globalization and digitalization without losing its value orientation. Empirical studies indicate that management based on the philosophy of science strengthens the relevance of educational policies and leadership (Hanif, Nur Fahmuddin, et al., 2025). However, criticism arises in the epistemological aspect, as models of Islamic epistemology in management remain eclectic and insufficiently consistent, potentially leading to paradigm dualism (Rachman, 2021). Axiological criticism also highlights that values often remain at the level of moral slogans if they are not translated into measurable policy indicators (Nuryani, 2024), thereby necessitating concrete models of ethical decision-making (Nasir & Sunardi, 2025).

The study titled "Reconstruction of Islamic Educational Management Based on the Philosophy of Science" offers a renewal by systematically integrating ontological,

epistemological, and axiological dimensions, producing a management paradigm that is both rational and transcendent (Azra, 2019). This research aims to formulate a model of Islamic educational management that is aligned with the principles of Islamic ontology, epistemology, and axiology (Ferianto et al., 2023), thereby being operationally effective and philosophically meaningful in addressing the challenges of modernity without abandoning divine values (Barizi, 2011).

METHOD

This study employs a qualitative approach using the Systematic Literature Review (SLR) method, as the primary objective of the research is to reconstruct the paradigm of Islamic educational management based on the philosophy of science, rather than to test empirical hypotheses (Aulia & Usiono, 2024). The SLR approach enables researchers to examine, analyze, and synthesize various previous research findings that are thematically, conceptually, and methodologically relevant (Wada, Fauziah Hamid, et al., 2024). The review was conducted on national and international scholarly publications from the period 2019-2025, particularly those discussing the integration of the philosophy of science (ontology, epistemology, and axiology) within the context of Islamic education and educational management. Thus, this method is appropriate for generating a conceptual model that is in-depth, reflective, and value based.

The research process began with the identification and selection of literature using databases such as Scopus, ScienceDirect, Google Scholar, and Garuda Ristekdikti. The inclusion criteria consisted of: (1) journal articles published between 2019-2025; (2) studies discussing the philosophy of science in the context of Islamic education or educational management; (3) articles written in Indonesian and English; and (4) publications available in full text access. Meanwhile, the exclusion criteria included non academic publications and works that did not contain epistemological or axiological relevance to the research theme. The selection procedure followed the guidelines of the Preferred Reporting Items for Systematic Reviews and Meta Analyses (PRISMA) to ensure methodological transparency and replicability (Wibowo & Putri, 2021).

The subsequent stage involved data extraction and analysis. Each article that passed the selection process was extracted using a data extraction sheet containing information on objectives, methods, findings, and the relevance of the philosophy of science to Islamic educational management (Nata, 2022). The data were analyzed qualitatively through three main stages: data reduction, data display, and conclusion drawing. Thematic analysis was

conducted by grouping findings based on the three dimensions of the philosophy of science ontological, epistemological, and axiologicalin order to identify conceptual patterns and intervariable relationships relevant to the reconstruction of Islamic educational management.

Furthermore, the results of the analysis were examined using a reflective philosophical approach, which emphasizes the synthesis between empirical findings and the principles of both classical and modern Islamic philosophy (Taufik, 2013). This approach aims to ensure that the resulting conceptual model is not only rational and methodological, but also possesses spiritual and moral depth. Accordingly, this research does not merely stop at the collection of literature data, but also undertakes conceptual reinterpretation to generate a coherent and contextual paradigm of Islamic educational management.

Finally, the validity and reliability of the study were maintained through peer debriefing and conceptual triangulation, namely by comparing the synthesized literature findings with theories of Islamic philosophy of science and contemporary management studies (Wahyu Khoiruz Zaman, M. S. I., 2025). This step ensures alignment between data, theory, and interpretation. The final outcome is a conceptual model for the reconstruction of Islamic educational management based on the philosophy of science, integrating ontological values (the essence of *insan kamil*), epistemological values (naqli, aqli, and empirical), and axiological values (moral, spiritual, and humanitarian) as the foundation for managing educational institutions that are adaptive to modernity without losing their divine orientation (Minarti, 2022).

FINDINGS AND DISCUSSION

The reconstruction of Islamic educational management through a philosophy of science approach is essentially an effort to rebuild the scientific structure so that alignment is achieved between the demands of modern managerial rationality and Islamic epistemic sources (Rachman, Fathor, 2021). Epistemologically, this reconstruction emphasizes the need to reformulate how managerial knowledge is acquired, validated, and applied by harmonizing revelation (naqli), reason (*aqli*), and contextual experience, so that policies are not generated merely from procedures, but from a solid and relevant epistemic foundation. In the axiological domain, this idea encourages educational management not only to pursue quantitative achievements, but also to measure the quality of value internalization, leadership ethics, and contributions to the realization of *insan kamil*, so that values do not remain mere moral rhetoric (Kusudarmanto, 2024). Through a systematic literature review, this reconstruction produces a synthesis that unites the three philosophical pillars of ontology,

epistemology, and axiology into an operational conceptual model. This model includes: (1) an ontological foundation that reaffirms the essential purpose of Islamic education, (2) an epistemic framework that guides reflective managerial practice, and (3) an integrated axiological mechanism that directs policy making and quality assurance. These three aspects combine to form the foundation of theory and practice of Islamic educational management that is more value oriented, adaptive, and responsive to the challenges of the times (Hidayat, Rahmat, et al., 2024).

The literature analysis reinforces that the reconstruction of Islamic educational management must begin with a clearer ontological understanding of the essence of education, namely that education is not a factory producing technical outputs, but a space for forming individuals who are holistic in spiritual, moral, and social terms. Therefore, the direction of vision and mission, organizational structure, and the roles of managers need to be reformulated in alignment with this existential purpose. Without a strong ontological foundation, managerial policies easily slip into technocratic tendencies and lose the transcendental dimension that constitutes the core of Islamic education (Yuliharti & Umiarso, 2021).

At the epistemological dimension, the literature encourages the emergence of a hybrid epistemic framework that unites *naqli, aqli*, and empirical sources, so that managerial decisions are not only scientific but also value-laden. Recent findings indicate that the philosophy of science can serve as an axis for designing policy procedures and evaluation mechanisms that are evidence informed while remaining value grounded. Without a comprehensive epistemic synthesis, the adaptation of modern management theories into the Islamic context risks producing methodological eclecticism that weakens policy coherence (Mukhlis Yunus et al., 2024).

Axiological implications lead Islamic educational management to move beyond merely regulating work mechanisms; they demand the transformation of managerial instruments, ranging from performance indicators and quality assurance systems to the strengthening of leadership capacity, so that moral values, ethics, and transcendental goals are present as tangible elements of institutional accountability. Axiological studies emphasize the importance of translating values into operational indicators such as character internalization, ethical leadership, and social contribution, accompanied by layered qualitative and quantitative evaluations so that values do not remain rhetorical (Sarnoto & PdI, 2025). Thus, reconstruction based on the philosophy of science not only enriches the theory of Islamic educational management, but also offers a practical roadmap that enables institutions

to balance operational effectiveness with the meaningfulness of values amid the challenges of modernity.

In the ontological domain, Islamic educational management affirms that the purpose of education transcends the development of technical competencies; its essence lies in the formation of *insan kamil* with spiritual, moral, and social dignity. Accordingly, institutions, curricula, and managerial actors must be understood as entities bearing transcendental meaning, rather than merely mechanisms for producing outputs. This ontological perspective demands a repositioning of educational organizations from technical structures into communities that support the existential and teleological goals of Islamic education. Contemporary literature urges that these goals be formalized as foundational principles of policy and institutional design in order to remain faithful to the essence of Islamic education (Hambali & Mu'alimin, 2020).

From the perspective of scientific ontology, Islamic educational management is grounded in the belief that education is a transcendental process that guides human beings toward the level of *insan kamil*, rather than merely a technical effort to pursue institutional efficiency. This ontology positions educational institutions, educators, and learners as parts of a spiritual system moving toward divine objectives (Satriyadi et al., 2023). Research by Achmad and Fitria demonstrates that recognition of this spiritual moral essence shifts managerial orientation from rationalistic patterns toward an integrative paradigm that places religious values at the core of governance. Studies by Budianto (2024), along with findings by Munandar et al. (2025), further confirm that without a solid ontological understanding, Islamic educational management is vulnerable to losing its philosophical direction and becoming trapped in pragmatism that contradicts the essential meaning of Islamic education. In the epistemological domain, reconstruction requires a framework that explains how managerial knowledge is obtained, validated, and applied through the integration of naqli, aqli, and empirical sources. Recent literature emphasizes the urgency of a hybrid epistemology capable of uniting Islamic scholarly traditions with modern management theory, so that managerial practice proceeds in a scientifically reflective manner while remaining value-based and preventing institutions from falling into dualism between operational effectiveness and spiritual orientation (Wahyuni et al., 2025).

The development of Islamic educational management requires the integration of revelation (*naqli*), rationality (*aqli*), and empirical experience as complementary sources of knowledge, so that management does not rely solely on modern logic, but is rooted in the truth of revelation as its primary foundation (Adawiah et al., 2024). This perspective directs

educational managers to formulate policies based on reflective knowledge that balances empirical evidence and Islamic normative wisdom, as emphasized by Ahmad Yani (2024). Furthermore, Ni'mah and Murjazin (2024) assert that an Islamic epistemological framework is capable of generating decision-making models that are more ethical, contextual, and responsive to global challenges without abandoning the principle of *tawhid* as the epistemic foundation.

From an axiological standpoint, the success of Islamic educational management cannot be measured solely through quantitative indicators, but must include the quality of value internalization such as honesty, *ihsan*, social responsibility, and piety as integral components of educational quality (Whardana & Kholifash, 2025). Various empirical findings suggest that these values should be transformed into operational policies in recruitment, training, curriculum, and evaluation so that values function as concrete instruments of accountability rather than symbolic elements. In this way, the axiological dimension bridges the ontological foundation and the epistemic framework, forming Islamic educational management practices that are more meaningful, character-driven, and sustainable.

Within the axiological dimension, Islamic educational management requires moral, spiritual, and humanitarian values to be present in every policy and management practice. Values such as honesty, trustworthiness (*amanah*), social responsibility, and justice are positioned as evaluative instruments for institutional performance and educational leadership. Findings by Sunarti and Rahman (2025) show that institutions integrating axiological values tend to be more sustainable and possess moral superiority compared to institutions that prioritize administrative aspects alone. This is reinforced by Al-Ani and Yahaya (2022), who emphasize that translating values into quality assurance systems and ethical leadership strengthens the moral legitimacy of Islamic institutions amid modernization pressures. Therefore, axiology is not merely complementary, but a pillar that bridges the essence of education and its epistemological framework, while ensuring the meaningfulness of managerial practice (Munir, 2025).

Based on this framework, the proposed conceptual model places the integration of ontology, epistemology, and axiology at the center of orientation: ontology determines the ultimate goal of forming *insan kamil*, epistemology regulates the production and validation of managerial knowledge through the synergy of *naqli, aqli*, and empirical sources, while axiology establishes value indicators as measures of institutional success. The integration of these three domains generates operational principles such as *maqāṣid*-based vision and mission,

value-oriented curricula, and ethical leadership standards that enable managerial effectiveness to be maintained without relinquishing spiritual meaning (Herman et al., 2025).

Within a broader framework, an ideal model of Islamic educational management must be capable of harmonizing operational effectiveness with philosophical depth and transcendental orientation. Institutional success is measured not only by system efficiency, but by the extent to which Islamic and humanitarian values are realized in managerial actions. Achmad and Fitria (2023) affirm that philosophy-based management is necessary to bridge rational and spiritual dimensions, so that institutions do not become trapped in secular logic that neglects the noble aims of education. With this foundation, management becomes a reflective and value-laden practice, oriented toward forming knowledgeable and morally upright individuals, and ensuring the sustainability of meaningful Islamic education.

This Islamic educational management model concretizes philosophical integration within managerial structures by organizing curricula and quality assurance systems that assess value internalization (axiology) alongside cognitive achievement, implementing evidence based decision-making combined with value reflection (epistemology), and building organizational cultures aligned with the ontological goals of Islamic education. This comprehensive approach aligns with contemporary literature recommending value-based management and philosophy informed governance to ensure institutions remain responsive to digitalization and accountability demands without losing their spiritual and scientific foundations. Ontology affirms the spiritual orientation of education; epistemology guides scientific reasoning through the synergy of revelation, reason, and empirical evidence; while axiology ensures that moral and humanitarian values become guiding principles of policy (Ikhwan, 2024). Findings by Yani (2024) as well as Ni'mah and Murjazin (2024) demonstrate that integrating these three dimensions produces reflective and adaptive management capable of keeping pace with the times while preserving Islamic identity. Within this framework, leadership and decision making are not only data driven, but also consider *maslahah*, justice, and humanitarian values, positioning management as a space for internalizing existential and spiritual awareness.

From a practical perspective, this model offers a new direction for reconstructing Islamic educational governance amid globalization, digitalization, and moral crises. Sunarti and Rahman (2025), together with Al-Ani and Yahaya (2022), show that value-based management and philosophy-informed governance can bridge the demands of modern professionalism with Islamic spiritual values, so that institutional success is measured not only by academic achievement, but by the moral and social sustainability of learners. Thus,

Islamic educational management emerges not merely as an administrative procedure, but as a continuous process of value transformation, enabling institutions to remain relevant while grounded in divine principles and universal humanity.

To ensure effective implementation, the literature emphasizes operational steps such as: (1) formulating integrated performance indicators that incorporate both value dimensions and learning outcomes; (2) training leaders and educators in philosophy of science literacy to make policies more reflective; and (3) applying layered evaluations, both qualitative and quantitative, to measure value transformation and organizational effectiveness. This approach has proven crucial in recent studies examining the relevance of philosophical frameworks to curriculum adaptation and contemporary governance, enabling the conceptual model to connect modern managerial rationality with the transcendental demands of Islamic education (Tahir et al., 2025).

CONCLUSION

The study indicates the necessity of reconstructing the paradigm of Islamic educational management both conceptually and practically through a philosophy of science approach that integrates three main dimensions: ontological, epistemological, and axiological. Ontologically, Islamic education must be understood as a process of forming *insan kamil* with spiritual, moral, and social dignity, rather than merely an administrative system aimed at achieving institutional efficiency. Epistemologically, educational management needs to be grounded in the integration of sources of knowledge derived from revelation (*naqli*), rationality (*aqli*), and empirical evidence, so that managerial policies reflect a balance between modern rationality and Islamic values. Meanwhile, axiologically, Islamic educational management must position moral, spiritual, and humanitarian values as concrete and measurable indicators of success within the management system. The findings of the literature review also confirm that the integration of these three aspects forms a conceptual model of Islamic educational management that is operationally effective, philosophically reflective, and transcendent in values, thereby enabling it to respond to the challenges of modernity without abandoning the epistemic and divine roots of Islamic education. Accordingly, this study produces a management framework based on value-based management and philosophy informed governance as a foundation for the development of institutional theory and practice oriented toward meaningfulness, ethics, and spiritual balance within the Islamic education system.

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