

Axiology of Islamic Education Management in Education Quality Development

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ABSTRACT

Islamic education management possesses unique characteristics that distinguish it from national education management due to its roots in religious values. However, in practice, Islamic educational institutions face significant challenges in integrating the essence of Islamic teachings into policies, curriculum, and daily decision-making amidst changing times. This study employs a qualitative approach with a descriptive-analytical method. Data collection was conducted through library research by exploring various primary and secondary literature sources, such as books, scientific journals, and other relevant publications related to axiology, Islamic philosophy, and educational management. The research findings indicate that the axiology of Islamic education management encompasses two value tendencies: theoretical values (the systematization of knowledge based on Islamic aesthetics and ethics) and practical values (the internalization of Islamic cultural values). The primary axiological values include: 1) *I'tiqodiyah* values (faith), 2) *Khuluqiyah* values (prophetic ethics: *shiddiq, amanah, tabligh, fathanah*), 3) *Amaliyah* values (*mahdhab* and *ghairu mahdhab* worship), and 4) *Al-Dharuriyat al-Sittah* values (the protection of religion, life, intellect, lineage, property, and environment). Axiology in Islamic education management serves as the foundation for shaping ethics and character. The application of prophetic values and the principle of public interest (*al-Daruriyat al-Sittah*) ensures that educational management pursues not only worldly (academic) success but also *ukhrawi* (moral) success, thereby creating education that is relevant, high-quality, and beneficial to human dignity.

Keywords: Axiology, Islamic Education Management, Islamic Values, Education Quality.

ABSTRAK

Manajemen pendidikan Islam memiliki karakteristik unik yang membedakannya dari manajemen pendidikan nasional karena berakar pada nilai-nilai agama. Namun, dalam praktiknya, lembaga pendidikan Islam menghadapi tantangan besar dalam mengintegrasikan esensi ajaran Islam ke dalam kebijakan, kurikulum, dan pengambilan keputusan harian di tengah perubahan zaman. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif-analitis. Teknik pengumpulan data dilakukan melalui studi kepustakaan (library research) dengan mengeksplorasi berbagai sumber literatur primer dan sekunder seperti buku, jurnal ilmiah, dan publikasi relevan lainnya yang berkaitan dengan aksiologi, filsafat Islam, dan manajemen pendidikan. Temuan penelitian menunjukkan bahwa aksiologi manajemen pendidikan Islam mencakup dua kecenderungan nilai: nilai teoritis (sistematika ilmu berdasarkan estetika dan akhlak Islam) dan nilai praktis (internalisasi nilai budaya Islam). Nilai-nilai aksiologis utamanya meliputi: 1) Nilai *I'tiqodiyah* (keimanan), 2) Nilai *Khuluqiyah* (etika profetik: *shiddiq, amanah, tabligh, fathanah*), 3) Nilai *Amaliyah* (ibadah *mahdhab* dan *ghairu mahdhab*), dan 4) Nilai *Al-Dharuriyat al-Sittah* (perlindungan terhadap agama, jiwa, akal, keturunan, harta, dan lingkungan). Aksiologi dalam manajemen pendidikan Islam berperan sebagai fondasi pembentukan etika dan karakter. Penerapan nilai-nilai profetik dan prinsip kemaslahatan (*al-Daruriyat al-Sittah*) memastikan bahwa manajemen pendidikan tidak hanya mengejar keberhasilan duniawi (akademik), tetapi juga kesuksesan *ukhrawi* (moral), sehingga menciptakan pendidikan yang relevan, berkualitas, dan bermanfaat bagi martabat kemanusiaan.

Kata Kunci: Aksiologi, Manajemen Pendidikan Islam, Nilai-nilai Islam, Mutu Pendidikan.

INTRODUCTION

The Islamic education management must be able to integrate religious values into every aspect of its management, including policies, curriculum, and daily decision-making. In line with the opinion of Hidayat et al.,¹ Islamic education management is based on strong roots with principles that are responsive to changing times, and differs from national education management. However, in practice, Islamic education management faces various major challenges. The challenge is how to manage Islamic educational institutions while considering the fundamental values that are the essence of Islamic teachings.² To face these challenges, Islamic educational institutions must conduct an axiological review. Axiology, as a branch of philosophy that helps to study the values and objectives of education, can provide guidance in overcoming these challenges. In addition, axiology is a branch of philosophy that discusses values, including ethical values (what is good or bad) and aesthetic values (what is beautiful or ugly). In the context of philosophy of science, axiology focuses on questions related to values and ethics in the process and application of science. More specifically, axiology in philosophy of science studies the values inherent in science, how science is used for specific purposes, and the ethical consequences of applying science.³

Axiology refers to the theory of desired values or the theory of good and chosen values.⁴ Axiology aims to achieve a deep understanding and identify the benefits contained in a particular body of knowledge. Axiology seeks to understand the essence or nature of the values contained in a particular context of knowledge. This involves an in-depth analysis of these values and an effort to explore the implications and benefits that can be derived from these values in a broader context. Then, axiology questions and examines the functions and benefits of management, or what is called management value theory.⁵ Then, axiology seeks to explore values in Islamic education as a whole and aims to answer questions about the relevance and values inherent in Islamic education.⁶

This means that axiology in the context of Islamic education management can be interpreted as a theory of values that are used as considerations to provide direction in attitudes and behavior. One of these is in determining the behavior that has been or will be taken when applying management concepts in Islamic educational institutions. Axiology in Islamic education management plays a crucial role in developing the quality of education. This is because axiology serves as the foundation for shaping values and ethics in Islamic

¹ Baiq Ida Astini Rahmat Hidayat, Khairun Nisa, M. Zaini, Dewi Safitri, "Realita Pendidikan Islam Di Indonesia Pasca Kemerdekaan: Perkembangan, Tantangan, Dan Prospek Masa Depan," *QuranicEdu: Journal of Islamic Education* 4, no. 2 (2024): 188–204.

² Adang Hambali Arif Rahman Hakim, "Makna Aksiologi Dalam Manajemen Pendidikan Islam Untuk Pengembangan Kualitas Pendidikan," *Idarotuna: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2024): 195–209, <https://journals.unisba.ac.id/index.php/idarotuna/article/view/5694/2320>.

³ Jamilus Rahmi Sari, Elvarisna, Miftahul Marsena, "Ontology, Epistemologi Dan Aksiologi Dalam Filsafat Ilmu Untuk Pengembangan Teori Manajemen Pendidikan Islam," *IMEIJ-Indo-MathEdu Intellectuals Journal* 5, no. 5 (2024): 6316–30, <https://doi.org/http://doi.org/10.54373/imeij.v5i5.2002>.

⁴ Harry Yulianto, "Philosophy Of Management Science: Ontology, Epistemology, And Axiology Perspectives," *Cross-Border Journal of Business Management* 1, no. 1 (2021): 152–62.

⁵ Khaidir et al., *Landasan Aksiologi Manajemen Pendidikan Islam. In: Teori Filsafat Manajemen Pendidikan Islam*, ed. Jumadi (Aceh: Yayasan Penerbit Muhammad Zaini, 2021), [https://repository.ptiq.ac.id/id/eprint/531/1/Buku Teori Filsafat Manajemen Pendidikan Islam.pdf](https://repository.ptiq.ac.id/id/eprint/531/1/Buku%20Teori%20Filsafat%20Manajemen%20Pendidikan%20Islam.pdf).

⁶ Anis Fauzi Agus Holid, Miftahudin, Encep Syarifudin, "Filsafat Ilmu Dalam Pengembangan Teori Manajemen Pendidikan Islam," *JRPP: Jurnal Review Pendidikan Dan Pengajaran* 6, no. 4 (2023): 3542–48, <http://journal.universitaspahlawan.ac.id/index.php/jrpp>.

education management.⁷ According to Abdul Basyit, the implementation of Islamic Education Quality Management is an important first step that must be taken. Quality improvement must be carried out comprehensively by utilizing and empowering all aspects of available resources. The basic strategy for continuous quality improvement is through the improvement of all objects of work in Islamic education management, starting from the improvement of teaching staff, students, curriculum, learning processes, educational facilities and infrastructure, finance, and community relations. The process of utilizing human resources and other resources must support the achievement of objectives effectively and efficiently based on the size, level, provisions, and assessment of the quality of goods and services (products) in accordance with customer satisfaction. This utilization is carried out through effective, efficient, and productive cooperation with others to achieve happiness and prosperity both in this world and in the hereafter.⁸

A previous study conducted by Saeful Kurniawan (2017), improving the quality of educational institutions in order to achieve national educational goals and success is certainly not an easy task. This effort must receive full support from various parties so that the implementation process runs smoothly and success can be easily achieved. The participation of all relevant elements is also essential. In this case, it is the government, school communities, parents, religious leaders, and all community leaders who must play an active role in improving the quality of educational institutions through solid cooperation.⁹

A previous study conducted by Ardaini, et.al (2025) explains that from an Islamic perspective, the quality of education also includes a spiritual dimension that requires high dedication in education management. The conclusion of this study confirms that the application of TQM in Islamic education is not only a managerial strategy, but also a manifestation of the value of ihsan, which guides educational institutions to achieve holistic and sustainable excellence.¹⁰ Then, according to Shobich Ulil Albab (2023), the process of educational quality management in improving student achievement at MAN Kota Batu can be categorized into two parts. The first is collaborating with external parties, and the second is forming elite classes, consisting of tahfidz, Olympiad, and youth scientific work classes. The purpose of these flagship programs is to improve student achievement, both academically and non-academically, because, fundamentally, quality is the achievement of an educational institution in relation to a program that has been accomplished. To support these three flagship programs, MAN Kota Batu collaborates with various parties, such as the tahfidz program in collaboration with the Roudlotul Qur'an Islamic boarding school, the Olympiad program in collaboration with teachers from outside the madrasah who are

⁷ Supardi Ahmad Farhan Maulana, Ganang Ramadhan, Wahyu Hidayat, "Tinjauan Aksiologi Dalam Filsafat Manajemen Pendidikan Islam," *Jurnal Filsafat, Sains, Teknologi, Dan Sosial Budaya* 29, no. 4 (2023): 82–93.

⁸ Abdul Basyit, "Implementasi Manajemen Mutu Pendidikan Islam," *Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 17, no. 1 (2018): 187–201, <https://doi.org/https://doi.org/10.15408/kordinat.v17i1.8102>.

⁹ Saeful Kurniawan, "Pengembangan Manajemen Mutu Pendidikan Islam Di Madrasah," *Al Tanzim: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (2017): 25–37, <https://ejournal.unuja.ac.id/index.php/al-tanzim/article/view/111/91>.

¹⁰ Ansori Ardaini, Dessy Sasmita, Rita Zahara, Kasful Anwar, "Mutu Pendidikan Islam Dalam Perspektif Ihsan Dan Manajemen Mutu," *Indonesian Journal of Innovation Multidisipliner Research* 3, no. 1 (2025): 347–55, <https://doi.org/https://doi.org/10.69693/ijim.v3i1.317>.

competent in their fields, and the scientific work program by utilizing competent educators from MAN Kota Batu.¹¹

Previous studies have discussed the application of Islamic values in the curriculum, teaching, and assessment, which provide a strong moral foundation in education. Axiology not only supports academic achievement but also helps in character building in accordance with Islamic teachings. Therefore, the application of axiology in the management of Islamic educational institutions plays a very important role in creating a more holistic, relevant, and beneficial education for the community, both in terms of students' intellectual and moral development.¹² The research and studies in this journal aim to provide an in-depth review of the axiological values of Islamic education management in the development of education quality.

METHOD

This study uses a qualitative approach with a descriptive-analytical method to investigate and analyze the axiological values of Islamic education management in the development of education quality. This study uses a qualitative approach. The approach used in this study is literature research, or literature study. Literature study research is an approach that relies on data collection from various relevant and available reference sources in written form, such as books, journals, articles, theses, and other electronic sources.¹³ This research will begin with an in-depth literature review to understand the concepts of axiology in the context of Islamic philosophy and its application in educational management. Relevant primary and secondary sources will be used to obtain a strong theoretical basis. Literature review research is a process of exploration and study of literature through reading various references such as books, journals, and other publications related to a specific research subject, with the aim of producing a paper that explores the topic or issue in question.¹⁴

RESULTS AND DISCUSSION

Axiology of Islamic Education Management Science

The discourse on the axiology of science in Islamic education management always has implications for the objectives and benefits of planning, organizing, implementing, supervising, and evaluating activities in order to achieve effectiveness in Islamic education.¹⁵

¹¹ Susi Hernawati Shobich Ulil Albab, Imam Muslimin, Indah Aminatuz Zuhriyah, "Manajemen Mutu Pendidikan Dalam Meningkatkan Prestasi Peserta Didik Di Madrasah Aliyah Negeri Kota Batu," *AR-ROSIKHUN: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2023): 98–107.

¹² Arif Rahman Hakim, "Makna Aksiologi Dalam Manajemen Pendidikan Islam Untuk Pengembangan Kualitas Pendidikan."

¹³ Muh. Fitrah & Luthfiyah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas & Studi Kasus* (CV Jejak (Jejak Publisher), 2018).

¹⁴ Marinu Waruwu, "Pendekatan Penelitian Pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method)," *Jurnal Pendidikan Tambusai* 7, no. 1 (2023): 2896–2910.

¹⁵ Sri Suminar, "Tinjauan Filsafat (Ontologi, Epistemologi, Dan Aksiologi Dalam Manajemen Pembelajaran Berbasis Teori Siberetik)," *Jurnal Edukasi* 6, no. 3 (2012).

Based on this definition, it can be understood that values in Islamic education management science have two tendencies, namely theoretical scientific values and practical values.¹⁶

First, theoretical values. On the one hand, Islamic education management as a science is capable of presenting certain rules that form the beauty of theory. This theory creates patterns of planning, organizing, implementing, supervising, and evaluating that are specific and systematic to science based on the theory of Islamic aesthetics and moral character. This is similar to the concept of Islamic ethics (*Akhlak*) proposed by Ibn Miskawai, which is used as a general foundation for *tarbiyah al akhlak* in Islamic education. Furthermore, these three elements (ethics, aesthetics, and morals) are elaborated into concepts of systems and methodologies in Islamic education management learning, which then require practical implementation.

Secondly, in practical terms, it involves subjective actions. It involves the role of the subject in constructing Islamic education, as we know that education itself is generally deterministic, testing and integrating all values, from moral actions, values of beauty and aesthetics, to socio-political values in human life, including teaching women how to shape their children's personalities. Or we can simply say that the goal of education is to internalize Islamic cultural values into the souls of students. However, the values of truth, beauty, goodness, and religiosity here apply within the scope of educators, students, and the surrounding environment. At this practical stage, the apparent values have changed the results, impacts, and consequences in accordance with the planning, organization, supervision, and assessment that have been expected so that in the end, they will shape the mentality, attitude, and awareness in behavior, whether it is the subject who acts as the educator who creates the management system or the students who act as objects bound by the Islamic education management control system.

In the context of science, particularly Islamic Education Management, morals or ethics can serve as the foundation for personnel in Islamic educational institutions in applying developing concepts or theories, so that they have a beneficial impact on humanity and do not, on the contrary, damage and demean human dignity. The idea of prophetic values as the basis of the axiology of Islamic educational management science shows that these moral values and norms can be sourced from the ethical values practiced by the Prophet with his four characteristics: honest, trustworthy, communicative, and intelligent. These four values can be universally applicable and felt equally despite differences in culture and religion, because they originate primarily from human conscience. Morals or ethics derived from prophetic values can realistically be used as a foundation and practiced by personnel in Islamic educational institutions in their activities of managing the fields of Islamic educational management.¹⁷

¹⁶ Didin Hilyah Ashoumi Sirojudin, "Aksiologi Ilmu Pengetahuan Manajemen Pendidikan Islam," *Al-Idaroh Jurnal Studi Manajemen Pendidikan Islam* 4, no. 2 (2020): 182–96.

¹⁷ Roni Harsoyo Ach. Khatib, Zaenal Arifin, Ayok Ariyanto, Addin Arsyadana, Binti Nasukah Samsudin, and Syamsuddin, *Filsafat Ilmu Manajemen Pendidikan Islam* (Kediri: Redaksi: LP3M Universitas Islam Tribakti Lirboyo Kediri, 2023), https://isnuponorogo.org/wp-content/uploads/2024/10/buku-Filsafat-MPI_final.pdf#page=121.

Axiological Values in Islamic Education Management

According to Qomar¹⁸, the word “Islam” in Islamic education management carries implications of values that are taken into consideration in the management of educational institutions. These values in Islamic teachings are sourced from the Qur'an and Hadith. This leads to questions about ethical and aesthetic values in Islamic teachings, namely: how can these values be used as a foundation so that Islamic educational management science does not get caught up in two issues, namely becoming an exclusive science that can only be accepted and applied to Muslims, and cannot be universally applicable, and secondly, not only becoming an arena for truth claims, where dogmatic religious beliefs only serve to justify truth without empirical evidence.¹⁹

Then, according to Mizar *et al*,²⁰ there are several main Islamic educational values that must be instilled in children, namely *I'tiqodiyah* educational values (relationships that regulate the relationship between humans and Allah SWT spiritually and matters related to faith or belief), *Khuluqiyah* education values (relationships related to human behavior among fellow creatures), and *Amaliyah* education values (the relationship between humans and Allah in a physical sense).

From the several descriptions mentioned above, the ethical values (morality) in Islamic education management include the following:

1. *I'tiqodiyah*

I'tiqodiyah values relate to the spiritual relationship between humans and Allah SWT and matters related to faith or belief. Simply put, it relates to the value of faith. Faith values are values related to faith education, such as belief in Allah, angels, scriptures, messengers, the Last Day, and destiny, which aim to shape an individual's beliefs.²¹ This faith education was taught by the Prophet Muhammad, peace be upon him, as narrated by Imam Muslim in his book.

“Abu Bakr bin Abu Shaibah and Zuhair bin Harb narrated to us, all from Ibn 'Ulayyah. Zuhair said: Isma'il bin Ibrahim narrated to us from Abu Hayyan from Abu Zur'ah bin 'Amr bin Jarir from Abu Hurairah, who said: “The Messenger of Allah, peace be upon him, was once standing before the people when a man came to him and said, 'O Messenger of Allah, what is faith? He replied: 'You believe in Allah, His angels, His books, you believe in the meeting with Him, you believe in His messengers, and you believe in the Day of Resurrection.' He asked, 'O Messenger of Allah, what is Islam?' He replied, 'Islam is that you worship Allah and do not associate anything with Him, establish the obligatory prayers, pay the obligatory zakat, and fast during Ramadan.' He asked again: “O Messenger of Allah, what is ihsan?” He replied, “You worship Allah as if you see Him, and even if you do not see Him, He sees you.” He asked again: “O Messenger of Allah, when will the Day of Judgment come?” He replied: “The one who is asked about it does not know the answer any more than the one

¹⁸ Ach. Khatib, Zaenal Arifin, Ayok Ariyanto, Addin Arsyadana, Samsudin, and Syamsuddin.

¹⁹ Ach. Khatib, Zaenal Arifin, Ayok Ariyanto, Addin Arsyadana, Samsudin, and Syamsuddin.

²⁰ Juli Julaiha Mizar Aulia, Paisal Ipanda Ritonga, Rudi Herdianto, Susi Susanti, “Nilai-Nilai Luhur Pendidikan Islam Berdasarkan Hadits Rasulullah,” *Jurnal Bimbingan Konseling Pendidikan Islam* 5, no. 1 (2024): 60–70, <http://www.faiunwir.ac.id/>.

²¹ Agus Setiawan Andi Muhammad Asbar, “Nilai Aqidah, Ibadah, Syariah Dan Al Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam,” *Al-Gazali Journal of Islamic Education* 1, no. 1 (2022), <https://doi.org/http://dx.doi.org/10.21093/sy.v8i1.1857>.

who asks, but I will tell you about its signs: when a female slave gives birth to her master. That is one of its signs. (Second) when a barefoot man becomes the leader of mankind. That is one of its signs. (Third) when shepherds compete with one another in building structures. That is one of His signs among five signs, none of which anyone knows except Allah. Then the Prophet, peace be upon him, recited: "Indeed, with Allah alone is the knowledge of the Hour, and He sends down the rain and knows what is in the wombs. And no one knows what they will earn tomorrow. And no one knows in which land they will die. Verily, Allah is All-Knowing and All-Aware" (QS. Luqman: 34). Then the man left. The Messenger of Allah, peace and blessings be upon him, said: "Call that man back to me!" So they began to call him again, but they saw nothing. Then the Messenger of Allah, peace and blessings be upon him, said, "This is Jibril; he has come to teach people about their religion." Muhammad bin Abdullah bin Numair narrated to us, Muhammad bin Bisyr narrated to us, Abu Hayyan At-Taimi narrated to us with this chain of narration a similar hadith, except that in his narration there is the phrase, "When a female slave gives birth to her husband, that is, the concubines."²²

The hadith explains that the Prophet, peace be upon him, educated his companions about faith and explained Islam and Ihsan. This means that the hadith forms the axiological basis for Islamic education management in applying the values of faith.²³ Faith values are very important and must be instilled as early as possible in students and become the main objective in the management of Islamic education, especially in this era of globalization.

Faith gives birth to the values of belief in Allah, patience and trust in Allah, and sincerity towards the provisions of Allah SWT. Many intelligent people lack religious education and are therefore unable to face various challenges of social decay in society. One example is that such people find it difficult to accept the reality of life's difficulties. In Islamic education, students are taught how to deal with misfortune in Islam so that they do not fall into a deeper abyss or become desperate. There is a danger of despair in Islam, so Islamic morals teach us to be patient and sincere in facing problems. Advances in science and technology greatly influence the development of students. If they do not have a strong foundation of faith, then they will be very likely to follow things that deviate from the teachings of Allah subhanahu wa ta'ala.

Spiritual values form the axiological basis that Islamic education is not only about knowledge for worldly success, but that the world is a means to achieve true life, namely the hereafter.²⁴ Therefore, Islamic education is an investment in worldly success and a means to achieve success in the hereafter. As explained in the following hadith of the Prophet Muhammad:

From Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (peace and blessings be upon him) said, "When a person dies, all his

²² Muslim ibn al-Hajjaj Abu al-Husain al-Qusyairi An-Naisaburi, *Sahih Muslim* (Beirut: Dar Ihya' at-Turas al-Arabi, tt, Juz I, Hadits 10, n.d.).

²³ Mizar Aulia, Paisal Ipanda Ritonga, Rudi Herdianto, Susi Susanti, "Nilai-Nilai Luhur Pendidikan Islam Berdasarkan Hadits Rasulullah."

²⁴ Andi Muhammad Asbar, "Nilai Aqidah, Ibadah, Syariah Dan Al Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam." "Nilai Aqidah, Ibadah, Syariah Dan Al Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam."

deeds come to an end except three: ongoing charity, beneficial knowledge, and a righteous child who prays for him.” (HR. Muslim)

As Al-Ghazali thought, Al-Dunya Mazra’atul Akhirah, which means that “the world is the field of the hereafter.” Then Imam Al-Ghazali explained that all the hard work done in this world is not only for the temporary life of this world, but for the true life of the hereafter.

2. *Khuluqiyah*

Khuluqiyah values (relationships related to human behavior among fellow creatures) include prophetic values as the basis for the axiology of Islamic educational management science, indicating that these moral values and norms can be derived from the ethical values practiced by the Prophet with his four characteristics: honest, trustworthy, communicative, and intelligent. Prophetic values as the basis of the axiology of Islamic educational management as moral values and norms derived from the ethical values practiced by the Prophet Muhammad include: honesty, trustworthiness, communication, and intelligence.²⁵

Shidiq (honest), the value of honesty in the context of leadership, for example, according to Jonisar et al. (2022), explains that leadership must prioritize moral integrity, consistency between words and deeds, sincerity of attitude, and ethical behavior, which are transcendental values that love and refer to the truth of Allah SWT. Leaders who possess the trait of *shidiq* always base their actions on the values of honesty and truth from their beliefs. They respect the truths believed by others even if they conflict with their own beliefs. They are fair, think, speak, and act honestly.²⁶

As explained, the virtue of honesty is described by Allah SWT in the Qur'an, Surah Al-Ahzab, verse 22:

“And when the believers saw the allied forces, they said, 'This is what Allah and His Messenger promised us. And Allah and His Messenger spoke the truth. That only increased them in faith and steadfastness.’” (Al-Ahzab: 22)

In relation to Islamic educational leadership, the trait of *shidiq* is fundamental in its application to leadership. This is because the trait of *shidiq* possessed by a leader of an Islamic educational institution can protect the institution from corruption. The trait of *shidiq* practiced by leaders will increase the trust of those within the Islamic educational institution so that they are able to work optimally without feeling suspicious of their leaders.

Then, in terms of business transactions, in a hadith, the Prophet explained:

“From Abu Hurairah, may Allah be pleased with him, who said that the Messenger of Allah, peace be upon him, passed by a merchant with a pile of food, then he put his hand into the pile of food. He SAW found his fingers wet, so he asked, 'What is this, O owner of the food?’ The owner replied, 'The food was exposed to rainwater, O Messenger of Allah.’ He SAW said,

²⁵ Andi Muhammad Asbar.

²⁶ Moh. Khusnul Abid Maulida Nurul Hidayah, “Implementasi Sifat-Sifat Nabi Muhammad Dalam Kepemimpinan Pendidikan Di Masa Modern,” *JURNAL PENDIDIKAN ISLAM* 15, no. 2 (2024): 92–99.

'Why did you not place it on top of the food so that people could see it? Whoever deceives is not of us.' (HR. Muslim, No. 147)

Trustworthiness, the value of trustworthiness of a leader in Islamic educational institutions. According to Ramdanu & Abdul (2023), a leader should carry out their term of office based on the prophetic value of trustworthiness as exemplified by the Prophet Muhammad. A trustworthy leader is one who can be relied upon to carry out the duties and responsibilities assigned to them. Just as the Prophet Muhammad was trustworthy in accepting tasks from Allah SWT, whether in the form of prophetic duties, life, economics, politics, or religion.

Then, the birth of a trustworthy leader certainly comes through Islamic educational institutions. Therefore, axiologically, Islamic education management must be based on prophetic values, namely trustworthiness itself.²⁷

As explained in Surah Al-Ahzab verse 72, which reads:

"Indeed, We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he was unjust and ignorant." (Qs. Al-Ahzab: 72)

The principle of trustworthiness in Islamic educational leadership will lead Islamic educational institutions to success. This is because everyone within the institution, including leaders, members, teachers, and students, trust and are responsible for the tasks assigned to them. Thus, the goals of Islamic education can be realized.

Tabligh (Deliver/Communicate), prophetic values as the foundation of ethics and morality in Islamic education management, is *tabligh*. This is the third characteristic of the Prophet Muhammad, namely *tabligh*, which means to convey. In the context of leadership, the characteristic of *tabligh* can also be interpreted as being visionary.²⁸

"O Messenger, convey what your Lord has revealed to you. If you do not do so, you have not conveyed His message. Allah will protect you from (the interference of) people. Indeed, Allah does not guide the disbelievers" (Qs. Al-Maidah verse 67).

Fathanah (intelligent), the value of *fatanah* means intelligent. Prophet Muhammad was a leader who was gifted with intelligence by Allah. Prophet Muhammad's intelligence enabled him to understand revelations and convey them to his followers in accordance with the circumstances at the time.

"Allah grants wisdom (understanding of the Qur'an and Sunnah) to whom He wills. And whoever is granted wisdom has indeed been granted a great blessing. And only those with understanding can learn (from Allah's words)" (QS. Al-Baqarah: 269).

The trait of *Fatanah* possessed by leaders of educational institutions is very helpful in the development of educational institutions. This is because leaders who

²⁷ Maulida Nurul Hidayah. "Implementasi Sifat-Sifat Nabi Muhammad Dalam Kepemimpinan Pendidikan Di Masa Modern," *JURNAL PENDIDIKAN ISLAM* 15, no. 2 (2024): 92–99.

²⁸ Maulida Nurul Hidayah. "Implementasi Sifat-Sifat Nabi Muhammad Dalam Kepemimpinan Pendidikan Di Masa Modern," *JURNAL PENDIDIKAN ISLAM* 15, no. 2 (2024): 92–99.

possess the trait of *Fatanah* will be able to read the situation in the world of education and be able to make the right policies for the advancement of educational institutions.²⁹

Thus, the prophetic values that serve as the foundation of moral ethics, as practiced by the Prophet Muhammad (peace be upon him) in various activities, include *shiddiq* (honesty), which means being honest with oneself and others, thereby fostering a sense of conviction and courage in facing trials. Then there is *amanah* (trustworthiness), which encourages a person to be responsible, build inner strength, and improve the quality of social relationships. Next is *tabligh* (communicative), which means that business people must be great marketers and excellent speakers. And the last is *fathanah* (clever), which means having the ability to see things from different perspectives, then creativity, ideas, and insights will emerge. Thus, in terms of axiology, Islamic education management becomes a superior product or service. Therefore, the character of the Prophet Muhammad (peace be upon him) should be emulated in business and trade so that in seeking wealth, we do not only consider worldly matters. We must also consider the hereafter to avoid engaging in actions that harm others and ourselves.³⁰

Mahabbah (love), the value of love must be possessed by a Muslim. Therefore, moral education is important to foster a sense of love in a person. The spirit of brotherhood among fellow human beings needs to be practiced and perpetuated by presenting sincere *mahabbah* (love) for Allah subhanahu wa ta'ala. This trait of love is recommended in Islam, as the Messenger of Allah, peace and blessings be upon him, said:

“Musaddad told us, he said: Yahya told us from Shu'bah from Qatadah from Anas, may Allah be pleased with him, from the Prophet, peace and blessings be upon him. And from Husain Al Mu'alim, he said: Qatadah narrated to us from Anas from the Prophet, peace be upon him, who said: ‘None of you truly believes until he loves for his brother what he loves for himself.’” (HR. Bukhari and Muslim)

In this hadith, it is very clear that, from an axiological perspective, it is imperative that Islamic education foster a sense of compassion among fellow human beings. We can see in our surroundings that there are still many cases of murder, violence, and other crimes. So many of these things happen because love has disappeared from people's hearts, so the only cure for this problem is love itself. With love, harmony in life can be achieved, because love is the strongest bond that can unite people with one another, enabling them to form families, communities, and nations. By practicing it, it is hoped that harmony can be achieved within society, making it crucial to study the concept of love and how to implement it in social life.

3. The value of Amaliyah

The value of Amaliyah (the physical relationship between humans and Allah) is worship. Worship is the act of carrying out Allah's commands properly. The value of

²⁹ Maulida Nurul Hidayah. “Implementasi Sifat-Sifat Nabi Muhammad Dalam Kepemimpinan Pendidikan Di Masa Modern,” *JURNAL PENDIDIKAN ISLAM* 15, no. 2 (2024): 92–99.

³⁰ Nur Kholifah, “Sifat-Sifat Rasulullah Yang Dijadikan Pedoman Dalam Berdagang Yang Halal,” *Jurnal Al-Tsaman*, 2021, 30–34, <https://ejournal.uas.ac.id/index.php/Al-tsaman/article/download/656/421>.

worship education is a standard or measure of a person in the process of practicing an act based on devotion to Allah SWT.³¹ This is because worship is also an obligation of Islam that cannot be separated from the aspect of faith, because faith is fundamental, while worship is a manifestation of that faith. Worship is the surrender of a servant to Allah SWT. Worship that is carried out correctly in accordance with Islamic law is a direct implementation of servitude to Allah SWT. Humans feel that they were created in this world only to serve Him.³² The values of worship education are the values of making vows, the values of prayer and zakat, and the values of prayer, or in general those listed in the pillars of Islam, as stated in the following hadith of the Prophet, peace be upon him:

“Sa’id bin Uthman al-Askari narrated to us, Yahya bin Zakariya narrated to us, Sa’id bin Thariq narrated to us, he said: Sa’id bin Ubaidah as-Sulami narrated to me from Ibn Umar from the Prophet, peace be upon him, he said: “Islam is built on five pillars: that Allah be worshipped and that nothing else be worshipped, establishing prayer, paying zakat, performing Hajj to the House of Allah, and fasting Ramadan.” (At-Tirmidhi, 1996)

Based on the above hadith, this is included in the hadith regarding the value of worship. Worship is divided into two types, namely *mahḍah* worship and *ghairu mahḍah* worship. *Mahḍah* worship is worship whose type and procedure have been determined by Allah and His Messenger. *Mahḍah* worship is listed in the pillars of Islam, such as prayer, fasting, zakat, and hajj, where the procedures are clear. *Ghairu Mahḍah* worship is *muamalah* worship, the relationship between humans and their fellow humans, even other creatures and the universe. The point is that everything humans do can be considered worship as long as the intention is for Allah.

Axiologically, the value of worship education for children will accustom them to carrying out their obligations. The education given by Luqman to his children is a good example for parents. Luqman told his children to pray when they were still young in Qs. Al-Luqman verse 17, Allah SWT said:

“O my son, perform prayer and enjoin what is good and forbid what is evil, and be patient over what befalls you. Indeed, that is of the matters [requiring due consideration].” (Qs. Al-Luqman:17)

Religious education is one aspect of Islamic education that needs attention. All acts of worship in Islam aim to remind humans to always remember Allah. Therefore, worship is the purpose of human life on earth.

4. *Al-Dharuriyat al-Sittah* Value

In order to achieve worldly and spiritual well-being, Islamic scholars have formulated the objectives of Islamic law into six missions, all of which must be upheld

³¹ Andi Muhammad Asbar, “Nilai Aqidah, Ibadah, Syariah Dan Al Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam.”

³² Agus Setiawan Andi Muhammad Asbar, “Nilai Aqidah, Ibadah, Syariah Dan Al Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam,” *Al-Gazali Journal of Islamic Education* 1, no. 1 (2022), <https://doi.org/http://dx.doi.org/10.21093/sy.v8i1.1857>.

in order to preserve and ensure the realization of well-being. The six main missions (*al-Daruriyat al-Sittah*) are to preserve religion, life, reason, lineage, property, and the environment.³³

Preserving religion based on its importance can be divided into three levels: a) preserving religion at the *daruriyat* level, which is to preserve and carry out primary religious obligations, such as performing the five daily prayers. If prayer is neglected, the existence of religion will be threatened. b) Preserving religion at the *hajiyyat* level, which is carrying out religious provisions with the intention of avoiding difficulties, such as praying in congregation and shortening prayers for people who are traveling. If these provisions are not carried out, it will not threaten the existence of religion, but will only make it difficult for those who do so. c) Maintaining religion at the *tahsiniyat* level, which is following religious guidance in order to uphold human dignity while fulfilling one's obligations to God. For example, covering the *aurat*, both inside and outside of prayer, cleaning one's body, clothes, and surroundings, which is closely related to praiseworthy morals.

Preserving life based on its level of importance can be divided into three categories: a) preserving life in the category of *daruriyat*, such as fulfilling basic needs for food to sustain life. If these basic needs are neglected, it will threaten the existence of the human soul. b) Preserving the soul at the *hajiyyat* level, such as being allowed to hunt animals and fish in the sea to enjoy delicious and halal food. If this activity is neglected, it will not threaten human existence, but only make life more difficult. c) Maintaining at the *tahsiniyat* level, such as establishing rules for eating and drinking. These activities are only related to manners and ethics, and in no way threaten the existence of the human soul or complicate a person's life.

Maintaining reason, in terms of its importance, can be divided into three levels: a) maintaining reason at the level of *daruriyat*, such as prohibiting the consumption of alcoholic beverages. If this provision is not heeded, it will result in the existence of reason being threatened. b) maintaining reason at the level of *hajiyyat*, such as encouraging the pursuit of knowledge. If this is not done, it will not damage the intellect, but it will make it difficult for a person to develop knowledge. c) Preserving the intellect in the *tahsiniyat* level, such as refraining from daydreaming or listening to things that are not useful. This is closely related to ethics and does not directly threaten the existence of the intellect.

Maintaining offspring, in terms of the level of necessity, can be divided into three categories: a) maintaining offspring in the category of *daruriyat*, such as marriage being prescribed and adultery being prohibited. If this activity is neglected, the existence of offspring will be threatened. b) Maintaining offspring in the *hajiyyat* level, such as stipulating the dowry for the husband at the time of the marriage contract and granting him the right to divorce. If the dowry is not mentioned at the time of the contract, the husband will experience difficulties because he has to pay an unclear dowry, whereas in the case of divorce, the husband will experience difficulties if he does not exercise his

³³ Andi Muhammad Asbar. "Nilai Aqidah, Ibadah, Syariah Dan Al Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam."

right to divorce, even though his household situation is not harmonious. c) Maintaining offspring in the *tahsinīyat* category, such as the sharia requirement of *khitbah* or *walimah* in marriage. This is done in order to complete the marriage process. If this is ignored, it will not threaten the existence of offspring, nor will it complicate matters for those who are getting married.

Preserving Wealth From the perspective of importance, preserving wealth can be divided into three levels: a) preserving wealth at the level of necessity, such as the Sharia law on the procedures for owning wealth and the prohibition of taking other people's wealth by unlawful means. If this rule is violated, it will result in the threat to the existence of wealth. b) Preserving wealth in the *hajiyyat* level, such as the Sharia law on buying and selling through shares. If this method is not used, the existence of wealth will not be threatened, but it will make it difficult for people who need capital. c) Preserving wealth in the *tahsinīyat* level, such as the provision on avoiding fraud or deception. This is closely related to business ethics. It also affects the validity of the sale and purchase, because the third level is also a prerequisite for the second and first levels.

Preserving the environment based on its level of importance can be divided into three categories: a) preserving the environment in the *daruriyyat* category, such as the sharia law on maintaining cleanliness and the prohibition of littering. If these rules are violated, it will threaten the existence of the environment. b) Maintaining the environment at the *hajiyyat* level, such as the recommendation to separate waste into dry waste, wet waste, and plastic waste. If these provisions are not implemented, it will not threaten the existence of the environment, but will only make it difficult for people who process waste. c) Preserving the environment at the *tahsinīyat* level, which is implementing a household waste management program, by making compost for dry waste and recycling plastic waste into crafts that have economic value. This is done in order to improve one's welfare. If this is ignored, it will not threaten the existence of the environment, nor will it complicate environmental management.³⁴ From the above description, it can be understood that the purpose or wisdom of Islamic law is to realize benefits through the preservation of six basic elements, namely religion, soul, intellect, offspring, wealth, and the environment. Ignoring this is tantamount to undermining the vision and mission of Islamic law. Thus, it will reap harm or misery in life.

The orientation of values expected from the implementation of Islamic educational management science itself is to instill leadership, managerial, and organizational values into a stable, dynamic, independent, and creative personality. Thus, in their actions, they always adhere to Islamic character, which is manifested in the following values: first, the value of worship, in which every action and thought always brings Allah to mind; second, the value of *ikhlas*, in which the goals and impacts of the continuous implementation of Islamic education management always take into account the benefits to humanity; third, the value of the future, in which the true future of

³⁴ Andi Muhammad Asbar. "Nilai Aqidah, Ibadah, Syariah Dan Al Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam."

humanity is the hereafter. Fourth, the value of mercy (compassion). Fifth, the value of kindness. Sixth, the value of long-term orientation. Seventh, surrender to God.³⁵

According to Khaidir *et al.*³⁶ Islamic character is manifested in several values, including: the value of worship in every process of action and thought, always bringing Allah SWT into the picture; the value of *ikhsan*, the goal and impact of continuing to implement Islamic education management, always paying attention to the humanitarian benefits; the value of the future, which is that the true future of humanity is the hereafter. the value of mercy (compassion), the value of goodness, the value of long-term orientation, and surrender to God.

The value of benefits is not merely in the knowledge itself, but rather it is fully worshipping Allah SWT, because the reality of life is only to worship Him, as explained in Qs. At Taubah verse 31, Al Bayyinah verse 5 and Adz Dzariyat verse 52. However, if the value of Islamic education management is only to serve (worship) Allah SWT, isn't this comparable to the stars in the sky? Therefore, the formulated value of Islamic education management is effectiveness and efficiency related to Islamic education management, covering various institutional elements and study programs.³⁷ Axiology helps scientists and society to think critically about how knowledge is used and the impact it has.

Tabel. 1 Axiology-Based Quality Indicators

Axiological Dimension	Practical Quality Indicators
I'tiqodiyah Quality (Spiritual)	The presence of <i>muraqabah</i> (consciousness of being watched by Allah) among staff; the integration of monotheism (<i>Tawhid</i>) into every subject; a sense of tranquility (<i>thuma'ninah</i>) within the learning environment. ³⁸
Khuluqiyah Quality (Ethics)	Low rates of bullying; a culture of mutual respect and compassion (<i>mahabbah</i>) between teachers and students; academic integrity (freedom from cheating). ³⁹
Amaliyah Quality (Worship)	Discipline in daily worship (congregational prayers, <i>dhiker</i>); student involvement in community service as a form of social worship. ⁴⁰
Dharuriyat Quality (Sustainability)	Physical safety (<i>Hifz al-Nafs</i>); literacy and critical thinking (<i>Hifz al-Aql</i>); financial transparency (<i>Hifz al-Mal</i>); environmental cleanliness and sustainability (<i>Hifz al-Alam</i>). ⁴¹

³⁵ Sirojudin, "Aksiologi Ilmu Pengetahuan Manajemen Pendidikan Islam."

³⁶ Khaidir et al., *Landasan Aksiologi Manajemen Pendidikan Islam. In: Teori Filsafat Manajemen Pendidikan Islam*. (2021)

³⁷ Danusiri Danusiri, "Aksiologi Ilmu Manajemen Pendidikan Islam Universitas Islam Negeri Walisongo Semarang," *Jawda: Journal of Islamic Education Management* 2, no. 1 (2021): 32–48, <https://doi.org/https://doi.org/10.21580/jawda.v2i1.2021.8943>.

³⁸ Agus Setiawan Asbar, Andi Muhammad, "Nilai Aqidah, Ibadah, Syariah Dan Al-Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam," *Al-Gazali Journal of Islamic Education* 1, no. 1 (2024): 87–101, <https://staialgazalibulukumba.ac.id/jurnal/index.php/AJIE/article/view/7>.

³⁹ Mizar Aulia, Paisal Ipanda Ritonga, Rudi Herdianto, Susi Susanti, "Nilai-Nilai Luhur Pendidikan Islam Berdasarkan Hadits Rasulullah."

⁴⁰ Mizar Aulia, Paisal Ipanda Ritonga, Rudi Herdianto, Susi Susanti.

⁴¹ Andi Muhammad Asbar, "Nilai Aqidah, Ibadah, Syariah Dan Al Dharuriyat Al-Sittah Sebagai Dasar Normatif Pendidikan Islam."

Ethics plays an active role philosophically, basing itself on science and religion to make judgments. Thus, ethics is defined as a standard of conduct that guides individuals. Ethics is the study of lawful and rightful actions and the moral choices made by a person. Ethics in Islam serves as a control mechanism, with the aim of teaching people to cooperate, help one another, and refrain from resentment, envy, and other things that are contrary to Sharia law. This differs from the conventional view that ethics in the management of educational institutions is based solely on general morality in order to run a good business and achieve a business objective, namely profit.⁴² Several areas of focus in Islamic education management include: human resource management or personnel management, financial management, infrastructure management, curriculum management, public relations or marketing management, and student management. In applying management science to these fields, morals or ethics derived from the four prophetic values of the Prophet can be used as a foundation, so that managerial activities carried out based on this science do not contradict the objectives of education itself.⁴³

Integration of Axiology in the Function of Islamic Education Management for Quality Development

Axiological values are the foundation of ethics, morality, and purpose (usefulness values) in the development of the quality of Islamic educational institutions. These values are derived from the Qur'an and Hadith. The axiological values of Islamic education management are very important in the development of education quality, especially in the aspects of planning, organizing, directing, and regulating.⁴⁴

1. Planning

In planning the vision, mission, and objectives of the institution, management must be based on: *I'tiqodiyah* (Aqidah) Values: Establishing faith and monotheism as the foundation and main objective (for example, the objective of the institution is to instill strong faith). *Ukbraniyah* Values (Orientation to the Hereafter): Ensuring that all planned programs are long-term investments, where the world is a field for achieving true success in the hereafter. *Al-Dharuriyat al-Sittah* Values (Beneficence): Planning programs that are obliged to maintain the six basic human needs (religion, soul, intellect, offspring, wealth, and environment) at a primary level (*daruriyat*).

The implementation of Islamic axiology in planning can be done through curriculum development in institutions, interactive learning, and Islamic character building. Then, in its implementation, it requires cooperation from all parties related to students, teachers, parents, and also the environment surrounding the students.⁴⁵

⁴² Yusuf Qardhawi, *Norma Dan Etika Ekonomi Islam* (Jakarta: Gema Manusia Press, 1993).

⁴³ Ach. Khatib, Zaenal Arifin, Ayok Ariyanto, Addin Arsyadana, Samsudin, and Syamsuddin, *Filsafat Ilmu Manajemen Pendidikan Islam*.

⁴⁴ and Noermijati Esti Liana, "Determination of Management Science: Ontology, Epistemology and Axiology Perspectives," *IJAM: International Journal of Advanced Multidisciplinary* 3, no. 3 (2024): 429–40, <https://doi.org/https://doi.org/10.38035/ijam.v3i3>.

⁴⁵ dan Fetty Ernawati Dwi Daryanto, "Integrasi Moral Dan Etika Dalam Pendidikan Agama Islam," *Dinamika: Pascasarjana UIN Raden Mas Said Surakarta* 9, no. 1 (2024): 15–31.

2. Organizing

In structuring, describing tasks, and dividing authority, management must apply: *Khuluqiyah* Values (Trustworthiness): Placing the right people in accordance with their duties and responsibilities (trustworthy), ensuring that every individual in the organization can be trusted. *Khuluqiyah* Values (*Fathanah*): Ensuring that the placement and utilization of human resources are based on intelligence and strategic abilities (like the Prophet Muhammad SAW).

3. Actuating/Leading

In leading, motivating, and making decisions, managers must integrate: *Khuluqiyah* Values (Prophetic): Applying prophetic traits as moral standards: *Shidiq* (Honesty): Upholding integrity and fairness in every leadership action. *Amanah* (Trustworthy): Taking full responsibility in carrying out tasks and building team trust. *Tabligh* (Communicative/ Visionary): Able to communicate vision and policies clearly and have a long-term perspective. *Fathanah* (Intelligent): Making appropriate and strategic policies after reading the global education situation. Next, the Values of Worship and *Ikhsan*: Every action and thought must always bring Allah SWT (Worship) and aim to provide humanitarian benefits (*Ikhsan*). *Khuluqiyah* (*Mahabbah*) Values: Fostering a spirit of brotherhood and compassion in the work environment, creating harmony.

4. Monitoring and Evaluation (Controlling)

In monitoring performance and assessing educational quality, management must be guided by: *Itiqodiyah* Values: Quality evaluation must include the extent to which values of faith have been instilled in students and staff. Practical Values (Worship): Measuring success not only in cognitive outcomes, but also in the habit of worship (good deeds) and outward obedience. The Six Essential Values (*al-Dharuriyat al-Sittah*): Supervision must ensure that there are no violations against the preservation of religion, life, intellect, lineage, property, and the environment. The Values of Goodness and Long-Term Orientation: The results of the evaluation are used for continuous and sustainable improvement, not just for momentary success.

With this axiological integration, the quality of Islamic education produced has a stable, dynamic, independent, and creative Islamic character. As Wilda Nurul Islami explains, there are three strategies for developing the quality of education through the integration of Islamic axiology in an effort to ground Islamic ethics, so that it is hoped that it will be able to overcome social problems in the life of the nation and state in Indonesia, including through the transformation of Islamic ethical values into the social sphere. Then, the implementation of Islamic ethical values in overcoming the problems of minority groups, namely the values of tolerance (respecting differences), the value of love for peace, the value of upholding justice, the value of equality of human status in the eyes of the law and the state, and the value of social concern. Next, the orientation of Islamic ethics development must be directed towards the welfare of the people (*al-maslahah al-'ammah*).⁴⁶

⁴⁶ dan M Solahudin Wildah Nurul Islami, "Membumikan Konsep Etika Islam Dan Relevansinya Dalam Kehidupan Berbangsa Dan Bernegara (Telaah Pemikiran Transformatif Abdurrahman Wahid)," *RISDA* 4, no. 1 (2020): 51–71, <https://doi.org/https://doi.org/10.59355/risda.v4i1.28>.

A study shows that when making decisions or policies, leaders in educational institutions must continue to pay attention to ethical and humanitarian values (Setiawan, 2015). Integrating morals and ethics into Islamic education is very important because it will guide students in their intelligence and behavior. Religion has a close relationship with morals and ethics. This relationship involves the influence of religion on the formation and understanding of moral values and ethical norms in human life.⁴⁷

Efforts to develop the quality of Islamic education are based on Islamic axiology. This is because axiology in Islam is not only based on human reason, but also on the Qur'an and Hadith. Values such as piety, *ihsan*, honesty, and simplicity originate from these teachings. Islam serves as an axiological source, because Islam views axiology (the study of values and ethics) as originating from the noble values and ethics contained in the Qur'an and Hadith. Axiology is used to develop values that are in accordance with Islamic teachings. The basic values in Islamic education management include the principles of Islamic teachings that form the framework for managing educational institutions. Islamic education, according to Al-Attas (1978), explains that the essence of Islamic education is a process of shaping a complete human being (*kaffah*). The main mission of Islamic education is to develop *al-insan, al-kamil*, namely individuals who not only have knowledge but also have deep moral and spiritual integrity. As shown in a study conducted by Zuhairini (2015), Islamic values, such as justice (*'adl*), honesty (*ṣidq*), trustworthiness (*amānah*), compassion (*rahmah*), and responsibility (*masuliyyah*), are not merely additional principles but rather the foundation of the educational process.

These values are systematically instilled through the curriculum, both explicitly and implicitly, which influences the content and implementation of education in Islamic institutions.⁴⁸ These values ensure that every aspect of management is not only technical but also spiritual and moral. In the development of Islamic education management theory, axiology becomes the basis for determining educational goals and how to achieve them through an approach based on moral values.⁴⁹ Then, a study shows a critical response to Islamic education observers who claim that Islamic education has no axiological basis. They assume that Islamic educational institutions, including Islamic boarding schools, only adopt Western educational axiology in carrying out their education.⁵⁰

Implementation of Prophetic Values in Islamic Educational Institutions

In order for prophetic values to become more than just moral jargon, educational institutions must transform the four main characteristics of the Prophet Muhammad SAW into concrete management functions (planning, organizing, directing, and supervising): *Shiddiq* (Managerial Integrity): transparency in the management of educational funds and honesty in the academic grading system. Leaders of institutions must demonstrate

⁴⁷ Dwi Daryanto, "Integrasi Moral Dan Etika Dalam Pendidikan Agama Islam."

⁴⁸ Sri Sunarti dan Bujang Rahman, "Islamic Education Management In Axiological Studies: The Integration Of Scientific And Moral Values In Learning," *Bdkjakarta.Id* (Loka Diklat Keagamaan Lampung, Universitas Lampung, 2025), <https://wawasan.bdkjakarta.id/index.php/wawasan/article/view/815/191>.

⁴⁹ Rahmi Sari, Elvarisna, Miftahul Marsena, "Ontology, Epistimologi Dan Axiologi Dalam Filsafat Ilmu Untuk Pengembangan Teori Manajemen Pendidikan Islam."

⁵⁰ Ahmad Sulton, "The Educational Axiology of Al-Maqbul Traditional Pesantren," *Analisa: Journal of Social Science and Religion* 8, no. 1 (2023): 118–35, <https://doi.org/https://doi.org/10.18784/analisa.v8i1.1843>.

consistency between their promised vision and the reality of the services provided to parents. *Amanah* (Institutional Accountability): placement of human resources (teachers and staff) based on competence (the right man in the right place). *Amanah* means viewing a position not as power, but as a responsibility to Allah and stakeholders. *Tabligh* (Visionary Communication & Ethical Marketing): openness of information about school programs and the ability of teachers to convey knowledge using effective methods. In marketing, the institution uses “Marketing Langit” (Sky Marketing), which prioritizes truthful information without manipulation. *Fathanah* (Strategic Intelligence & Innovation): smart management in reading the opportunities of the times (digitalization) and efficient resource management. *Fathanah* requires leaders to always make data-driven and wise decisions.

According to the following study, the influence of prophetic leadership on the quality of education in Islamic higher education institutions, particularly Ma'had Aly and Ma'had al-Jami'ah. The results of the study show that prophetic leadership rooted in the values of *shiddiq*, *amanah*, *tabligh*, and *fathanah* plays an important role in creating a spiritual atmosphere, shaping character, and strengthening a management system based on Islamic values. These values have been proven to improve academic and spiritual quality, discipline, and institutional loyalty. The best practices identified include leadership role modeling, integration of prophetic values into the curriculum, spiritual training for educators, and revitalization of value-based governance. This study emphasizes the importance of adopting a transformative and value-oriented leadership model in responding to the gap between the ideal goals of Islamic education and the reality in the field. Theoretically, this study develops a conceptual synthesis that links prophetic leadership with improvements in educational quality.⁵¹ Prophetic leadership is one of the important approaches in responding to the challenges of Islamic education quality in a global era fraught with complexity. This leadership model emphasizes the integration of the prophetic values of the Prophet Muhammad SAW, namely *ṣidq*, *amānah*, *tabligh*, and *fatānah*, so that it is relevant for building a culture of quality that balances academic, spiritual, and social dimensions.⁵²

CONCLUSION

Axiology in Islamic Education Management is the determination of values, goals, and benefits derived from the Qur'an and Hadith, which are used as the basis for all management functions (from planning to assessment) so as not to be trapped in exclusivity or dogmatic truth claims. The main axiological values include *I'tiqodiyah* (faith/creed), *Khuluqiyah* (morals/behavior), and *Amaliyah* (physical worship), which are manifested practically through the implementation of Prophetic Values (*Shiddiq*, *Amanah*, *Tabligh*, *Fathanah*) and aim to achieve the benefit of humanity, shape an Islamic character oriented towards effectiveness, efficiency, and the hereafter as the ultimate goal (Worship and Ihsan).

⁵¹ Nadir Nadir Jaswadi, As'aril Muhajir, Agus Zaenul Fitri, Moch. Rikza Alkhubra Abdul Jabbar, “Pengaruh Kepemimpinan Profetik Terhadap Mutu Pendidikan Pada Lembaga Pendidikan Tinggi Islam, Khususnya Ma'had Aly Dan Ma'had Al-Jami'ah,” *Jurnal Inovasi Manajemen Dan Supervisi Pendidikan* 5, no. 3 (2025): 728–42, <https://doi.org//doi.org/10.51878/manajerial.v5i3.6943>.

⁵² M Zakki, M., & Ali Qutbi, “Implementasi Nilai-Nilai Profetik Sebagai Strategi Dalam Meningkatkan Mutu Lembaga Pendidikan,” *IDEALITA: Jurnal Pendidikan Dan Sosial Keagamaan* 4, no. 2 (2024): 83–92, <https://doi.org//doi.org/10.62525/10.62525/idealita.2024.v4.i2.83-92>.

The integration of axiology in the function of Islamic education management is a spiritual and moral foundation sourced from the Qur'an and Hadith, aiming to develop the quality of education and shape *al-insan al-kamil* (complete human beings). The application of core values such as *I'tiqodiyah* (faith) and *Ukbrahiyah* (otherworldly orientation) in Planning, *Khuluqiyah* (trustworthiness and wisdom) in Organization, Prophetic Values (truthfulness, trustworthiness, communication, wisdom) as well as Worship and Love in Direction, to the supervision of *Al-Dharuriyat Al-Sittah* ensures that every managerial aspect is not only technical and efficient, but also spiritual, ethical, and long-term oriented, so that it is able to transform Islamic values into the social sphere in order to realize the common good (*al-maslahah al-'ammah*).

Finally, the limitations in writing this article focus on the development of an axiological framework based on Islamic legal sources (the Qur'an and Hadith). As a result, discussions regarding the practical implementation of *I'tiqodiyah*, *Khuluqiyah*, *Amaliyah*, and *Al-Dharuriyat Al-Sittah* values are still theoretical and have not been validated through direct observation in the field and operationalized in a tangible manner in supervision and decision-making.

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