




Research Article

The Philosophical Foundations of Islamic Educational Management: An Epistemological Analysis of Modern Management Theory

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The Philosophical Foundations of Islamic Educational Management: An Epistemological Analysis of Modern Management Theory

Abstract. This study examines the philosophical foundations of Islamic Educational Management (IEM) through an epistemological analysis of modern management theory. The rapid adoption of modern management models in educational institutions has raised critical questions regarding their philosophical compatibility with Islamic values and educational objectives. Using a qualitative, library-based research design and philosophical analysis, this study explores the sources, validity, and assumptions of knowledge underlying both Islamic educational management and modern management theory. The findings reveal that IEM is grounded in a theocentric epistemology that integrates revelation, reason, empirical experience, and ethical consciousness, positioning management as a moral and spiritual responsibility rather than a value-neutral technical process. In contrast, modern management theory is largely rooted in positivist and empiricist epistemologies that emphasize efficiency, productivity, and instrumental rationality. Despite these differences, the study identifies significant points of convergence, particularly in the use of rational planning, organizational systems, and empirical tools. The study argues that modern management knowledge can be selectively integrated into Islamic educational contexts through an epistemological synthesis that aligns efficiency with ethical and spiritual accountability. This research contributes to the theoretical development of Islamic educational management by offering a conceptual framework that bridges modern management theory and Islamic epistemology, and provides philosophical guidance for educational leaders seeking value-based and contextually relevant management practices.

Keywords: Islamic Educational Management, Epistemology, Philosophy of Education, Modern Management Theory, Islamic Worldview

INTRODUCTION

A. Background and Research Urgency

In the era of twenty-first-century globalization, educational management is no longer confined to administrative activities alone but has evolved into a scientific discipline that requires a strong philosophical foundation and a solid epistemological framework. Modern management theory, which is deeply rooted in secularism and empiricism, has become the primary reference in the governance of educational institutions across many parts of the world due to its proven effectiveness in improving organizational efficiency. However, when applied within the context of Islamic educational institutions, modern management theory is often considered insufficient in representing the fundamental theocentric values of Islam. This difference in worldview generates a strong need for philosophical inquiry that not only compares these perspectives but also critically examines the epistemological foundations of Islamic educational management itself.

Traditionally, Islamic educational philosophy positions the goal of education not merely as the achievement of worldly competencies, but also as the formation of morally upright individuals who maintain a strong connection with God Almighty. This commitment has encouraged the emergence of new discourses concerning the philosophical and epistemological foundations of Islamic educational management that seek to balance faith-based values with the demands of modern knowledge (Islamization of Knowledge; Al-Faruqi & Abu Sulayman, 1981).

B. Philosophy, Epistemology, and Islamic Educational Management

The philosophy of Islamic educational management is rooted in three main components: ontology (the nature of educational reality and the purpose of human creation), epistemology (the sources and methods of acquiring valid knowledge), and axiology (the values that guide managerial practice). In the Islamic context, management epistemology does not rely solely on empirical or rational methods but also draws upon revelation and the Islamic intellectual tradition as authoritative sources of truth. This perspective differs fundamentally from modern epistemology, which is largely detached from transcendental values.

Various contemporary Islamic studies demonstrate the crucial role of epistemology in developing an authentic theory of educational management. For instance, research on the integration of Islamic epistemology indicates that Islamic education does not merely adopt modern management models, but rather combines revelation, reason, experience, and theory within a systematic framework (Hasibuan et al., 2025).

Nevertheless, more exploratory empirical studies on management practices grounded in Islamic epistemology remain limited in the existing literature. This gap constitutes the primary motivation for the present study, which seeks to provide a philosophical analysis of the epistemological foundations of Islamic educational management and to examine how these foundations interact with modern management theory in practical contexts (Hasibuan et al., 2025).

C. The Relevance of *Al-Afkar* Journal to Epistemological Studies

The *Al-Afkar* journal makes a significant contribution to the expansion of scholarly discourse in Islamic studies, particularly in relation to philosophical approaches to Islamic education. For example, one article discussing quality improvement management in education based on religion, culture, and sociology demonstrates the dominance of religious values within Islamic educational management structures, emphasizing not only administrative aspects but also social and moral dimensions (Abidin, 2021).

Similarly, another article exploring education management based on religion, philosophy, psychology, and sociology highlights the integration of multiple disciplines to ensure that Islamic educational management remains relevant not only in practical terms but also philosophically. This management model does not neglect the role of epistemology and moral values in managerial practice.

In addition to value-based approaches, studies on the integration of religion and science published in *Al-Afkar* emphasize that the dichotomy between modern and religious knowledge is no longer relevant, as the development of knowledge demands a holistic integration consistent with Islamic principles. This indicates that epistemology in the educational context must encompass a meeting point between modernity and revelation as the foundation of knowledge.

Other articles in *Al-Afkar* also demonstrate the development of philosophical educational models, such as *The Development of the Soul in Early Childhood: A Model Based on Ibn Sina's Theory*, which illustrates how classical Islamic philosophy provides both theoretical and practical foundations for character formation and

cognitive development in Islamic education. Such contributions open broader avenues for understanding Islamic epistemology within the wider field of educational science.

Furthermore, although direct publications on the epistemology of educational management remain relatively scarce, the strong connection between philosophical and epistemological approaches in Islamic education holds significant potential to be extrapolated into the domain of educational management, thereby providing a robust theoretical foundation for this study.

D. Review of Modern Management Theory and Epistemology

Modern management theory is generally based on empirical and rationalist epistemologies that emerged from Western intellectual traditions, such as positivism, organizational functions, systems theory, and contemporary approaches like strategic management. The primary focus of these theories is efficiency, productivity, and the optimization of resources in achieving organizational goals (Robbins & Coulter, 2020).

However, when these theories are applied within Islamic institutional contexts, tensions often arise between the utilitarian orientation toward organizational outcomes and the transcendental orientation toward the ultimate purpose of human life. Therefore, epistemological studies are necessary to examine the sources, validity, and modes of acquiring management knowledge that are not only scientifically sound but also value-consistent with Islamic teachings.

A number of contemporary studies in Islamic education emphasize that epistemology must be viewed as the foundation upon which management knowledge is understood, developed, and implemented within an Islamic framework (Islamization of Knowledge; Al-Faruqi & AbuSulayman, 1981).

E. Research Problems

Based on the above discussion, this study seeks to address the following research questions:

1. What are the main philosophical foundations of Islamic educational management?
2. How does Islamic epistemology shape perspectives on the validity of management knowledge and its relevance to modern management theory?
3. How can a theoretical synthesis between Islamic educational epistemology and modern management theory be articulated to create an authentic and relevant educational management model?

F. Research Objectives

This study aims to:

1. Identify and analyze the main philosophical foundations that shape Islamic educational management.
2. Evaluate the relationship between Islamic epistemology and modern management theory.

3. Propose an epistemological framework that bridges modern management knowledge with the principles of Islamic education.

G. Significance of the Study

This study is expected to make both theoretical and practical contributions. Theoretically, it offers a more comprehensive conceptual examination of Islamic epistemology as a foundation for educational management, formulated in dialogue with modern management theory. Practically, the findings are expected to benefit administrators and leaders of Islamic educational institutions in formulating policies, strategies, and managerial approaches that are aligned with Islamic values.

RESEARCH METHODS

A. Research Design and Approach

This study employs a qualitative research design with a philosophical–epistemological approach. Qualitative research is considered the most appropriate design because the focus of this study is not on measuring variables statistically, but on understanding meanings, concepts, assumptions, and worldviews that underlie Islamic educational management and modern management theory. Qualitative inquiry enables researchers to explore deep philosophical questions related to knowledge sources, truth claims, and value orientations embedded in management theories (Creswell & Poth, 2018).

More specifically, this research adopts a philosophical analysis method, which is commonly used in studies of philosophy of science, education, and Islamic thought. Philosophical analysis emphasizes critical reflection, conceptual clarification, and logical examination of ideas rather than empirical experimentation (Audi, 2015). In this study, philosophical analysis is used to examine how epistemological assumptions in modern management theory align or conflict with epistemological principles in Islamic educational management.

The epistemological perspective is central to this research because epistemology addresses fundamental questions regarding the sources, validity, and limits of knowledge. Islamic educational management is rooted in a distinctive epistemology that integrates revelation (*wahy*), reason (*'aql*), experience (*tajribah*), and ethical values, whereas modern management theory largely relies on empiricism and rationalism (Al-Attas, 1993). Therefore, an epistemological approach allows for a systematic comparison and critical synthesis between these two knowledge traditions.

B. Type and Nature of Research

This study is categorized as library research (literature-based research). Library research focuses on analyzing written sources such as books, peer-reviewed journal articles, classical Islamic texts, and contemporary academic publications relevant to the research topic (Zed, 2014). Given that the object of this research is theoretical and philosophical in nature, primary data are derived entirely from authoritative texts rather than from field observations or surveys.

The nature of this research is descriptive-analytical and critical. Descriptive analysis is used to explain key concepts of Islamic educational management, epistemology, and modern management theory. Critical analysis is employed to evaluate the philosophical assumptions underlying modern management theories and to assess their compatibility with Islamic epistemological principles (Babbie, 2020). This dual approach enables the study not only to describe existing theories but also to question their foundational premises.

C. Sources of Data

The data sources in this research are divided into primary and secondary sources.

a. Primary Sources

Primary sources include seminal works and authoritative texts related to:

- 1) Islamic philosophy of education and management, including works by Al-Attas, Al-Faruqi, and contemporary Islamic education scholars.
- 2) Modern management theory, particularly classical and contemporary texts discussing scientific management, human relations theory, systems theory, and strategic management (Robbins & Coulter, 2020).
- 3) Peer-reviewed journal articles focusing on Islamic educational management and epistemology, including selected articles from *al-Afkar: Journal for Islamic Studies* that discuss philosophical, epistemological, and integrative perspectives in Islamic education.

b. Secondary Sources

Secondary sources consist of supporting literature such as:

- 1) Books and articles on philosophy of science and epistemology.
- 2) Methodological texts on qualitative and philosophical research.
- 3) Relevant conference papers and academic reports that enrich the theoretical discussion.

The selection of sources follows criteria of academic credibility, relevance to the research problem, and alignment with the study's epistemological focus (Creswell & Poth, 2018).

D. Data Collection Techniques

Data collection in this study is conducted through systematic literature review and document analysis. The systematic literature review involves identifying, selecting, and critically reviewing scholarly works relevant to Islamic educational management and modern management theory. This process includes several steps: (1) determining keywords, (2) searching academic databases and journal platforms, (3) screening abstracts and full texts, and (4) categorizing literature based on thematic relevance (Snyder, 2019).

Document analysis is used to examine texts in depth by identifying key arguments, epistemological assumptions, and philosophical positions expressed by different authors. This technique allows researchers to extract meaning from texts and interpret them within a broader conceptual framework (Bowen, 2009). In this

study, document analysis is applied to both Islamic and Western management literature to uncover implicit and explicit epistemological foundations.

E. Data Analysis Techniques

The data analysis process follows qualitative philosophical analysis, which consists of several interconnected stages:

a. Conceptual Analysis

Key concepts such as *epistemology*, *Islamic educational management*, *modern management theory*, and *philosophical foundations* are clarified and defined. Conceptual analysis helps avoid ambiguity and ensures consistency in the use of terms throughout the study (Audi, 2015).

b. Comparative Analysis

Comparative analysis is used to examine similarities and differences between Islamic epistemology and modern management epistemology. This includes comparing sources of knowledge, criteria of truth, and value orientations in both frameworks (Al-Attas, 1993).

c. Critical Analysis

Critical analysis evaluates the strengths and limitations of modern management theory when applied to Islamic educational contexts. This stage involves questioning underlying assumptions such as value-neutrality, secularism, and instrumental rationality (Babbie, 2020).

d. Synthetic Analysis

The final stage is synthesis, where insights from Islamic epistemology and modern management theory are integrated to propose a more holistic epistemological framework for Islamic educational management. This synthesis does not reject modern management outright but contextualizes it within Islamic philosophical principles (Al-Faruqi, 1982).

F. Validity and Trustworthiness of the Study

To ensure the trustworthiness of this qualitative research, several strategies are applied:

a. Credibility

Credibility is enhanced by using authoritative and peer-reviewed sources, including well-established scholars and reputable academic journals. The use of multiple sources also supports triangulation at the theoretical level (Creswell & Poth, 2018).

b. Dependability

Dependability is addressed by clearly documenting the research process, including data selection, analysis procedures, and analytical frameworks. This transparency allows other researchers to follow and evaluate the research logic (Lincoln & Guba, 1985).

c. Confirmability

Confirmability is ensured by grounding interpretations in textual evidence and scholarly arguments rather than personal opinions. Direct references to primary texts strengthen the objectivity of the analysis (Bowen, 2009).

d. Transferability

Although this study is theoretical, its findings are expected to be transferable to similar contexts of Islamic educational institutions seeking to integrate modern management practices with Islamic values.

G. Ethical Considerations

As a library-based study, this research does not involve human participants. However, ethical considerations remain important, particularly in ensuring academic integrity. All sources are properly cited using APA style to avoid plagiarism and to respect intellectual property rights. Interpretations of Islamic texts and scholarly works are presented responsibly and respectfully, avoiding misrepresentation or ideological bias (Zed, 2014).

H. Limitations of the Method

Despite its strengths, this research method has limitations. First, as a conceptual and philosophical study, it does not provide empirical evidence from field practice. Second, interpretations of epistemological concepts may vary depending on philosophical orientation. Nevertheless, these limitations are inherent in philosophical research and do not diminish the value of the study, which aims to build a strong theoretical foundation for future empirical research (Creswell & Poth, 2018).

RESULTS AND DISCUSSION

A. Epistemological Foundations of Islamic Educational Management

The results of this study indicate that Islamic Educational Management (IEM) is grounded in a distinct epistemological framework that differs fundamentally from modern management theory. Islamic epistemology recognizes multiple sources of knowledge, namely revelation (*wahy*), reason (*'aql*), empirical experience (*tajribah*), and ethical intuition (*akhlaq*). These sources are not positioned hierarchically in isolation but are integrated within a theocentric worldview, where knowledge ultimately serves the purpose of realizing human servitude to God (*'ubdiyyah*) and social responsibility (*khilafah*) (Al-Attas, 1993).

The findings reveal that Islamic educational management does not perceive management merely as a technical or instrumental process. Instead, management is understood as a moral and spiritual responsibility aimed at nurturing holistic human development. This epistemological orientation contrasts with the dominant modern management paradigm, which often prioritizes efficiency, productivity, and measurable outcomes as indicators of success (Robbins & Coulter, 2020). From an Islamic perspective, effectiveness is inseparable from ethical legitimacy and spiritual accountability.

This result aligns with previous studies in Islamic educational philosophy, which emphasize that knowledge and practice in Islamic education must be value-laden rather than value-neutral (Al-Faruqi, 1982). Thus, management decisions in Islamic educational institutions are expected to reflect ethical considerations derived from Islamic teachings, not merely organizational performance metrics.

B. Epistemological Characteristics of Modern Management Theory

The analysis of modern management theory reveals that it is predominantly rooted in positivist and empiricist epistemology. Knowledge in modern management is largely validated through observation, measurement, experimentation, and rational analysis. Classical theories such as scientific management and administrative theory emphasize predictability, standardization, and control, reflecting the epistemological influence of positivism (Babbie, 2020).

The results show that while modern management theory has evolved to include humanistic and behavioral approaches, its foundational epistemology remains largely secular and anthropocentric. Organizational goals are defined in terms of efficiency, competitiveness, and sustainability, often detached from metaphysical or moral considerations (Robbins & Coulter, 2020). This epistemological stance assumes that management knowledge can be universally applied regardless of cultural or religious context.

From the standpoint of Islamic educational management, this assumption presents a significant challenge. Islamic epistemology does not accept the notion of value-neutral knowledge, as all forms of knowledge are inherently connected to moral responsibility and divine accountability (Al-Attas, 1993). Consequently, the uncritical adoption of modern management theories may lead to epistemological dissonance within Islamic educational institutions.

C. Points of Convergence between Islamic and Modern Management Epistemologies

Despite fundamental differences, the findings also identify areas of convergence between Islamic educational management and modern management theory. Both frameworks acknowledge the importance of rational planning, systematic organization, leadership, and accountability in achieving institutional goals. Empirical evidence, data analysis, and strategic planning are not rejected in Islamic epistemology, provided they operate within ethical and spiritual boundaries (Al-Faruqi, 1982).

The study finds that Islamic educational management is open to adopting modern management tools and techniques, such as strategic management, quality assurance, and performance evaluation, as long as these tools are aligned with Islamic values. This indicates that Islamic epistemology is not anti-modern or anti-scientific but rather integrative and selective (Snyder, 2019).

This integrative stance supports the argument that modern management theory can be contextualized within Islamic education through epistemological filtering. Knowledge derived from empirical research is accepted, but its application must be guided by normative principles rooted in Islamic teachings. Such convergence offers opportunities for developing a hybrid management model that balances efficiency with ethical integrity.

D. Epistemological Tensions and Challenges

The results also highlight several **epistemological tensions** between Islamic educational management and modern management theory. One major tension lies in

the concept of organizational purpose. Modern management theory often defines organizational success in terms of market competitiveness and performance indicators, whereas Islamic educational management prioritizes moral formation, social justice, and spiritual growth (Al-Attas, 1993).

Another tension emerges in leadership epistemology. Modern leadership theories tend to emphasize charisma, transformational influence, or transactional effectiveness, often grounded in psychological and sociological theories. In contrast, Islamic leadership epistemology emphasizes moral exemplarity (*uswah hasanah*), trust (*amanah*), and accountability before God (*hisab*) (Al-Faruqi, 1982). This difference affects how authority, decision-making, and accountability are conceptualized within educational institutions.

Furthermore, the positivist bias in modern management may marginalize non-empirical sources of knowledge such as revelation and moral intuition. From an Islamic epistemological perspective, this marginalization represents a reductionist view of knowledge that fails to capture the full complexity of human existence (Audi, 2015). These tensions suggest that a direct transplantation of modern management theory into Islamic educational contexts may undermine the philosophical foundations of Islamic education.

E. Epistemological Synthesis: Toward an Integrated Framework

One of the key results of this study is the identification of the possibility for epistemological synthesis between Islamic educational management and modern management theory. Such synthesis does not imply the dilution of Islamic principles, but rather the contextual reinterpretation of modern management knowledge within an Islamic epistemological framework.

This synthesis involves three main dimensions. First, at the level of knowledge sources, empirical and rational knowledge from modern management is integrated with revelational and ethical knowledge from Islam. Second, at the level of methodology, modern analytical tools are employed while maintaining ethical and spiritual objectives. Third, at the level of application, management practices are evaluated not only based on efficiency but also on moral and educational impact (Creswell & Poth, 2018).

The findings suggest that Islamic educational management can benefit from modern management innovations without compromising its epistemological identity. This supports the broader project of Islamization of knowledge, which seeks to harmonize modern scientific disciplines with Islamic worldview and values (Al-Faruqi, 1982).

F. Implications for Islamic Educational Institutions

The results of this study have significant implications for Islamic educational institutions. First, they highlight the need for epistemological awareness among educational leaders and managers. Understanding the philosophical assumptions underlying management practices can help leaders make more informed and value-consistent decisions.

Second, the findings suggest that curriculum development in Islamic educational management programs should include philosophy of science and epistemology as core components. Such inclusion would equip future managers with the critical tools necessary to evaluate and adapt modern management theories within Islamic contexts (Zed, 2014).

Third, at the institutional level, the study encourages the development of management models that explicitly integrate ethical and spiritual dimensions. This may involve redefining performance indicators to include moral outcomes, community impact, and spiritual development alongside academic and administrative achievements (Lincoln & Guba, 1985).

G. Discussion in Relation to Previous Studies

When compared with previous studies, the results of this research reinforce existing arguments that Islamic education requires a distinct epistemological foundation. Earlier research emphasizes the incompatibility of purely secular management models with Islamic educational objectives (Al-Attas, 1993). This study extends those arguments by offering a more systematic epistemological analysis and proposing a framework for synthesis rather than rejection.

The findings also resonate with qualitative studies that emphasize contextualization and value integration in educational management (Creswell & Poth, 2018). By situating modern management theory within an Islamic epistemological framework, this study contributes to the ongoing discourse on integrating tradition and modernity in Islamic education.

CONCLUSION

This study has explored the philosophical foundations of Islamic Educational Management (IEM) through an epistemological analysis of modern management theory. By positioning epistemology as the core analytical lens, this research has demonstrated that management in Islamic educational institutions cannot be understood merely as a technical or administrative function. Rather, it is a value-laden, morally guided, and spiritually oriented practice that is deeply rooted in the Islamic worldview. The conclusion drawn from this study reinforces the argument that epistemology plays a decisive role in shaping not only how management knowledge is constructed but also how it is applied within educational institutions.

One of the central conclusions of this research is that Islamic Educational Management is grounded in a theocentric epistemology that integrates revelation (*wahy*), reason (*'aql*), empirical experience (*tajribah*), and ethical consciousness (*akhlaq*). These sources of knowledge are not treated as competing or mutually exclusive; instead, they function synergistically to guide decision-making, leadership, and institutional governance. Knowledge, within this framework, is not value-neutral but intrinsically connected to moral responsibility and accountability before God. This epistemological orientation fundamentally distinguishes Islamic educational management from dominant modern management paradigms.

In contrast, modern management theory is largely shaped by positivist, empiricist, and rationalist epistemologies that emphasize measurement, efficiency,

predictability, and instrumental rationality. Although contemporary management theories have incorporated humanistic and behavioral dimensions, their foundational assumptions remain predominantly secular and anthropocentric. Organizational success is often defined through performance indicators, productivity, and competitiveness, with limited attention to metaphysical or ethical considerations. The study concludes that this epistemological orientation, while effective in certain organizational contexts, becomes problematic when applied uncritically to Islamic educational institutions whose objectives extend beyond material or institutional efficiency.

However, this research also concludes that the relationship between Islamic educational management and modern management theory is not purely antagonistic. Rather than rejecting modern management knowledge outright, Islamic epistemology adopts a selective and integrative stance. Empirical methods, strategic planning, organizational systems, and performance management tools derived from modern management theory are considered epistemologically acceptable when they operate within the moral and spiritual boundaries set by Islamic teachings. This finding challenges the misconception that Islamic educational management is anti-modern or resistant to scientific knowledge.

The study further concludes that the main epistemological challenge lies not in the techniques of modern management, but in its underlying assumptions about knowledge, values, and purpose. When management is perceived as value-neutral and detached from ethical accountability, it risks undermining the foundational aims of Islamic education, which prioritize moral formation, spiritual development, and social responsibility. Therefore, the uncritical adoption of modern management theory may lead to epistemological dissonance, institutional identity confusion, and a gradual erosion of Islamic educational values.

An important conclusion of this research is the feasibility and necessity of an epistemological synthesis between Islamic educational management and modern management theory. Such synthesis does not imply compromising Islamic principles or merely Islamizing terminology. Instead, it involves a deeper philosophical process in which modern management knowledge is reinterpreted, evaluated, and reconstructed within an Islamic epistemological framework. This synthesis enables Islamic educational institutions to benefit from modern organizational efficiency while remaining faithful to their ethical and spiritual mission.

The study also concludes that epistemological awareness is a critical competency for leaders and managers of Islamic educational institutions. Without a clear understanding of the philosophical assumptions underlying management practices, leaders may unknowingly adopt models and strategies that conflict with Islamic values. Therefore, epistemology should not remain an abstract philosophical discourse but must be translated into practical guidance for leadership, governance, and policy-making in Islamic education.

From an academic perspective, this research contributes to the growing body of literature on the philosophy of Islamic education by offering a systematic epistemological analysis of management theory. Unlike studies that focus primarily on operational or administrative aspects, this research emphasizes the foundational

role of knowledge, worldview, and values in shaping management practices. It thereby fills an important theoretical gap in the study of Islamic educational management and strengthens its position as a distinct yet dialogical discipline within educational sciences.

The conclusion also highlights the broader implications of this study for curriculum development in higher education, particularly in programs related to Islamic educational management and leadership. Integrating philosophy of science, epistemology, and Islamic worldview into management education is essential for producing leaders who are not only technically competent but also morally grounded and intellectually critical. Such integration will help future practitioners navigate the complexities of modern educational environments without losing their epistemological identity.

Despite its contributions, this study acknowledges its limitations. As a conceptual and philosophical inquiry, it does not provide empirical data from specific educational institutions. Consequently, the conclusions drawn are theoretical in nature and require further validation through empirical research. Future studies are encouraged to examine how epistemological synthesis is implemented in practice, how leaders interpret and apply Islamic management principles, and how such approaches influence institutional performance and educational outcomes.

In conclusion, this research affirms that Islamic Educational Management is best understood as a philosophically grounded and epistemologically integrated discipline. Its strength lies in its ability to harmonize modern management knowledge with Islamic ethical and spiritual values. By critically engaging with modern management theory rather than uncritically adopting it, Islamic educational institutions can develop management models that are efficient, ethical, and faithful to their educational mission. Ultimately, this epistemological approach offers a promising pathway for strengthening the identity, relevance, and sustainability of Islamic education in an increasingly complex and globalized world.

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