



The Relevance of Ontology in Educational Management from the Perspective of Islamic Educational Philosophy

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ABSTRACT

Islamic education management as a discipline has complex and profound dimensions, one of which is in the study of ontology which discusses the nature of reality and existence in the context of Islamic education. This article aims to analyze the theory of Islamic education management science through an ontological perspective by referring to the thoughts of a number of Muslim experts, such as Syed Muhammad Naquib al-Attas and Imam al-Ghazali. This ontological approach focuses on the nature of humans, the purpose of education, and how Islamic education management is structured in accordance with Islamic values. Using the literature review method, this article presents basic concepts in Islamic education and their relevance to education management. The results of the study show that ontology in Islamic education emphasizes the balance between spiritual and material dimensions, as well as the importance of integrating knowledge and morals in every aspect of education. This article is expected to provide new insights into the management of Islamic education that is more comprehensive and based on solid Islamic values.

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INTRODUCTION

In ontology, there are two main elements that must be understood: (1) the nature of humans and (2) the purpose of education. Islamic educational philosophy, which is rooted in the Qur'an and hadith, focuses on achieving the overall goal of education, namely to form individuals who are faithful, pious, and knowledgeable. Therefore, the theory of Islamic educational management from an ontological perspective requires a balance between the worldly dimension (knowledge and skills) and the afterlife dimension (morals, faith, and worship) (Stancin et al., 2020).

Ontology, as a branch of philosophy that discusses the nature of reality, has a fundamental role in various disciplines, including educational management. In the context of Islamic educational philosophy, ontology is not only a philosophical foundation, but also a guide in understanding the essence of humans, knowledge, and the purpose of education (Ornellas et al., 2018). Education in Islam is rooted in the concept of tauhid, namely the oneness of Allah as the core of reality, which is the foundation of all aspects of human life, including the educational management system. Therefore, a deep understanding of ontology is crucial in forming a holistic and Islamic educational management framework (Lohse, 2017).

Building on this ontological foundation, educational management aims to organize, manage, and develop educational resources effectively. In the perspective of Islamic educational philosophy, this goal is not only limited to achieving administrative efficiency, but is also oriented towards achieving *maqasid sharia* (the goals of sharia), namely maintaining religion, reason, soul, descendants, and property. Therefore, the concept of ontology helps educational leaders understand that educational management is not merely materialistic or pragmatic, but must be rooted in spiritual and ethical values (Joullié, 2016).

Islamic education management as a branch of science that developed in the Islamic world plays an important role in forming an education system that is in accordance with the values of Islamic teachings. One very relevant approach in discussing the theory of Islamic education management is through the philosophy of ontology, which focuses on understanding the nature of existence in the context of Islamic education (Luthfiyah & Khobir, 2023). This philosophy not only discusses general educational concepts, but also examines the deep values that are the basis for the formation of Islamic education management theory that is oriented towards essential goals (Indriyenni, 2017). Further, Islamic education management requires a deep understanding of its philosophical and ontological basis. Ontology, which discusses the nature of existence or the reality of an object, makes a significant contribution to formulating the goals and practices of education in Islam. To understand further, the theory of Islamic education management science needs to be viewed from an ontological perspective that focuses on how the nature of education and humans are understood in the context of Islam (Mulyasa & Aryani, 2017).

This article aims to examine the theory of Islamic education management science using an ontological perspective, referring to the thoughts of Muslim experts such as Syed Muhammad Naquib al-Attas and Imam al-Ghazali. This analysis focuses on how Islamic education ontology influences the practice of education management and its relevance in a modern context. As part of this study, ontology will be used to examine the relationship between basic concepts in Islamic education, humans, and the values upheld in educational management.

METHOD

The research method used in this article is a literature review. This approach refers to the collection and analysis of literature sources that are relevant to the topic discussed, namely the theory of Islamic educational management from an ontological perspective. The sources used as the main references are books, scientific articles, and written works from Muslim experts,

especially Syed Muhammad Naquib al-Attas and Imam al-Ghazali. The research process involves collecting data from literature that focuses on the concepts of Islamic education and ontology, and how these concepts are applied in educational management practices. The steps in this research include:

1. Identification of relevant literature on Islamic educational management theory and ontological philosophy in education.
2. Collection and analysis of the main thoughts of Muslim scholars such as al-Attas and al-Ghazali who have a great influence in the formation of this theory.
3. Analysis of the relationship between educational theory, management, and ontology to understand its implications in Islamic educational practice.
4. Compilation of the results of the analysis in the form of an article that provides insight into the relevance of ontology in Islamic educational management theory.

FINDINGS AND DISCUSSION

Ontology in Islamic Education

Islamic education is a field that is greatly influenced by various philosophical views, one of which is ontology. The ontological approach focuses on the nature of humans, the purpose of life, and how education can help humans achieve these goals in accordance with Islamic teachings. The thoughts of Muslim experts, such as Syed Muhammad Naquib al-Attas and Imam al-Ghazali, have contributed greatly to the formation of Islamic educational management theory. Islamic educational management science, from an ontological perspective, is an in-depth study of how the nature of Islamic education is managed, both in theory and practice, based on an understanding of the existential reality of humans according to Islamic teachings. Ontology as a branch of philosophy that discusses the nature of existence or existence, is an important basis for formulating the theory of Islamic educational management science, because it focuses on the nature of humans, the purpose of education, and the achievement of virtue through education.

The thoughts of several Muslim experts on how ontology in Islamic education forms a theory of educational management that not only focuses on worldly aspects, but also includes an integral spiritual dimension. In an ontological perspective, Islamic education should aim to form humans who not only have worldly knowledge, but also noble character and a good relationship with God. The goal of Islamic education is a fundamental aspect that is the basis for developing the education system in countries with a Muslim majority. Islamic education experts, both classical and contemporary, have written extensively and expressed their views on the goal of Islamic education. The goal of Islamic education is not only limited to teaching worldly knowledge but also aims to form humans who have noble morals, good morals, and have a close relationship with God (Situmeang, 2021).

In the ontology of Islamic education, the goal of education is not only to achieve worldly knowledge and skills, but also to achieve true happiness in the afterlife. The goal of Islamic education, according to experts, is to form a perfect human being, namely an individual who is balanced in physical, spiritual, intellectual, and moral aspects. Therefore, Islamic education

management not only manages the curriculum and facilities, but also ensures that education can shape the character and morals of students (Sari et al., 2024).

Syed Muhammad Naquib al-Attas, an important figure in Islamic education, emphasized that the goal of Islamic education is to achieve a perfect human being, namely a human being who is balanced intellectually, morally, and spiritually. He argued that Islamic education must include the development of reason and spirituality that complement each other (Rahmatullah et al., 2022). Al-Attas focused on the importance of education in shaping the character and morality of humans who are not only intellectually intelligent but also have a good relationship with God. In al-Attas' view, Islamic education not only aims to develop intellectual intelligence, but also to shape human character in accordance with Islamic values. Education must be directed towards a correct understanding of the nature of humans and the purpose of their lives, namely to know and worship Allah (Puspitasari & Yuliana, 2022).

Imam al-Ghazali, one of the great scholars in the Islamic world, stated that the aim of Islamic education is to purify the human soul, which is known as tazkiyah. For al-Ghazali, correct education is one that not only teaches knowledge but also forms good character and morals. He emphasized that education must function to cleanse the hearts and souls of students, and guide them to live in accordance with Islamic moral principles (Sugiana, 2019). In al-Ghazali's view, education is a means of cleansing the human heart and soul, which ultimately leads to high spiritual awareness. Education must be able to make a person not only intellectually intelligent but also have noble morals and a good relationship with God (Indana & Mustofa, 2024). Harun Nasution, a leading Islamic education expert and philosopher, argues that the goal of Islamic education is to shape good morals and intelligence in students. According to Nasution, education must develop students' minds and teach them moral values that are in accordance with Islamic teachings. Islamic education aims for students to be able to apply the knowledge they learn in everyday life with noble morals (Dinata et al., 2023).

Ahmad D. Marimba in his book *Islamic Education and the Formation of National Character* argues that Islamic education aims to improve and enhance the quality of individuals and society. Education in Islam must be able to produce individuals who are not only intelligent but also able to make positive contributions to society. Islamic education is expected to form a highly civilized society, with noble character, and responsible in carrying out its duties as caliph on earth (Defnaldi et al., 2023). Ontology, as a branch of philosophy that discusses the nature of reality and existence, has a significant role in Islamic education. In this context, ontology serves as a foundation for understanding the basics of human existence, the world, and the relationship between the two with Allah as the Creator. Islamic education is not only oriented towards the aspect of transferring knowledge, but also building awareness of the purpose of human existence in accordance with Islamic teachings. Therefore, ontology provides a philosophical framework to answer fundamental questions: What is the nature of humans? What is the purpose of education? And how should humans live their lives? (Aliyu et al., 2015).

In the Islamic view, human nature is defined as a creature that has physical and spiritual dimensions. Humans were created by Allah with the aim of worshiping Him, as stated in the

Qur'an (QS. Adz-Dzariyat: 56). Man's spiritual dimension makes him unique because it connects him directly to God. Islamic education, therefore, is not only oriented towards achieving worldly competence, but also directs individuals to achieve spiritual perfection (*insan kamil*). The ontology of Islamic education emphasizes that human existence is not separate from its relationship with Allah, other humans and the universe.

Apart from that, in Islamic education, science is not separated from divine values. Islamic ontology bases its view on *tawhid*, namely the oneness of Allah, as a basic principle. All knowledge, both religious knowledge and worldly knowledge, comes from Allah. By understanding this, Islamic education seeks to integrate various scientific disciplines into the framework of Islamic values, so that science becomes not only a tool for understanding the world but also a means of getting closer to Allah. This is in line with the views of scholars such as Al-Ghazali, who emphasized the importance of knowledge in improving the quality of worship (Mulyasa & Aryani, 2017).

Ontology also helps Islamic education in understanding its ultimate goal, which is to form humans who are not only intellectually intelligent but also have noble morals. Islamic education aims to produce individuals who are able to actualize their roles as servants of Allah (*'abdullah*) and caliphs on earth (*khalifatullah fi al-ardh*). In this context, the education process is not merely teaching or transferring knowledge, but also character formation based on values. The Qur'an and Sunnah of the Prophet Muhammad SAW. The ontology of Islamic education emphasizes that humans are creatures who are responsible for themselves and their environment, so that education must be designed to facilitate the development of this potential holistically (Supratama et al., 2023).

With an ontological approach, Islamic education also emphasizes the harmony between worldly life and the afterlife. In Islam, worldly life is considered a means to prepare oneself for the eternal afterlife. Education based on Islamic ontology will shape humans who are aware of their responsibilities in the world as a form of preparation for the afterlife. This principle teaches that true success is not only measured by worldly achievements, but also by the extent to which humans are able to live their lives in accordance with Islamic law (Wijaya, 2021).

Ontology in Islamic education provides a solid philosophical foundation for building a comprehensive and holistic education system. By emphasizing the relationship between humans and Allah, Islamic education not only equips individuals with knowledge, but also shapes them into pious, noble, and positively contributing humans in life. This ontology directs Islamic education to always be within the corridor of monotheistic values, thus producing a generation that is able to face the challenges of the modern world without losing its Islamic identity (Ni'mah et al., 2024).

The urgency of ontology in Islamic education is also seen in efforts to integrate science and Islamic values. Education based on Islamic ontology views that all knowledge comes from Allah and must be used for the benefit of humanity. Therefore, Islamic education seeks to integrate religious knowledge and worldly knowledge so that there is no dualism of knowledge (Salminawati, 2020). This is important to create individuals who are not only intellectually

intelligent, but also have noble morals and strong faith. In addition, ontology provides a clear direction for Islamic education in facing the challenges of the times. In the modern era which is full of complexity and rapid change, Islamic education requires a strong philosophical framework to remain relevant and able to guide humans towards the true purpose of life (Sumarno et al., 2021). Ontology ensures that Islamic education remains oriented towards the values of monotheism and does not get caught up in materialism or hedonism which are often challenges in the world of modern education.

Thus, the urgency of ontology in Islamic education cannot be underestimated. Ontology is the foundation for building an education system that not only produces individuals who are competent in the world, but also have high spiritual awareness. Islamic education based on ontology will be able to produce a generation that is not only superior in knowledge, but also has moral and spiritual integrity, so that it is able to make a real contribution in building a civilization based on Islamic values.

The Relevance of Ontology in Islamic Education Management

Ontology is a branch of philosophy that studies the nature of reality and existence. In the context of Islamic education, ontology is related to the understanding of the nature of humans, the reality of education, and the purpose of education itself. Ontology in Islamic education focuses on a deep understanding of human existence as a creature of God who has the potential to develop, both in intellectual, moral, and spiritual aspects.

In the ontological view of Islam, humans are seen as creatures of God who have a natural or sacred nature that distinguishes them from other creatures. Humans, according to Islam, were created for a specific purpose, namely to worship Allah, and to manage the earth well. Therefore, Islamic education must facilitate human development to achieve their life goals according to the natural nature that has been determined by Allah (Sakban & Salminawati, 2022).

In the adage of Ushuliyah it is said that "Al-umuru bi maqosidiha" is every action and activity must be oriented towards a predetermined goal or plan. This is because by orienting ourselves to that goal, it can be seen that the goal can function as a standard for ending an effort, as well as directing the effort that is passed and is the starting point for achieving other goals, in addition, the goal can limit the scope of the effort so that activities can focus on what is aspired to and most importantly can provide an assessment of its efforts (Rahman, 2020). Ontology plays an important role in the practice of Islamic educational management. In this context, educational management is not only seen as an administrative activity, but also as an effort to achieve higher educational goals, namely forming individuals who are good intellectually and spiritually.

One of the applications of ontology in Islamic education management is the integration of science and morals. Islamic education must teach useful knowledge and develop character in accordance with Islamic teachings. Therefore, education management must ensure that the curriculum implemented covers both aspects in a balanced manner (Bouhafa, 2021). From an ontological perspective, education in Islam does not only function as a means to transfer knowledge, but also to shape the character and morals of students. Imam al-Ghazali in his book

"Ihya' Ulum al-Din" stated that true education is education that can cleanse the soul (tazkiyah) and direct humans to do good and have noble morals. Education in Islam aims to form humans who are not only intelligent, but also have high morals, noble morals, and are close to God. Al-Ghazali stated:

The ultimate goal of education is the purification of the soul (tazkiyah), and this can only be achieved through the cultivation of knowledge that brings one closer to Allah and makes one a better person in society. Knowledge must be practiced, not merely acquired (Sugiana, 2019).

This quote emphasizes that in Islamic education management, it is important to manage education that not only teaches knowledge, but also pays attention to the process of character formation and morals of students. This is closely related to the management of human resources in schools, where educators not only teach, but also provide examples in morals. As explained by Imam al-Ghazali, Islamic education must create an environment that supports the development of morals and spirituality of students. In education management, this means that education managers must create an atmosphere that can strengthen religious and moral values in daily activities. Ontology in the context of Islamic education refers to the understanding of human nature, the purpose of education, and the reality of education itself (Arozullah et al., 2020). By understanding the ontological principles contained in Islamic education, we can explore how to apply the theory in the practice of Islamic education management. This practice includes curriculum management, development of teaching staff, and the creation of an educational environment that supports holistic educational goals, namely the development of students' minds, morals, and spirituality.

The relevance of ontology in Islamic education management is very profound, because ontology provides a basic framework regarding the goals and nature of education. From an Islamic perspective, education is not only aimed at gaining worldly knowledge, but also at forming a person's morals, character, and spirituality. Therefore, Islamic education management must manage education that touches all aspects of students' lives: intellectual, moral, and spiritual (Tisnawati et al., 2024).

One of the main principles in Islamic education ontology is that education aims to form a perfect human being, namely a human being who is balanced in intellectual, moral, and spiritual aspects. In this context, Islamic education management needs to ensure that the goals of education cover worldly and hereafter aspects. This has implications for curriculum management that not only prioritizes academic aspects, but also moral and spiritual aspects (Achmad & Fitria, 2024).

According to Syed Muhammad Naquib al-Attas in his book *"The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education"*, The goal of Islamic education is not only limited to mastering worldly knowledge, but also to achieving a higher understanding of the nature of life and the relationship between humans and God. Therefore, the curriculum of

Islamic education must include science education as well as moral and spiritual education derived from Islamic teachings (Rahmatullah et al., 2022). Education in Islam does not only occur in the classroom, but also in the environment around the students. Therefore, in Islamic education management, it is important to create an environment that supports the moral and spiritual development of students. A good environment is an environment that can facilitate students in undergoing an educational process that not only involves academic aspects, but also supports the process of purifying the soul and forming character. Imam al-Ghazali stated that:

The role of educators is not just to impart knowledge, but to provide an environment conducive to the growth of character and spirituality, which ultimately leads to the purification of the soul (Puspitasari & Yuliana, 2022).

According to this view, Islamic education management must pay attention to the educational atmosphere that is not only based on academic theories, but also on spiritual and moral values that can bring students closer to God. Al-Ghazali emphasized the importance of a pious and knowledgeable environment. Teachers must be good role models and the social environment must be conducive to the development of morals. He also emphasized the importance of a balanced curriculum between religious and worldly knowledge. Unfortunately, I do not have direct access to *Ihya Ulumuddin* to provide specific citation pages. This work is very extensive and has many editions. For precise citations, it is advisable to refer to the specific edition and search for the relevant index or table of contents (Lubis et al., 2024).

Ibn Khaldun discusses the influence of the social environment on character formation. He explains how a good environment can encourage the development of science and civilization, while a bad environment can cause decline. Like the *Ihya Ulumuddin*, the *Muqaddimah* is a vast work and has various editions. For specific citations, it is necessary to refer to the specific edition. Many contemporary Islamic scholars and education experts emphasize the importance of integration between religious and general education, and the need to create an Islamic environment in schools and at home. They also highlight the important role of the family as the first and foremost educational environment (Achmad & Fitria, 2024). Based on this view, some important aspects of the educational environment that support the formation of the soul and character from an Islamic perspective are (Muhammad et al., 2021):

1. Physical Environment: A clean, tidy, and conducive place for learning.
2. Social Environment: Positive interactions between teachers, students, and school staff. The existence of a community that supports each other in goodness.
3. Curriculum: Learning materials that are balanced between religious knowledge and general knowledge, and emphasize the formation of morals.
4. Role Model: Teachers and adults in the educational environment must provide examples of good behavior.
5. Islamic Values: Instilling Islamic values in every aspect of life in the educational environment.

The educational environment in Islam is not only a place to gain knowledge, but also a vehicle for the formation of soul and character. The ideal environment is an environment that is pious, knowledgeable, and conducive to the development of human nature. Effective management of Islamic education requires educators who not only have academic competence, but also have a deep understanding of Islamic values, and can be role models in everyday life. Therefore, in Islamic education management, the selection and training of teachers is very important to ensure that they can integrate academic knowledge with Islamic values in the learning process (Triono et al., 2020).

Al-Attas in his work *"The Concept of Education in Islam"* states that Islamic education requires educators who have the capacity to guide students to become individuals who are not only intelligent, but also have good morals. Teachers in Islamic education must act as models and guides who not only transfer knowledge, but also direct students to know and get closer to Allah (Hussin & Mukarromah, 2019).

Evaluation in Islamic education management not only measures the achievement of students' knowledge in the academic field, but also measures the extent of their moral, character, and spiritual development. Therefore, Islamic education management needs to design a comprehensive evaluation system that can measure the intellectual aspects as well as the moral and spiritual dimensions of students. In al-Ghazali's view, the evaluation carried out in Islamic education must aim to see the extent to which the education is successful in purifying the souls of students and directing them on the right path, namely the path that leads to Allah. This shows that in Islamic education management, evaluation must be holistic and not limited to academic aspects (Andrianto, 2018).

The relevance of ontology in Islamic education management lies in its ability to provide a clear conceptual framework for managing education holistically and valuably. Islamic education management does not only focus on administrative and technical aspects, but also on a deep understanding of the nature of humans, the purpose of education, and the role of educational institutions in forming individuals with Islamic character. Ontology helps education managers understand that the education system must be based on the values of monotheism, which views humans as creatures who are responsible to Allah and their environment (Nugraha & Rafii, 2021).

In the context of management, ontology provides direction for strategic decision-making in accordance with Islamic principles. For example, in designing a curriculum, ontology reminds us of the importance of integration between worldly and hereafter knowledge. The curriculum is not only designed to produce graduates who are intellectually competent, but also have noble morals and spiritual awareness. Ontology is also relevant in determining the vision and mission of Islamic educational institutions, which must reflect the ultimate goal of education, namely to produce a generation that is faithful, knowledgeable, and does good deeds (Situmeang, 2021).

In addition, ontology plays a role in building an Islamic organizational culture. In Islamic educational management, an organizational culture based on the values of monotheism, ukhuwah (brotherhood), and ihsan (excellence) is an important foundation. Ontology helps educational

managers understand that every element in the organization, from educators to students, has an interrelated relationship and must be managed harmoniously to achieve common goals.

Ontology is also relevant in human resource management in Islamic educational institutions. By understanding the nature of humans as creatures who have physical and spiritual potential, human resource management must be designed to develop both aspects. For example, teacher training is not only focused on improving technical competence, but also on spiritual development so that they can be role models for students. Furthermore, ontology provides a foundation for holistic educational evaluation. In Islamic educational management, evaluation does not only measure success in terms of academics, but also in terms of character formation and student spirituality (Isma et al., 2021). Ontology ensures that indicators of educational success include worldly and hereafter dimensions, so that the evaluation results truly reflect the goals of Islamic education.

Thus, the relevance of ontology in Islamic education management is very important. Ontology provides a strong philosophical basis for managing education in an Islamic way, ensuring that every aspect of management is in accordance with the values of monotheism. This not only creates an effective education system, but also produces individuals who are able to carry out their roles as servants of Allah and caliphs on earth (Ahmadi et al., 2022).

Ontological foundations, the vision and mission of Islamic educational institutions can be formulated more clearly and focused. Ontology helps educational managers understand that education aims to produce individuals who are not only intellectually superior, but also have high spiritual awareness. This principle ensures that all activities in educational institutions, from planning to evaluation, are in line with the values of monotheism and Islamic law. Additionally, ontology encourages the integration of knowledge within the framework of Islamic values. Curriculum management, for example, is designed to connect worldly knowledge with the science of the afterlife, thus producing students who are not only academically competent but also have Islamic character. Ontology also ensures that the educational process includes moral and spiritual development, making students able to carry out their roles as ‘abdullah and khalifatullah. In terms of human resource management, ontology provides guidance for developing educators and staff to understand their responsibilities not only as workers, but also as educators who have a mission of da’wah. Teacher training and development are designed to improve technical competence while instilling Islamic values, so that they can be role models for students.

Educational evaluation also becomes more holistic with an ontological approach. Educational success is not only measured by academic achievement, but also by the extent to which students are able to internalize Islamic values in their lives. This ensures that educational output not only produces individuals who are successful in the world, but also contributes positively to building Islamic civilization. This ensures that the education system is not only effective in achieving worldly goals, but also creates individuals who have high moral and spiritual integrity. Islamic education management based on ontology is able to face the challenges of the times without losing its Islamic identity and essence.

CONCLUSION

According to Muslim education experts, the aims of Islamic education are very broad and include spiritual, moral and intellectual aspects. In general, the aim is to produce individuals who are balanced in their intellectual, moral and spiritual development, so that they can achieve worldly and spiritual happiness. This goal is reflected in the views of experts such as Syed Muhammad Naquib al-Attas who emphasizes the formation of human beings, Imam al-Ghazali who emphasizes tazkiyah, and other figures such as Harun Nasution and Muhammad al-Fatih who emphasize the importance of balance between worldly and spiritual knowledge. All of these views lead to one common goal: producing individuals who are intelligent, have noble character, and are beneficial to society. The theory of Islamic educational management science viewed from the perspective of ontological philosophy provides very important insight into the nature of education and the main goals of Islamic education. The relevance of ontology in the practice of Islamic education management is very important because it provides a deep philosophical basis regarding the goals of education which must be comprehensive and oriented towards the formation of human beings. Islamic education management must be able to manage various elements of education, such as curriculum, teaching staff, environment, and evaluation, in a way that includes not only academic aspects, but also the formation of character and spirituality of students. In this case, Islamic education management must ensure that education can lead students to happiness in this world and the hereafter by paying attention to the balance between worldly and hereafter knowledge.

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