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# Philosophy of Educational Management: The Usefulness and Benefits of Islamic Educational Management in the Development of Science

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**Abstract**

Educational management faces increasingly complex challenges in meeting demands for quality, accountability, and relevance, which requires a robust philosophical foundation that provides clear value orientation and meaning for managerial practice. This study aims to examine the philosophy of Islamic educational management and its uses and benefits for the development of educational science and the practice of educational governance. Employing a qualitative approach through library research, the study reviews and analyzes relevant academic books and scholarly journal articles, with data processed using descriptive–analytical content analysis that focuses on the ontological, epistemological, and axiological dimensions of Islamic educational management. The findings indicate that Islamic educational management has distinctive characteristics grounded in the integration of revelation, reason, and empirical experience, and is oriented toward the values of monotheism, trust, justice, and public benefit. This philosophical approach broadens the paradigm of educational management from a purely technical–administrative activity into a reflective, value-based, and humanistic discipline. The study concludes


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that the philosophy of Islamic educational management makes a significant contribution to the development of holistic and transformative educational management science and provides practical direction for effective, ethical, and sustainable educational governance.

**Keywords**: Philosophy of Educational Management; Islamic Educational Management; Educational Governance; Holistic Educational Management; Value-Based Management

## INTRODUCTION

Educational management is a dynamic field of study that evolves as demands for quality and complexity in managing educational institutions grow. The philosophy of educational management is of significant importance, as it critically examines the foundational assumptions, objectives, and values that underpin managerial practices in education. Bush's analysis underscores how philosophy elucidates the normative direction and rationality of educational policies within the context of institutional leadership and management (Heck & Hallinger, 2015). Begley added that the philosophical approach shapes the value awareness and ethical considerations of educational administrators (Begley, 2004). Meanwhile, English emphasized that without a philosophical foundation, educational management risks being reduced to a technocratic activity devoid of meaning (English, 2008). Thus, the philosophy of educational management serves as an important foundation for the development of reflective and meaningful educational science.

In the context of Islamic education, educational management has unique characteristics derived from Islamic values. Hashim explained that Islamic education requires management that is not only organizationally effective but also aligned to develop faithful and knowledgeable individuals (Hashim, 2024). The application of Islamic values in educational management can strengthen the moral and social orientation of educational institutions (Saputra et al., 2025). The values of monotheism, trustworthiness, and justice are the main differences between Islamic Educational Management and secular managerial approaches (Samier, 2016). Therefore, Islamic Educational Management contributes significantly to the development of value-based educational management science.

The philosophy of Islamic educational management also plays a significant role in developing the epistemological aspects of science. Sahin states that Islamic epistemology

views science as an integration of revelation, reason, and empirical experience (Sahin, 2018). Abdullah emphasized that the Islamic epistemological approach can overcome the dichotomy between religious and general knowledge in modern education (Ayu et al., 2024). Halstead added that the Islamic epistemological framework provides a normative basis for the development of meaningful and responsible science (Halstead, 2007). Thus, the philosophy of Islamic Educational Management expands the epistemological paradigm in the science of educational management.

In addition to the epistemological dimension, the philosophy of Islamic Educational Management also emphasizes the axiological dimension. Beekun explains that Islamic ethical values are a key element in the leadership and management of educational organizations (Beekun, 2021). Salleh emphasized that the implementation of the values of justice and responsibility has a positive impact on organizational culture and professional work (Salleh, 2019). Ali shows that Islamic ethics in management can foster fair, welfare-oriented decision-making (Ali, 2015). Therefore, Islamic Education Management plays a role in building knowledge oriented towards values and ethics.

From an ontological perspective, Islamic Educational Management views education as a process of holistic human development. Langgulung asserts that Islamic education aims to develop human potential intellectually, morally, and spiritually (Fadlillah et al., 2023). Azra shows that Islamic education has a strategic role in building civilization and social transformation (Azra, 2014). Human development-oriented educational management broadens the ontological scope of educational management science (Talenti, 2024). Thus, Islamic Educational Management contributes to the development of holistic knowledge.

In the context of contemporary scientific development, the philosophy of Islamic Educational Management offers an alternative paradigm relevant to global challenges. Kamal explains that Islamic educational philosophy provides a conceptual basis for the development of science rooted in transcendental values (Kamali, 2011). Amrina and colleagues emphasized that value-based educational management can maintain a balance between global demands and Islamic scientific identity (Amrina et al., 2022). A values-based approach is an important need in responding to the globalization of education (Ichsan et al., 2025). Therefore, the study of the philosophy of Islamic Educational Management is crucial to the development of an integrative and transformative educational science.

## METHODS

This research uses a qualitative approach with library research. This approach was chosen to conceptually examine the philosophy of Islamic Educational Management and its uses and benefits in the development of science. The research data are sourced from scientific literature, including national and international journal articles and academic books relevant to the study topic (Zed, 2018).

Data analysis was conducted using a descriptive-analytical content analysis. The literature was analyzed to examine the ontological, epistemological, and axiological aspects of Islamic Educational Management philosophy. Data validity was maintained through comparisons with various literature sources to obtain a comprehensive and credible understanding (Sugiyono, 2020).

## RESULTS

### Basic Concepts of Educational Management Philosophy

The philosophy of educational management is a reflective and systematic study that examines the basic assumptions, goals, and values underlying educational management practices. The existence of philosophy is crucial because it provides normative direction and critical rationality to policies and managerial decision-making. Without a philosophical foundation, educational management can be reduced to a technical-administrative activity, losing the substantive meaning of education as a process of human development (Apple, 2012). This principle of critical rationality and value orientation aligns with the teachings of the Qur'an, which emphasizes the importance of using reason and wisdom in determining the best choices, "(Namely) those who listen to the words and follow the best of them. Those are the ones whom Allah has guided and those are the men of understanding."(QS. *Az-Zumar* [39]: 18)

From the perspective of Islamic Educational Management, this verse serves as the epistemological and axiological basis for educational management, which requires a critical, selective, and value-oriented approach. Education is understood as a holistic human development process that integrates intellectual, moral, and spiritual dimensions. Therefore, Islamic educational management requires not only organizational effectiveness but also harmony between managerial practices and the values of monotheism, trustworthiness, and justice (Sahin, 2018).

The scope of educational management philosophy encompasses ontological, epistemological, and axiological dimensions. These three are integrated within the framework of Islamic Educational Management, which combines revelation, reason, and empirical experience as sources for developing managerial knowledge and practice (Mahmudulhassan et al., 2025). This approach strengthens educational management's position as a valuable, reflective, and morally responsible scientific discipline.

The philosophy of educational management establishes a value orientation that serves as a moral compass for managing educational institutions. This value orientation is essential to ensuring that every managerial policy and decision is not only technically effective but also just and ethically meaningful. Thus, the philosophy of Islamic Educational Management contributes to the development of a humanistic, integrative, and transformative educational science (Sahin, 2017).

**Characteristics of Islamic Education Management**

Islamic Educational Management has unique characteristics that distinguish it from conventional managerial approaches, as it is grounded in Islamic values. Educational management is not only directed at achieving organizational efficiency and effectiveness, but also at realizing educational goals that are transcendental and humanitarian. Thus, Islamic Educational Management combines managerial professionalism with a moral and spiritual orientation in the management of educational institutions (Bush, 2022).

The principle of monotheism is the primary foundation of Islamic Educational Management, affirming that all managerial activities are part of devotion to God. Awareness of monotheism shapes leadership integrity, a devotional orientation in work, and a commitment to avoiding management practices that deviate from ethical values. This principle positions educational management as an activity that is not value-free but rather one that is fraught with moral and spiritual responsibility (Hashim, 2021).

In addition to monotheism, trust, justice, and responsibility, the operational principles that animate the practice of Islamic Educational Management include: Trust defines managerial authority as a trust that must be carried out professionally and accountably. In contrast, justice demands proportional and non-discriminatory treatment of all members of the educational institution. Responsibility emphasizes that every educational policy has ethical and social implications that must be accounted for, both institutionally and

morally (A. Sholeh & Ichsan, 2025). All of these principles are normatively summarized in Allah's word in Surah An-Nisa, verse 58: "Indeed, Allah commands you to bestow trusts upon those entitled to them, and when you judge between people, judge with justice."

This verse serves as the primary normative foundation for Islamic Educational Management because it explicitly affirms the principles of trust and justice and implicitly demands responsibility and integrity in leadership. By using this verse as a philosophical foundation, Islamic Educational Management is directed toward establishing just, accountable, and welfare-oriented educational institutional governance (Ali, 2020).

Based on these characteristics, Islamic Educational Management can be understood as a holistic and valuable approach to educational management. The integration of the principles of monotheism, trustworthiness, justice, and responsibility makes educational management function not only as a technical instrument but also as a means of establishing an ethical, professional, and holistic institutional culture oriented toward human development. These characteristics strengthen Islamic Educational Management's contribution to the development of reflective and transformative educational management science (Beekun & Badawi, 2022).

**Ontological Foundation of Islamic Education Management**

The ontological foundation of Islamic Educational Management rests on the Islamic view of the nature of education and humankind. Education is not merely a process of transferring knowledge, but rather a systematic effort to shape the whole person. Humans are viewed as beings possessing intellectual, moral, and spiritual potential that must be developed in a balanced manner through directed and valuable educational management (Langgulung, 2020).

From this perspective, Islamic Educational Management positions education as a means of developing human beings (*insān kāmil*) capable of carrying out the function of the caliphate on earth. The essence of humanity as a rational and moral being demands that educational management be oriented not only to academic achievement but also to character formation and spiritual awareness. This ontological perspective emphasizes that the quality of the people measures the success of educational management produced, not merely institutional efficiency (Azra, 2021).

This ontological basis aligns with the word of Allah, which emphasizes the purpose of human creation: devotion and responsibility to Him (QS). Adz-Dzariyat verse 56, "And I did not create the *jinn* and mankind except that they may worship Me."

This verse serves as the normative basis for Islamic education, which aims to develop individuals with a sense of worship in all aspects of life, including intellectual and social activities. Therefore, Islamic Educational Management must be designed to support the comprehensive and sustainable development of human potential. This ontological approach broadens the scope of educational management science from merely organizational management to the management of the process of developing meaningful and valuable human beings (Hashim, 2021).

**Epistemological Foundations of Islamic Education Management**

The epistemological foundation of Islamic Educational Management emphasizes the sources and methods of acquiring knowledge, which serve as the basis for developing educational management theory and practice. From an Islamic perspective, knowledge is not derived solely from reason and empirical experience, but also from revelation, which serves as the highest normative reference. The integration of these three sources of knowledge forms a comprehensive and valuable epistemological framework (Abdullah, 2020).

Revelation serves as a normative foundation, providing direction, goals, and ethical boundaries for the development of educational management science. Reason serves as a rational instrument for understanding reality, analyzing managerial issues, and systematically formulating educational policies. Meanwhile, empirical experience serves to verify and contextualize knowledge, aligning it with social dynamics and educational institutions (Al-Attas, 2020; Fahrudin et al., 2020). Thus, Islamic Educational Management rejects the dichotomy between religious and empirical knowledge and encourages their integration.

This epistemological basis aligns with the teachings of the Qur'an, which encourages the use of reason and critical reflection in understanding reality as part of the pursuit of knowledge. It is as Allah says in Surah Ar-Rum, verse 21: "Indeed, in this are signs for a people who give thought."

This verse emphasizes that rational thinking and reflection are integral to acquiring knowledge in Islam. Therefore, Islamic Educational Management develops managerial

rationality that is not merely technical but also reflective and meaningful. The integration of revelation, reason, and empirical experience enriches the epistemology of educational management and makes it responsive to change without losing its value orientation (Sahin, 2023).

**Axiological Foundation of Islamic Education Management**

The axiological basis of Islamic Educational Management emphasizes values and ethics as the primary foundation for educational management practices. Educational management is not understood as a value-neutral activity, but rather as a process imbued with moral considerations and social responsibility. Therefore, every managerial decision must be guided by the fundamental principles of justice, trustworthiness, professionalism, and welfare in managing educational institutions (Beekun & Badawi, 2022).

The value of justice in Islamic Educational Management demands proportional and non-discriminatory treatment of all members of the educational institution, including educators, staff, and students. Justice also underpins task distribution, performance assessment, and strategic policy-making. Meanwhile, trustworthiness defines managerial positions and authority as responsibilities that must be carried out in an accountable and transparent manner (Ali, 2020).

The principle of professionalism in Islamic Educational Management is realized through competence, integrity, and commitment to the quality of educational services. Professionalism is not separated from spiritual values but is viewed as part of Islamic work ethics. The principle of benefit emphasizes that all managerial policies and practices must be directed towards the common good and the sustainability of educational institutions and the wider community (Hassan, 2021). These axiological principles derive normative legitimacy from the Qur'an, in Surah An-Nahl, verse 90: "Indeed, Allah commands (you) to act justly and to do good."

This verse emphasizes that justice and virtue are primary values that must be embodied in all aspects of life, including Islamic Educational Management. By establishing axiological values as a foundation, educational management is oriented not only to achieving institutional targets but also to fostering an ethical, humanistic, and responsible organizational culture. This approach strengthens Islamic Educational Management's

contribution to the development of valuable and sustainable educational science (Zamroni, 2021).

## DISCUSSION

### The Use of Islamic Educational Management in the Development of Science

Islamic Educational Management has strategic significance for the development of science, particularly in enriching educational management studies, which technocratic approaches have dominated. With a strong philosophical foundation, Islamic Educational Management contributes to building a scientific paradigm that emphasizes not only efficiency and effectiveness but also integrates values, goals, and meaning into educational management (Ilham, 2020). This paradigm broadens the scientific horizon of educational management from a mere administrative instrument to a reflective and meaningful discipline.

Within an epistemological framework, Islamic Educational Management promotes the integration of revelation, reason, and empirical experience as sources for scientific development. This integration allows the science of educational management to develop comprehensively and contextually without losing its normative orientation. This approach also serves as a critique of the dichotomy between religious and secular sciences that often limits the development of modern educational science (Abdullah, 2020). Thus, Islamic Education Management functions as an epistemological bridge in the development of integrative science.

From an axiological perspective, Islamic Educational Management reinforces value orientation in the development of educational management science. The values of justice, trustworthiness, professionalism, and welfare serve as evaluative parameters in the development of managerial theory and practice. This value orientation is relevant to addressing the challenges of educational globalization, which often prioritizes effectiveness and competition over ethical and humanitarian considerations (Ali, 2020). This principle aligns with the teachings of the Quran, which emphasize the importance of wisdom in the development and utilization of knowledge. It is as stated in Surah Al-Baqarah, verse 269: "Allah grants wisdom to whom He wills, and whoever is granted wisdom has indeed been granted much good."

Furthermore, Islamic Educational Management contributes to the development of a reflective and transformative science of educational management. Through a values-based philosophical approach, this discipline encourages the development of educational theory and practice that are responsive to social change yet remain rooted in moral and humanitarian principles. Thus, Islamic Educational Management not only enriches the body of knowledge but also provides a direction for sustainable, meaningful knowledge development for civilization (Hashim, 2021).

**Benefits of Islamic Educational Management for Educational Management Practices**

Islamic Educational Management offers tangible benefits to educational management practices, particularly in improving the quality of leadership in educational institutions. Leadership from an Islamic perspective is oriented not only toward achieving institutional targets but also toward exemplary moral conduct, integrity, and social responsibility. This approach fosters the development of professional, character-driven educational leaders, thereby building trust and commitment among all members of the educational institution.

In terms of governance, Islamic Education Management contributes to strengthening the principles of accountability, transparency, and fairness in the management of educational institutions. Managerial decision-making is directed toward accommodating the common good while minimizing discriminatory practices and abuse of authority (Gotsis & Kortezi, 2013). This values-based governance strengthens organizational effectiveness while maintaining the moral legitimacy of educational institutions amidst increasing public demands.

Another significant benefit is the formation of an ethical and professional organizational culture. The values of trust, justice, and welfare, internalized through educational management practices, foster a responsible, quality-oriented work ethic. This organizational culture encourages collaboration, loyalty, and continuous improvement in the performance of educators and education personnel (Dzimińska et al., 2018). This principle aligns with the teachings of the Qur'an, which emphasizes the importance of responsibility in carrying out leadership mandates:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Each of you is a leader and each of you will be asked to account for those you lead."(HR. al-Bukhārī dan Muslim).

Furthermore, the implementation of Islamic Educational Management encourages educational management oriented toward continuous improvement and long-term well-being. These benefits are evident in improved educational service quality, a conducive work climate, and the strengthening of the character of educational institutions as centers for the formation of knowledgeable and moral individuals. Thus, Islamic Educational Management makes a significant practical contribution to the realization of effective, ethical, and sustainable educational management (M. I. Sholeh et al., 2025).

## CONCLUSION

This study concludes that the philosophy of Islamic Educational Management constitutes an essential conceptual foundation for the development of meaningful educational management science and practice. It positions management not merely as a technical–administrative function, but as a value-laden process oriented toward human development and welfare. By integrating ontological, epistemological, and axiological dimensions rooted in Islamic teachings, Islamic Educational Management advances a holistic scientific paradigm that harmonizes revelation, reason, and empirical experience, while establishing the values of monotheism, trustworthiness, justice, professionalism, and responsibility as the ethical basis of educational management.

The study's primary contribution lies in enriching the body of reflective and transformative educational management scholarship through an explicitly Islamic philosophical lens, and in demonstrating how these foundational values can guide leadership, governance, and organizational culture in educational institutions. Conceptually, it clarifies the philosophical architecture of Islamic Educational Management; practically, it offers a normative framework that can inform strategic decision-making, policy formulation, and daily managerial practice in ways that are ethically grounded and sustainability oriented.

Future research is recommended to further operationalize and empirically test this philosophical framework across diverse educational levels and institutional contexts,

including both formal and non-formal education settings. Subsequent studies could also examine how the principles of Islamic Educational Management can be integrated into leadership training, teacher professional development, and quality assurance systems, as well as conduct comparative analyses with conventional or other faith-based management paradigms to deepen understanding of its distinctive contributions and practical implications.

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