

## Reconstructing the Philosophy of Science in Islamic Educational Management: Theoretical Foundations and Contemporary Challenges

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### ABSTRACT

The development of Islamic educational management is confronted with increasingly complex conceptual challenges driven by globalization, digital transformation, and the growing demand for modern educational governance, thereby necessitating a strong and contextually grounded philosophical foundation. This article aims to reconstruct the philosophy of science underlying Islamic educational management as a theoretical framework capable of addressing contemporary challenges while remaining firmly rooted in Islamic values. The study employs a qualitative approach through a literature-based inquiry using narrative review and integrative review strategies, enriched by critical philosophical analysis of relevant scholarly publications in the fields of philosophy of science, educational management, and Islamic education. The findings reveal that existing theories and practices of Islamic educational management remain largely fragmented, with a dominant reliance on modern managerial paradigms that have not been fully integrated with Islamic ontological, epistemological, and axiological dimensions. A philosophical reconstruction is therefore required to reaffirm an Islamic educational ontology centered on the concept of *insan kamil*, an integrative epistemology that synthesizes revelation, rational inquiry, and empirical experience, and an axiology that positions *tauhid*, justice, and *maslahah* as the core orientations of educational management. This article contributes to strengthening the theoretical foundation of Islamic educational management by offering a holistic and contextual conceptual framework, while also providing strategic implications for the development of more adaptive, ethical, and sustainable managerial policies and practices within Islamic educational institutions in the contemporary era.

Keywords: Islamic Education Management, Philosophy of Science, Theoretical Reconstruction, Contemporary Challenges.

### ABSTRAK

Perkembangan manajemen pendidikan Islam menghadapi tantangan konseptual yang semakin kompleks seiring dengan globalisasi, digitalisasi, dan tuntutan tata kelola pendidikan modern, sehingga memerlukan landasan filosofis yang kokoh dan kontekstual. Artikel ini bertujuan untuk merekonstruksi filsafat ilmu manajemen pendidikan Islam sebagai basis teoretis yang mampu menjawab tantangan kontemporer tanpa mengabaikan nilai-nilai fundamental Islam. Penelitian ini menggunakan pendekatan kualitatif melalui kajian literatur dengan strategi narrative review dan integrative review yang diperkaya analisis filosofis-kritis terhadap publikasi ilmiah relevan dalam bidang filsafat ilmu, manajemen pendidikan, dan pendidikan Islam. Hasil penelitian menunjukkan bahwa teori dan praktik manajemen pendidikan Islam masih cenderung terfragmentasi, dengan dominasi paradigma manajemen modern yang belum terintegrasi secara utuh dengan dimensi ontologis, epistemologis, dan aksiologis Islam. Rekonstruksi filsafat ilmu diperlukan untuk menegaskan ontologi pendidikan Islam yang berorientasi pada *insan kamil*, epistemologi integratif yang memadukan wahyu, rasionalitas, dan pengalaman empiris, serta aksiologi yang menempatkan *tauhid*, keadilan, dan *kemaslahatan* sebagai orientasi utama pengelolaan pendidikan. Artikel ini berkontribusi pada penguatan fondasi teoretis manajemen pendidikan Islam dengan menawarkan kerangka konseptual yang holistik dan

*kontekstual, sekaligus memberikan implikasi strategis bagi pengembangan kebijakan dan praktik manajerial lembaga pendidikan Islam yang lebih adaptif, etis, dan berkelanjutan di era kontemporer.*

*Kata Kunci: Manajemen Pendidikan Islam, Filsafat Ilmu, Rekonstruksi Teoretis, Tantangan Kontemporer.*

## INTRODUCTION

The development of educational management as an academic discipline has undergone significant transformation at both global and national levels, shaped by social change, technological acceleration, and escalating demands for institutional accountability and educational quality. In contemporary educational discourse, the philosophy of science is widely recognized as a foundational framework that determines how knowledge is constructed, legitimized, and applied within educational theory and practice. As such, it plays a critical role in shaping not only scholarly inquiry but also the managerial orientation of educational institutions<sup>1</sup>.

In the Indonesian and broader Muslim-world context, Islamic educational management has increasingly attracted scholarly attention, particularly in response to the growing tension between the normative ideals of Islamic education and the pragmatic demands of modern governance. Numerous studies have explored Islamic educational management through philosophical lenses, emphasizing the importance of ontology, epistemology, and axiology as foundational elements for developing management theories rooted in Islamic values. Previous research has extensively examined (1) the ontological foundations of Islamic education, particularly the concept of *insan kamil* as the ultimate educational objective<sup>2</sup>; (2) epistemological integration between revelation (*wahy*), rational inquiry, and empirical experience<sup>3</sup>; and (3) axiological orientations grounded in *tauhid*, justice, and *maslahah* as ethical imperatives for educational practice<sup>4</sup>. These studies have contributed significantly to establishing the normative identity of Islamic educational management as distinct from secular paradigms.

However, despite this growing body of literature, existing studies tend to remain largely descriptive, normative, and fragmentary. Much of the prior research focuses on reaffirming Islamic philosophical values or critiquing secular management theories without offering a systematic and integrative reconstruction of the philosophy of science that can function as an operational theoretical framework for Islamic educational management. Moreover, many studies treat ontology, epistemology, and axiology as separate analytical categories rather than as an interconnected philosophical system that jointly informs

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<sup>1</sup> Mieke Boon, Mariana Orozco, and Kishore Sivakumar, “Epistemological and Educational Issues in Teaching Practice-Oriented Scientific Research: Roles for Philosophers of Science,” *European Journal for Philosophy of Science* 12, no. 1 (2022): 16, <https://doi.org/10.1007/s13194-022-00447-z>.

<sup>2</sup> Abdul Malik Karim Amrullah and Segaf Segaf, “The Concept of Islamic Education to the Human Quality in Islamic Universities,” 2020.

<sup>3</sup> Aminullah Poya and Habiburrahman Rizapoor, “Al-Ghazali’s Theory of Real Knowledge: An Exploration of Knowledge Integration in Islamic Epistemology through Contemporary Perspectives,” *International Journal Of Humanities Education and Social Sciences (IJHES)* 3, no. 2 (2023): 607–24.

<sup>4</sup> Agus Riwanda, “Comparative Typology of Science and Religion Integration of Syed Muhammad Naquib Al-Attas and Amin Abdullah and Its Implications for Islamic Education,” *Journal of Islamic Civilization* 5, no. 1 (2023): 91–111.

managerial theory and practice. As a result<sup>5</sup>, Islamic educational management theory often lacks internal coherence and practical applicability, particularly when confronted with contemporary challenges such as globalization, digital transformation, and the emergence of Society 5.0.

Recent literature further indicates that contemporary management practices within Islamic educational institutions continue to rely heavily on modern managerial paradigms characterized<sup>6</sup> by instrumental rationality, efficiency-driven performance metrics, and technocratic governance models. While these approaches offer practical advantages, they frequently marginalize Islamic epistemological and axiological principles, reducing them to symbolic or supplementary roles. Consequently, tauhid, prophetic ethics, and the transformative mission of Islamic education are insufficiently embedded within decision-making processes, organizational structures, and leadership practices. This condition reveals a critical gap between philosophical ideals and managerial realities in Islamic education.

What remains underexplored, therefore, is a comprehensive and contextual reconstruction of the philosophy of science that systematically integrates Islamic ontology, epistemology, and axiology into a unified theoretical framework for Islamic educational management. In particular, there is a lack of studies that explicitly position the philosophy of science as a dynamic analytical tool capable of responding to contemporary educational disruptions, including digitalization, technological innovation, and shifting societal expectations, while simultaneously preserving the distinctive mission of Islamic education. This gap is not merely theoretical but has direct implications for policy formulation, institutional governance, and leadership models within Islamic educational institutions.

Positioned within this scholarly gap, the present article seeks to advance the field by reconstructing the philosophy of science underlying Islamic educational management through an integrative and contextual approach. Rather than reiterating normative assertions, this study critically examines the ontological, epistemological, and axiological assumptions that underpin existing theories and practices, identifies their limitations in addressing contemporary challenges, and formulates a reconstructed philosophical framework that bridges Islamic values with modern scientific and managerial principles. The central research question guiding this inquiry is: How can the philosophy of science in Islamic educational management be theoretically reconstructed to respond effectively to contemporary challenges while remaining firmly rooted in Islamic values?

Accordingly, the contribution of this article lies in its effort to move beyond fragmented and normative discussions by offering a holistic theoretical reconstruction that clarifies the position of Islamic educational management within contemporary academic discourse. By situating Islamic values as foundational rather than peripheral elements of management theory, this study provides both scholarly novelty and practical relevance. The reconstructed framework is expected to enrich academic debate, strengthen the theoretical

<sup>5</sup> Eko Juni Wahyudi and Nyuherno Aris Wibowo, "Philosophy Of Management Sciences," *Book Chapter: Filsafat Ilmu Manajemen*, 2024, 85.

<sup>6</sup> Semih Ceyhan and Mehmet Barca, "Agency Perspective in Islamic Political Treatises: Implications for Contemporary Management Research," *International Journal of Emerging Markets* 18, no. 9 (2023): 3022–42, <https://doi.org/10.1108/IJOEM-01-2021-0103>.

foundations of Islamic educational management, and offer clear conceptual guidance for policymakers and practitioners in navigating the complex realities of modern Islamic education.

## METHOD

This study employs a qualitative approach using a literature-based research strategy<sup>7</sup> that integrates narrative review and integrative review, enriched through critical philosophical analysis (*philosophical inquiry*). This methodological choice is grounded in the nature of the research, which aims to reconstruct the philosophical foundations of Islamic educational management at a conceptual and theoretical level rather than to test hypotheses or measure statistical relationships among variables. The narrative review is utilized to trace and interpret the development of ideas, paradigms, and theoretical debates<sup>8</sup> related to the philosophy of science and Islamic educational management, while the integrative review enables cross-theoretical synthesis to construct a comprehensive and contextually responsive conceptual framework<sup>9</sup> addressing contemporary challenges in Islamic education.

The data employed in this study consist exclusively of secondary data derived from scholarly literature. Data sources include peer-reviewed national and international journal articles, classical and contemporary academic books on the philosophy of science, management, and Islamic education, as well as relevant educational policy documents and prior research reports. Priority is given to open-access journal articles published within the past five years to ensure academic currency and relevance, particularly those addressing the philosophy of science, Islamic educational paradigms, educational management theories, and Islamic education's responses to globalization, digitalization, and Society 5.0<sup>10</sup>.

Data collection is conducted through a structured and systematic literature search protocol. The search process involves multiple academic databases, including Scopus, Google Scholar, the Directory of Open Access Journals (DOAJ), and the national Indonesian index SINTA, using combinations of keywords such as *philosophy of science*, *Islamic educational management*, *theory reconstruction*, *Islamic education paradigm*, and *contemporary challenges*. The search is carried out in successive stages, beginning with the identification of initial literature, followed by title and abstract screening, and culminating in full-text review to ensure substantive relevance and theoretical contribution to the research focus. All selected literature is systematically documented to facilitate thematic organization and subsequent analysis.

The inclusion criteria for literature selection comprise: (1) open-access scholarly publications; (2) publications issued within the past five years; (3) direct relevance to the

<sup>7</sup> M A Evanirosa et al., *Metode Penelitian Kepustakaan (Library Research)* (Media Sains Indonesia, 2022).

<sup>8</sup> Brian A Vasquez, "Philosophical Bases of Research Methods: An Integrative Narrative Review Part 1," *Recoletos Multidisciplinary Research Journal* 1, no. 2 (2013): 215–27.

<sup>9</sup> Yi Lu, Gayani Karunasena, and Chunlu Liu, "Conceptual Cross-Theoretical Assessment Model for Practitioners' Compliance Behavior with Building Energy Codes," *Journal of Legal Affairs and Dispute Resolution in Engineering and Construction* 16, no. 1 (2024): 4523039, <https://doi.org/10.1061/JLADAH.LADR-1019>.

<sup>10</sup> Maria C Tavares, Graça Azevedo, and Rui P Marques, "The Challenges and Opportunities of Era 5.0 for a More Humanistic and Sustainable Society—a Literature Review," *Societies* 12, no. 6 (2022): 149, <https://doi.org/10.3390/soc12060149>.

philosophy of science, educational management, or Islamic education; and (4) the presence of theoretical frameworks, conceptual analyses, or findings that contribute to ontological, epistemological, or axiological understandings of Islamic education. Exclusion criteria include non-scholarly popular writings, publications lacking peer review, works that are purely descriptive without theoretical contribution, and studies focused exclusively on non-Islamic educational contexts without relevant comparative or conceptual frameworks.

Given the conceptual philosophical nature of this study, no empirical population or sample is employed. Instead, the unit of analysis consists of scholarly texts, specifically ideas, concepts, theoretical arguments, and paradigms contained within the selected literature. Each text is treated as a representation of academic thought reflecting particular perspectives on Islamic educational management, whether from the standpoint of the philosophy of science, management theory, or Islamic educational paradigms. This approach allows for a nuanced examination of intellectual trends and epistemic orientations within contemporary scholarly discourse<sup>11</sup>.

Data analysis is conducted through a combination of content analysis, thematic analysis, and conceptual coding, encompassing the stages of open coding, axial coding, and selective coding<sup>12</sup>. Content analysis is applied to identify explicit and implicit meanings within the texts, while thematic analysis facilitates the categorization of key concepts such as ontology, epistemology, axiology, *tauhid*, *insan kamil*, and *maqashid syari'ah*. The analytical results are subsequently synthesized through philosophical and theoretical reflection to construct an integrative and contextual reconstruction model of the philosophy of science in Islamic educational management. The analysis process is performed manually using conceptual matrices and thematic mapping to ensure analytical rigor, transparency, and consistency, in line with best practices in contemporary qualitative literature research.

## RESULTS AND DISCUSSION

### Theoretical Trends and Research Gaps in the Philosophy of Islamic Educational Management

The literature on the philosophy of science and Islamic educational management indicates that these two domains have evolved as conceptually interconnected fields of study. From a philosophical perspective, the philosophy of science provides three fundamental dimensions ontology, epistemology, and axiology that serve as the foundational pillars for constructing the theoretical basis of any discipline, including Islamic educational management. In this context, the philosophy of science is extensively discussed in the literature as an essential framework for understanding the nature of knowledge, the legitimate means of acquiring valid knowledge, and the values that guide the application of knowledge in managerial practices within Islamic educational institutions. Holistic studies of this nature suggest that integrating these three dimensions is crucial for developing a robust theoretical

<sup>11</sup> Ken Hyland and Françoise Salager-Meyer, "Scientific Writing," *Annual Review of Information Science and Technology* 42, no. 1 (2008): 297.

<sup>12</sup> Torang Siregar, *Grounded Theory Untuk Penelitian Kualitatif* (Goresan Pena, 2025).

foundation for Islamic educational management that remains relevant to contemporary educational realities<sup>13</sup>.

A number of previous studies have specifically examined aspects of Islamic educational management from philosophical and theoretical perspectives. For instance, Utama et al. (2023) emphasize that the philosophy of science plays a vital role in building adaptive theories of Islamic educational management that are grounded in Islamic principles while remaining empirically applicable in practice<sup>14</sup>. Other studies highlight the contribution of philosophical inquiry in enriching Islamic educational management theories through epistemological approaches that enable the integration of Islamic values with modern management theories<sup>15</sup>. These discussions include analyses of the paradigmatic differences between secular approaches and those rooted in Islamic epistemology in shaping educational policies and management strategies. Collectively, these studies demonstrate that although philosophical dimensions have been widely addressed, variations persist in terms of methodological approaches and the depth of value integration within existing theories.

An examination of research gaps in previous studies reveals that, despite extensive discussion of the relationship between the philosophy of science and Islamic educational management, there remains a lack of systematic and contextual theoretical reconstruction in response to contemporary challenges in Islamic education, such as technological advancement, globalization, and the demands of Society 5.0. Several studies remain largely descriptive and normative, reaffirming theoretical values without formulating applicable conceptual models or sufficiently engaging with current social dynamics and educational policy contexts. Consequently, the need for a holistic theoretical synthesis and a comprehensive application of philosophical principles continues to represent a significant gap in the existing body of literature<sup>16</sup>.

This article is uniquely positioned to address this gap by employing an integrative review that not only elaborates the ontological, epistemological, and axiological dimensions of the philosophy of science but also formulates a theoretical reconstruction model of Islamic educational management that is responsive to contemporary complexities. With a strong philosophical foundation, this study seeks to fill the identified conceptual void by developing a comprehensive synthesis capable of guiding both practice and theoretical development in Islamic educational management. In doing so, the article offers a systematic and innovative contribution to the academic literature on Islamic education<sup>17</sup>.

<sup>13</sup> Dendang Karnila and Imam Subekti, “Kedudukan Filsafat Ilmu Dalam Pengembangan Teori Manajemen Pendidikan Islam,” *Journal of Educational Review and Cultural Studies* 2, no. 1 (2024): 53–63, <https://doi.org/10.61540/jerccs.v2i1.81>.

<sup>14</sup> Fajar Satria Utama et al., “Membangun Teori Manajemen Pendidikan Islam Melalui Kajian Filsafat Ilmu,” *Jurnal Manajemen Pendidikan* 8, no. 3 (2023): 143–50, <https://doi.org/10.34125/jmp.v8i3.100>.

<sup>15</sup> Ahmad Yani, “Philosophy Of Science As An Epistemological Foundation In The Development Of Islamic Education Management Theory,” *Jurnal Al-Fikrah* 13, no. 2 (2024): 278–91, <https://doi.org/10.54621/jiaf.v13i2.889>; Achmad Achmad and Lailatul Fitria, “The Philosophical Trilogy for The Development of Islamic Educational Management,” *TATHO: International Journal of Islamic Thought and Sciences*, 2024, 227–37, <https://doi.org/10.70512/tatho.v1i4.49>.

<sup>16</sup> Hasim Halim, Herson Anwar, and Buhari Luneto, “Esensi Filsafat Dalam Ilmu Manajemen Pendidikan Islam: Perspektif Konseptual Dan Aplikatif,” *Journal Innovation in Education* 3, no. 1 (2025): 270–86, <https://doi.org/10.59841/inoved.v3i1.2630>.

<sup>17</sup> Muhammad Alang Khairun Nizar, “Hakikat, Makna Konsep Tentang Filsafat Manajemen Pendidikan Islam:

Trends in theoretical and methodological approaches within previous studies reveal a range of emphases, spanning from purely philosophical inquiry to the integration of managerial principles and Islamic values in educational practice. Some studies focus on analyzing ontology, epistemology, and axiology as separate dimensions<sup>18</sup>, while others explore the relationship between the philosophy of science and managerial innovation in Islamic educational institutions through reflective approaches that challenge administrative pragmatism and foreground moral values as the basis for decision-making. These trends indicate a gradual shift from purely theoretical discourse toward models that are increasingly relevant to strategic practices within Islamic educational institutions.

Based on this mapping of the literature, the conceptual synthesis suggests that the philosophy of science functions as a critical analytical tool for bridging theory and practice in Islamic educational management, while simultaneously serving as a foundation for developing integrative and contextual conceptual frameworks. This synthesis reinforces the understanding that Islamic educational management requires more than administrative or technical approaches; it must be grounded in strong epistemic perspectives and Islamic values to ensure that the theories developed are capable of addressing contemporary challenges and providing strategic direction for the future development of Islamic educational institutions.

### **Ontological, Epistemological, and Axiological Patterns in Islamic Educational Management Studies**

The results of the literature review indicate that scholarly publications on the philosophy of science and Islamic educational management over the past five years have been dominated by conceptual and literature-based journal articles, with a smaller proportion of empirical and reflective studies. Most of these publications appear in open-access journals focusing on Islamic education, educational management, and interdisciplinary Islamic studies. Geographically, the literature is largely situated within Southeast Asian contexts particularly Indonesia and Malaysia with an emphasis on the development of Islamic educational management theories in response to modernization and educational globalization<sup>19</sup>. The characteristics of these publications reflect a strong tendency toward normative philosophical paradigms, combining classical Islamic sources with modern management theories.

The synthesis of the reviewed literature identifies that the ontological dimension of Islamic educational management is consistently framed around a holistic understanding of human beings as the central subjects of education, encompassing spiritual, intellectual, and social dimensions. The concept of *insan kamil* emerges as a foundational ontological construct

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Pendekatan Systematic Literature Review,” *Economic Development Progress* 3, no. 1 (2024): 75–81, <https://doi.org/10.70021/edp.v3i1.145>.

<sup>18</sup> Tati Khafidotur Rofingah, “Ontologi, Epistemologi, Dan Aksiologi Dalam Filsafat Untuk Pengembangan Teori Manajemen Pendidikan Islam,” *Jurnal Statement: Media Informasi Sosial Dan Pendidikan* 14, no. 2 (2024): 23–35.

<sup>19</sup> Azmil Tayeb, *Islamic Education in Indonesia and Malaysia: Shaping Minds, Saving Souls* (Routledge, 2018); James Hoesterey, “Globalization and Islamic Indigenization in Southeast Asian Muslim Communities,” *ISLAM NUSANTARA: Journal for the Study of Islamic History and Culture* 3, no. 2 (2022): 1–20, <https://doi.org/10.47776/islamnusantara.v3i2.370>.

that distinguishes Islamic educational management from secular approaches, emphasizing education as a process of nurturing and perfecting human *fitrah*<sup>20</sup>. These findings demonstrate a consistent pattern in which Islamic educational ontology serves as the primary reference point for formulating educational objectives and managerial structures within Islamic institutions.

From an epistemological perspective, the findings reveal a recurring pattern of integrative approaches that combine revelation (the Qur'an and Hadith), rational inquiry, and empirical experience as the basis for knowledge construction in Islamic educational management. The reviewed literature indicates a dominant rejection of dichotomies between religious and secular knowledge, instead promoting epistemological integration through frameworks such as *bayani*, *burhani*, and *irfani* reasoning in managerial decision-making processes<sup>21</sup>. This epistemological orientation appears consistently across various publication contexts without significant regional variation.

Analysis of the axiological dimension highlights that Islamic ethical values including *tauhid*, justice, and *maslahah (maqashid syari'ah)* are explicitly positioned as normative foundations for Islamic educational management practices. The reviewed studies conceptualize values not merely as supplementary elements but as guiding principles for policy formulation, leadership practices, and organizational culture within Islamic educational institutions, with a strong emphasis on moral and social responsibility<sup>22</sup>. These findings indicate a consistent recognition of axiology as a core component of Islamic educational management systems.

Regarding contemporary challenges, the literature categorizes key issues into several thematic areas, including educational globalization, digital transformation and learning technologies, demands for modern governance, and shifting societal expectations concerning the quality of Islamic educational institutions. The findings suggest that a central tension exists between technology-driven managerial efficiency and the preservation of Islamic spiritual values in contemporary management practices<sup>23</sup>. Issues related to Society 5.0 and digital transformation have emerged with increasing frequency in publications over the past two years.

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<sup>20</sup> Hasbi Habibi, "Revitalization of the Islamic Education Paradigm: An Islamic Epistemological Perspective," *Bestari | Jurnal Studi Pendidikan Islam* 21, no. 2 (2024), <https://doi.org/10.36667/bestari.v21i2.1532>; Nur Asiah and Harjoni Desky, "Islamic Educational Philosophy And Its Relevance To Global Educational Discourse," n.d.

<sup>21</sup> Muhammad Irfani, Muhammad Ikhwan Habibi, and Muhammad Rifqiyansyah, "Methods Of Interpretation: Epistemological Views Of Bayani, Burhani, and Irfani," *INTIHA: Islamic Education Journal* 2, no. 2 (2025): 273–84, <https://doi.org/10.58988/intiha.v2i2.334>; Reyhana Nur Azizah, Melyna Wijaya Putri, and Sofia Nisa Ulyantika, "Epistemology of Islamic Educational Planning: An Analysis of Principles, Goals, and Values," *Journal of Educational Management Research* 4, no. 6 (2025): 3134–46, <https://doi.org/10.61987/jemr.v4i6.1510>.

<sup>22</sup> Wafa Awni Alkhadra, Sadam Khawaldeh, and Jehad Aldehayyat, "Relationship of Ethical Leadership, Organizational Culture, Corporate Social Responsibility and Organizational Performance: A Test of Two Mediation Models," *International Journal of Ethics and Systems* 39, no. 4 (2023): 737–60, <https://doi.org/10.1108/IJOES-05-2022-0092>.

<sup>23</sup> Naomi Ainun Hasanah, "Opportunities and Challenges for Islamic Education in Society 5.0," *Islam Transformatif: Journal of Islamic Studies* 8, no. 2 (2024): 264–81, <https://doi.org/10.30983/it.v8i2.8650>.

**Table 1. Synthesis of Literature Findings on the Philosophy of Science in Islamic Educational Management**

No	Aspect	Main Focus of Literature Findings	Key Characteristics	Implications for Islamic Educational Management
1	Ontological Dimension	The nature of human beings as subjects of education	Holistic perspective encompassing spiritual, intellectual, and social dimensions; <i>insān kāmil</i> as the ontological foundation	Managerial goals and structures are oriented toward the perfection of human <i>fitrah</i> , rather than merely administrative efficiency
2	Epistemological Dimension	Sources and processes of knowledge construction	Integration of revelation (the Qur'an and Hadith), scientific rationality, and empirical experience; rejection of the dichotomy between religious and secular knowledge; <i>bayānī</i> , <i>burbānī</i> , and <i>īrfānī</i> approaches	Managerial decision-making is grounded in integrative and reflective epistemological frameworks
3	Axiological Dimension	Values and ethical orientation of management	<i>Tanḥīd</i> , justice, and <i>maṣlaḥah</i> ( <i>maqāṣid al-shari'ah</i> ) as normative foundations; values positioned as core elements of the management system	Policies, leadership, and organizational culture are oriented toward moral and social responsibility
4	Contemporary Challenges	External dynamics and environmental changes	Educational globalization, digitalization, Society 5.0, and demands for modern governance; tension between technology-driven efficiency and the preservation of Islamic spiritual values	The need for adaptive management models that remain firmly grounded in Islamic values
5	Methodological Approaches	Research patterns in the literature	Dominance of qualitative-descriptive approaches and narrative literature reviews; limited use of systematic integrative reviews and in-depth philosophical analysis	The literature tends to be fragmented and has yet to produce a comprehensive conceptual synthesis
6	Thematic Synthesis	Cross-study conceptual patterns	(1) Philosophical foundations of Islamic educational management, (2) integration of Islamic values and modern management theories, (3) critique of positivistic and secular paradigms, (4) conceptual responses to global and digital challenges, and (5) the need for	Serves as the conceptual basis for developing an integrative and contextual reconstruction framework of the philosophy of science in Islamic educational management

Methodological mapping of the reviewed studies reveals that the majority adopt qualitative-descriptive approaches and narrative literature reviews, with limited use of systematic integrative reviews and in-depth philosophical analysis. Only a small number of studies explicitly integrate philosophy of science analysis with contemporary or critical educational management theories. This pattern indicates a tendency toward fragmented discussions of ontology, epistemology, and axiology, often addressed in isolation rather than as an integrated philosophical system<sup>24</sup>.

<sup>24</sup> Wawan Shofwani et al., "Transforming Educational Management in Islamic Boarding Schools: A Historical and Digital Perspective," *JP (Jurnal Pendidikan) : Teori Dan Praktik* 10, no. 2 SE-Articles (October 31, 2025): 174–87, <https://doi.org/10.26740/jp.v10n2.p174-187>; Muhammad Anas et al., "Integrating Spiritual Values, Digital Transformation, and Legal Protection in Pesantren-Based Entrepreneurship: A TCCM-Based Systematic Review: Asdasd," *IQTISHODUNA: Jurnal Ekonomi Islam* 14, no. 2 SE-Artikel (November 13, 2025): 668–96,

Based on thematic synthesis, several primary analytical categories emerge from the literature: (1) philosophical foundations of Islamic educational management; (2) integration of Islamic values and modern management theories; (3) critiques of positivistic and secular paradigms; (4) conceptual responses to global and digital challenges; and (5) the need for integrative and contextual theoretical reconstruction. These categories appear consistently across diverse scholarly works and collectively form the conceptual basis for developing a reconstructed framework of the philosophy of science in Islamic educational management, as proposed in this study.

### **Toward an Integrative Reconstruction of the Philosophy of Science in Islamic Educational Management**

The findings of this study affirm that reconstructing the philosophy of science in Islamic educational management constitutes an urgent theoretical necessity for addressing contemporary challenges in Islamic education, as articulated in the research objectives and questions. The synthesized literature demonstrates that Islamic educational management has largely been dominated by modern management paradigms rooted in instrumental rationality and positivism, while Islamic ontological, epistemological, and axiological dimensions are often positioned in a normative and fragmented manner<sup>25</sup>. This finding directly responds to the research question concerning the philosophical characteristics underlying Islamic educational management and highlights the need for a more integrative reconstruction to ensure its conceptual and practical relevance amid globalization and technological disruption.

From the perspective of the philosophy of science, these findings suggest that the imbalance among ontology, epistemology, and axiology has a direct impact on the fragility of the theoretical foundations of Islamic educational management. Although Islamic educational ontology emphasizes the concept of *insan kamil*, this perspective has not been systematically translated into coherent managerial designs. Similarly, integrative epistemologies that combine revelation, rational inquiry, and empirical experience are frequently reduced to symbolic or normative legitimations rather than functioning as operative frameworks for knowledge production and decision-making. Islamic axiology, which prioritizes *tauhid*, justice, and *maslahah*, has also not been consistently institutionalized as the basis of managerial action. This interpretation aligns with contemporary philosophy of science frameworks emphasizing that coherence among these three dimensions is a prerequisite for developing theories that are both robust and applicable.

When compared with previous studies, the findings of this research reveal both continuity and distinctive emphasis. Several earlier studies underscore the importance of Islamic values in educational management; however, many remain descriptive and normative in nature and do not offer systematic philosophical reconstruction models<sup>26</sup>. Conversely, some international studies in educational management and critical theory advocate post-positivist and reflective approaches but do not explicitly accommodate Islamic educational

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<https://doi.org/10.54471/ijtishoduna.v14i2.1904>.

<sup>25</sup> Habibi, “Revitalization of the Islamic Education Paradigm: An Islamic Epistemological Perspective”; Saeeda Shah, *Education, Leadership and Islam: Theories, Discourses and Practices from an Islamic Perspective* (Routledge, 2015).

<sup>26</sup> Gohar Rahman, “Reconstructing Islamic Identity in Modern Times: A Narrative Review of Educational Reform and Intellectual Responses,” *Sinergi International Journal of Islamic Studies* 3, no. 1 (2025): 29–43, <https://doi.org/10.61194/ijis.v3i1.708>.

paradigms. This comparison positions the present article as a synthesizing effort that bridges Islamic philosophy of science with critical and contextual discourses in contemporary educational management.

**Table 2. Analysis of the Imbalance among the Dimensions of the Philosophy of Science in Islamic Educational Management**

Dimension of the Philosophy of Science	Theoretical Ideal in Islamic Education	Conditions in Contemporary Theory and Practice	Form of Imbalance	Impact on Islamic Educational Management
Ontology	Human beings are understood as <i>insân kâmil</i> , encompassing spiritual, intellectual, and social dimensions	The concept of <i>insân kâmil</i> has not been systematically translated into managerial design	Ontology remains at a conceptual and normative level	Managerial goals and structures do not fully reflect the mission of Islamic education
Epistemology	Integration of revelation, rational reasoning, and empirical experience as sources of knowledge	Integrative epistemology is often reduced to normative legitimization	Epistemology does not function operationally in decision-making processes	Managerial decisions lack reflective and Islamic epistemic grounding
Axiology	<i>Tanhîd</i> , justice, and <i>maâlahah</i> as primary value orientations	Islamic values are not consistently used as the basis for policies and managerial practices	Axiology is positioned as a complementary rather than a core component	Management practices tend to be pragmatic and technocratic
Inter-Dimensional Coherence	Ontology, epistemology, and axiology are integrated systemically	The three dimensions operate separately and fragmentarily	Absence of holistic philosophical synthesis	Weak theoretical foundations and low practical applicability of Islamic educational management

The principal scholarly contribution of this article lies in its formulation of an integrative reconstruction framework for the philosophy of science in Islamic educational management, wherein ontology, epistemology, and axiology are positioned as a unified and systemic whole. This study extends the existing literature by demonstrating that reconstruction efforts must go beyond reaffirming values or educational objectives and instead engage with foundational assumptions concerning the nature of knowledge, sources of epistemic authority, and the practical orientation of managerial action. In this respect, the study enriches the theoretical landscape of Islamic educational management while providing a conceptual basis for developing management models that are more responsive to the challenges of Society 5.0 and digital transformation.

Despite its contributions, this study has limitations that should be acknowledged proportionally. First, as a literature-based and conceptual philosophical inquiry, the research does not incorporate empirical field data that could enhance the practical validation of the proposed reconstruction framework. Second, limitations in accessing open-access, high-impact literature on the philosophy of science in Islamic educational management result in a concentration of references primarily within Southeast Asian contexts. These limitations are

consistent with broader challenges inherent in conceptual literature-based research and necessitate caution in generalizing the findings.

The implications of this study suggest that future research should focus on empirically examining the reconstructed philosophical framework through case studies or qualitative field research in Islamic educational institutions. For practitioners and policymakers, the findings underscore the importance of embedding Islamic ontological, epistemological, and axiological principles as foundational elements of managerial decision-making rather than treating them as symbolic or supplementary considerations. Moreover, integrating critical theory and post-positivist perspectives into Islamic education opens pathways for developing management practices that are more reflective, ethical, and oriented toward the broader *maslahah* of the community amid global dynamics and digital transformation.

## CONCLUSION

This study affirms that Islamic educational management necessitates a comprehensive and contextual reconstruction of its philosophical foundations to remain conceptually robust and practically relevant in the face of contemporary educational challenges. The analysis demonstrates that prevailing theories and practices in Islamic educational management are still largely fragmented and predominantly influenced by modern managerial paradigms that emphasize technical efficiency and instrumental rationality, often at the expense of Islamic ontological, epistemological, and axiological coherence. As a result, core Islamic principles such as tauhid, prophetic ethics, and the transformative vision of *insan kamil* have not been systematically embedded as foundational elements of managerial theory and practice. The principal contribution of this article lies in its integrative reconstruction of the philosophy of science as a unified framework for Islamic educational management. By synthesizing ontology, epistemology, and axiology into a coherent philosophical system, this study advances the theoretical development of Islamic educational management beyond normative affirmation toward a more structured and reflective paradigm. The proposed reconstruction positions Islamic educational management as a value-driven, epistemically grounded, and ethically oriented discipline capable of engaging constructively with globalization, digital transformation, and the demands of Society 5.0, without relinquishing its distinctive Islamic identity.

Nevertheless, this research is subject to several limitations. As a conceptual and literature-based philosophical inquiry, the study does not incorporate empirical data that could validate the reconstructed framework within concrete institutional settings. In addition, the scope of the literature reviewed is largely concentrated on Southeast Asian contexts, particularly Indonesia, which may limit the broader generalizability of the findings. Furthermore, the reconstructed philosophical framework has not yet been translated into operational management models or measurable indicators, leaving its practical implementation an open question for further investigation. In light of these limitations, future research is encouraged to empirically examine the reconstructed philosophical framework through qualitative case studies, field-based research, or comparative institutional analyses across diverse Islamic educational contexts. Subsequent studies may also focus on

operationalizing Islamic ontological, epistemological, and axiological principles into concrete leadership models, governance mechanisms, and managerial instruments. Such efforts are essential to bridge the gap between philosophical reconstruction and practical application, thereby enabling Islamic educational management to function as a relevant, ethical, and sustainable discipline in response to ongoing global, technological, and societal transformations.

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