# ISLAMIC EDUCATION MANAGEMENT IN AXIOLOGICAL STUDIES: THE INTEGRATION OF SCIENTIFIC AND MORAL VALUES IN LEARNING

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## Abstract

*This study examines the integration of scientific and moral values in Islamic education from an axiological perspective, with a particular emphasis on the role of educational management in fostering holistic learners. Utilizing a qualitative research approach and a literature review method, this article analyses classical and contemporary literature related to Islamic educational philosophy, educational management, and ethical-spiritual values in education. The findings reveal that Islamic educational institutions continue to struggle with balancing cognitive achievement and character development. Fragmented curricula, inadequate value-based teacher training, and the influence of secular paradigms are identified as key factors contributing to this issue. However, the study also highlights effective integrative practices such as tauhid-based character education, value-oriented pedagogical strategies, and community engagement in the educational process. Drawing upon the philosophical insights of Al-Attas and Al-Faruqi, the study underscores the importance of a unified Islamic epistemology that harmonizes revealed knowledge (naqli) and acquired knowledge (aqli) to develop Insan Kamil — an individual who is intellectually competent, morally upright, and socially responsible. The article recommends curriculum reform, enhanced teacher development, and value-based management as core strategies to build a comprehensive and transformative Islamic education system, offering a hopeful and inspiring vision for the future of Islamic education. These findings offer valuable insights for scholars, education practitioners, and policymakers aiming to design a more sustainable, value-driven Islamic educational management system.*

*Keywords:* *Islamic Education, Educational Management, Axiology, Moral Values, Curriculum Reform*

## Abstrak

Penelitian ini bertujuan untuk mengkaji integrasi nilai-nilai ilmiah dan nilai-nilai moral dalam pendidikan Islam dari perspektif aksiologis, dengan penekanan khusus pada peran manajemen pendidikan dalam membentuk peserta didik yang holistik. Dengan menggunakan pendekatan penelitian kualitatif dan metode studi pustaka. Artikel ini menganalisis literatur klasik dan kontemporer yang berkaitan dengan filsafat pendidikan Islam, manajemen pendidikan, serta nilai-nilai etika dan spiritual dalam pembelajaran. Hasil kajian menunjukkan bahwa institusi pendidikan Islam masih menghadapi tantangan dalam menyeimbangkan pencapaian kognitif dengan pembentukan karakter. Kurikulum yang terfragmentasi, minimnya pelatihan guru berbasis nilai, dan pengaruh paradigma sekuler menjadi faktor penyebab utama. Meski demikian, penelitian ini juga menemukan praktik-praktik integratif yang efektif, seperti pendidikan karakter berbasis tauhid, pendekatan pedagogis nilai-orientatif, serta pelibatan masyarakat dalam pendidikan. Dengan merujuk pada pemikiran Al-Attas dan Al-Faruqi, penelitian ini menekankan pentingnya epistemologi

Islam yang menyatukan ilmu yang diwahyukan (*naqli*) dan ilmu yang diperoleh (*aqli*) sebagai dasar pengembangan insan kamil—individu yang cerdas secara intelektual, luhur secara moral, dan bertanggung jawab secara sosial. Artikel ini merekomendasikan reformasi kurikulum, penguatan pelatihan guru, serta manajemen berbasis nilai sebagai strategi utama dalam membangun sistem pendidikan Islam yang utuh dan transformatif. Temuan ini diharapkan memberikan kontribusi signifikan bagi para akademisi, praktisi pendidikan, dan pembuat kebijakan dalam merancang manajemen pendidikan Islam yang berbasis nilai secara lebih komprehensif dan berkelanjutan.
*Kata Kunci*: *Pendidikan Islam, Manajemen Pendidikan, Aksiologi, Nilai Moral, Reformasi Kurikulum*

## INTRODUCTION

Education is one of the techniques to gain knowledge and insights that are useful for self-improvement and the progress of the Indonesian nation. Knowledge can be obtained anytime, anywhere and with anyone. Education is a means of developing human resources that can enhance skills and abilities, serving as a supporting factor for human efforts in navigating life (Hasan, M; Endah; Trikusuma; Umami, R; Rahmah, N; et., 2021).

In today's world of education, technological advances are a significant contributor to educational changes, where everything is increasingly associated with learning, resulting in a decline in moral values and character among the next generation. It is becoming increasingly urgent for educators to enhance learning by guiding and instilling moral values, character, and ethics. Therefore, there is a pressing need for education to be integrated with Islamic studies to ensure the moral soundness of the next generation.

A well-planned educational process, when executed effectively, can yield positive outcomes. In particular, Islamic education embodies the aspirations of Muslims to preserve, transmit, internalize, and transform Islamic values by teaching them to the next generation. The establishment of Islamic educational institutions has stirred a wide range of concerns within society, especially amidst the diverse challenges it faces (Suriadi et al., 2021a). Islamic educational institutions (IEIs) play a crucial role in shaping and producing human resources that are Islamic in nature, with graduates who are knowledgeable, skilled, technologically adept, and possess piety (Suriadi et al., 2021a). These institutions are tasked with developing and utilizing these capabilities while adhering to the principles of Islam, moral values, and high ethical standards (Perawironegoro, 2019).

Islamic education is an educational system that not only emphasizes intellectual achievement alone but is also oriented towards the formation of character and moral integrity in students. In a modern context that is dynamic and complex, the challenge of uniting cognitive and affective dimensions becomes increasingly apparent. Therefore, the axiological approach, which emphasizes the study of values and their role in shaping individuals and societies, becomes very relevant to be studied further in the context of Islamic education management. Through this approach, education is not only seen as a process of transferring knowledge but also as a process of instilling moral values that originate from Islamic teachings. Islamic education is not only oriented towards intellectual aspects but also integrates spiritual, moral, and social aspects in an effort to form people who are faithful, knowledgeable, and have noble morals (Zuhairini, 2015).

The development of educational programs, particularly in Islamic educational institutions, must be based on Islamic values as taught in the Qur'an and Hadith. In Surah Al-Hajj (22:77-78), Allah instructs humanity on how to plan, particularly in the context of education:

يَآأَيُّهَا الَّذِينَ اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ۩ (٧٧) وَجَاهِدُوْا فِى اللّٰهِ حَقَّ جِهَادِهٖ ۗ هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى الدِّيْنِ مِنْ حَرَجٍ ۗ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ۗ هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ەۙ مِنْ قَبْلُ وَفِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَاۤءَ عَلَى النَّاسِ ۖ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعْتَصِمُوْا بِاللّٰهِ ۗ هُوَ مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ (٧٨)

"O you who have believed, bow and prostrate and worship your Lord and do good that you may succeed. And strive for Allah with the striving due to Him. He has chosen you and has not placed upon you in the religion any difficulty. Follow the religion of your forefather Abraham. He has named you Muslims, both in the former scriptures and this Qur'an, so that the Messenger may be a witness over you, and you may be witnesses over the people. So establish prayer, give zakah, and hold fast to Allah. He is your protector, and excellent is the protector and excellent is the helper." (Qur'an, Surah Al-Hajj 22:77-78)

This surah, which commands bowing**, prostration, worship, and doing good (QS 22:77)**, reflects a **holistic goal of education** that aims to develop individuals who are spiritually devoted, morally upright, and socially responsible. This encourages educational planners to design curricula and programs that not only transfer knowledge but also foster faith, ethical character, and a commitment to public service. Surah Al-Hajj 22:77–78 provides a comprehensive spiritual and ethical framework for Islamic education, supporting holistic planning and transformative management. Researchers often use this verse to argue for education systems that integrate **faith, values, intellectual excellence, and community service**, reflecting the true spirit of Islamic education.

This verse outlines a fundamental concept that cannot be compromised during the educational planning process to achieve the desired outcomes. The essence of this teaching highlights the differences between general management and management from an Islamic perspective, which is filled with virtues (Hidayat et al., n.d.).

An Islamic education philosophy requires in-depth study, especially in addressing the axiological issues within Islamic education. One significant issue is the failure of Islamic education to instil ethical values and shape students into individuals with the personality of

a true Muslim, as exemplified by Prophet Muhammad. This shortcoming may stem from the fact that Islamic education has primarily focused on cognitive aspects and has yet to fully integrate the affective and psychomotor domains, as noted by Abd. Rahman Assegaf (2004: 86) notes that integrating knowledge, action, ethics, and faith remains a challenge in Islamic education.

alone but must also reflect the dimensions of these noble values. In this context, it is essential to examine in depth how these axiological values can be integrated into the educational management process, spanning from curriculum planning and learning implementation to evaluation of learning outcomes.

One of the crucial issues raised in this article is how to integrate scientific values and moral values harmoniously within the learning system of Islamic educational institutions. The application of scientific values requires rationality, objectivity, and adherence to scientific methods, whereas moral values are closely tied to spirituality, ethics, and personal integrity. Integration of both requires a holistic curriculum approach, value-based pedagogical strategies, and the active role of teachers as moral and intellectual role models. Thus, the development of a learning model that balances knowledge and spiritual values is an urgent need in Islamic education reform.

In addition to the learning level, the integration of scientific and moral values also needs to be realized in the managerial and policy aspects of Islamic education. Value-based education management necessitates a commitment from policymakers to establish a system that fosters the development of an ethical and transformative school culture. This includes a teacher recruitment system that considers moral aspects, continuous professional development, and community involvement in the education process. Therefore, it is essential to evaluate existing education policies and assess the extent to which axiological values have been incorporated in practice in the implementation of Islamic education.

Thus, this article provides theoretical and practical contributions to the development of Islamic education management based on axiological values. The study of the philosophical foundation of values, the integration of scientific and moral values in learning, and the implications of educational policy are expected to serve as an important reference for academics, educational practitioners, and policymakers. Ultimately, Islamic education that is managed in an actionable and valuable manner will produce individuals who are not only intellectually intelligent but also morally noble and who can address the challenges of the times while remaining grounded in universal Islamic values.

**METHOD**

This study employs a qualitative research approach, utilizing a **philosophical-axiological analysis**, to explore the integration of scientific and moral values in Islamic education management. The research is designed as a **library-based (literature review) study**, focusing on the analysis of relevant texts, including classical Islamic sources, contemporary educational literature, and philosophical writings on education. Given the normative nature of the research, which seeks to understand how Islamic ethical and spiritual values can be systematically incorporated into educational planning and practice, a philosophical approach rooted in axiology—the study of values—is most appropriate.

Data for this research were collected through an extensive review of both primary and secondary sources. Primary sources include the Qur'an, particularly Surah Al-Hajj, verses 77–78, and authentic Hadiths that emphasise moral guidance and educational values. Secondary sources include scholarly works on Islamic education philosophy, such as those by Zuhairini et al. (2015), Al-Attas (1993), and their challenges in value-based education.

The data were analyzed using content analysis and critical interpretation techniques. These techniques involve identifying recurring themes, concepts, and frameworks related to Islamic educational values and how they can be embedded within the educational planning and management process. Particular attention was given to how Islamic education can balance scientific rationality with moral integrity and how curriculum, pedagogy, and policy can reflect this integration in practical terms. The findings were interpreted in light of established Islamic principles and cross-referenced with contemporary educational theories and practices to ensure contextual relevance and scholarly accuracy.

To ensure the credibility and trustworthiness of the analysis, a triangulation of sources was conducted, combining classical Islamic texts, modern philosophical interpretations, and academic discourse. This approach allowed the study to produce a comprehensive, ethically grounded, and educationally transformative framework for Islamic education planning and management.

In conclusion, this methodology facilitates a comprehensive theoretical examination of how Islamic values can serve as the philosophical and operational foundation for educational systems. By focusing on the integration of scientific and moral values, this study aims to make a meaningful contribution to the discourse on Islamic education reform and provide practical insights for educators, curriculum developers, and policymakers seeking to implement holistic, value-based educational models.

## RESULT AND DISCUSSION

1. Axiological Foundations in Islamic Education

The findings of this study, which underscore the pivotal role of axiology in Islamic education, are of significant importance. Axiology, a branch of philosophy, explores the nature of values—particularly moral, spiritual, and aesthetic values—and their impact on human behaviour and decision-making (Frankena, 1965). In the context of education, axiological considerations not only shape the content of what is taught but also the methods, reasons, and goals of teaching. This philosophical orientation gains profound significance in **Islamic education**, where values are not merely products of human reasoning but are derived from divine revelation, notably the **Qur'an** and **Hadith**.

Islamic education, at its core, is about shaping complete human beings. Its fundamental mission is to develop **al-insan, al-Kamil**, individuals who possess not only knowledge but also deep moral and spiritual integrity (Al-Attas, 1978). The research demonstrates that Islamic values, such as **justice (ʿadl), truthfulness (ṣidq), trustworthiness (amānah), compassion (raḥmah)**, and responsibility **(mas'ūliyyah)**, are not just additional principles but are **foundational to** the educational process. These values are systematically instilled through both the **explicit curriculum** and the **hidden curriculum,** influencing both the content and conduct of education within Islamic institutions (Zuhairini, 2015).

The **Qur'an**, particularly in verses such as **Surah Al-Hajj 22:77–78**, presents a holistic vision of human development that is at the heart of Islamic education. The commands to "bow," "prostrate," "do good," and "strive in the way of Allah" reflect the integrative nature of spiritual devotion, ethical conduct, and social responsibility. This comprehensive vision provides a normative framework for Islamic educational planning and management. As a result, educational managers in Islamic institutions are not only administrators but also moral agents responsible for ensuring that the system fosters not only academic excellence but also spiritual and moral growth (Suriadi et al., 2021b).

The research also emphasizes that the **axiological dimension must inform all stages of educational management**:

1) In **planning**, the goals and objectives must align with Islamic ethical teachings, ensuring that education aims to cultivate virtue alongside knowledge and understanding.
2) In **implementation,** pedagogical strategies should reflect the values of mercy, justice, and cooperation, with teachers serving as role

models who embody these values (Hashim & Langgulung, 2008).

3) In **evaluation**, success is not measured solely by test scores but by the internalization of values, behavioural transformation, and contributions to society (Assegaf, 2004).

Moreover, failure to apply axiological principles in educational management can result in moral gaps and character crises, as Islamic education risks being reduced to formalities and cognitive instruction alone. As some scholars argue, this failure to fully integrate ʿ*ilm* **(knowledge)** with ʿ*amal* **(action)** and *akhlaq* **(ethics)** has led to a disconnect between academic achievement and moral behaviour in students (Hasan, 2021).

Islamic education insists that the integration of scientific and moral values is essential to achieve comprehensive advancement. Genuine instruction in Islam does not isolate the intellect from the soul or reality from value. However, it harmonizes them to create a balanced and responsible person who actively contributes to society and is always mindful of their responsibility to God.

The books from (Sulayman, A, A, 1981) titled "The Islamization of Knowledge," starts by critiquing the epistemological emergency confronted by the Muslim world, which he qualifies as the uncritical appropriation of Western standard ideal models that isolated logical information from ethical and other values.

Al-Faruqi presents a work plan for the Islamization of information, which incorporates the improvement of modern reading materials and educational programs, as well as investigative techniques that combine experimental meticulousness with moral and spiritual mindfulness. He also emphasizes the need to develop a new generation of researchers who are bilingual in mental traditions and proficient in both cutting-edge logical disciplines and Islamic heritage. This integrator approach aims to create value-oriented researchers and experts who recognize their ethical obligations and ultimate responsibility to God within the application of information.

In conclusion, this study finds that **axiological foundations** in Islamic education are not peripheral but central. They must guide every element of the educational system—from vision and mission statements to curriculum development, teaching methodologies, leadership models, and institutional policies. Islamic education must, therefore, be rooted in a value system that integrates **intellectual, moral, and spiritual excellence,** producing graduates who are not only intelligent but also

ethically guided and spiritually conscious.

2. Integrating Cognitive Achievement and Character Formation in Islamic Education Management

In the context of Islamic education**, learning is not merely a cognitive process** but a holistic transformation that involves the **intellect ('*aql*), spirit (*ruh*), and behaviour ('*amal*)**. Therefore, the role of education managers in Islamic institutions is not limited to overseeing administrative functions but extends to designing and implementing learning strategies that integrate **academic excellence with moral and spiritual development**. This integrated vision is rooted in the Islamic understanding of knowledge ('*ilm*) as both **instrumental and transformational**, a means to understand the world and to attain closeness to Allah (Al-Attas, 1978)

1) **Designing an Integrated Curriculum (*Kurikulum Terpadu*)**

The first strategic step is the development of an **integrated curriculum** that does not separate **religious sciences (*al-'ulum al-diniyyah*)** from **worldly sciences (*al-'ulum al-dunyawiyyah*)**. Instead, both are framed within a unified epistemology based on **Tawhid (the Oneness of God)**, which emphasizes the interconnectedness of knowledge and values (Hashim &

Langgulung, 2008). In such a curriculum:

a. Scientific subjects are contextualized with **ethical considerations and Qur'anic worldviews.**

b. Moral values such as honesty, justice, humility, and responsibility are embedded across all subjects.

c. Learning outcomes encompass **cognitive (knowledge), affective (attitudes),** and **psychomotor (skills)** domains, aligning with the Islamic taxonomy of education (*tarbiyah, ta'dib,* and *ta'lim*).

This curriculum model aims to produce *insan kamil* individuals who are intellectually capable, morally upright, and socially responsible (Zuhairini, 2015)

2) **Value-Based Pedagogical Approaches**

Implementation of this integrated vision requires **pedagogical approaches grounded in Islamic values**. Islamic education promotes methods that are:

a. **Dialogical**

Encouraging meaningful teacher-student interaction based on mutual respect (*adab*).

b. **Experiential**

Fostering real-life applications of moral values through service learning, community

engagement, and reflective practices.

c. **Spiritual**

Incorporating practices such as **recitation of the Qur'an, dhikr (remembrance of God), and prayer** to nurture inner consciousness (*taqwa*) during the learning process.

Such approaches are supported by **constructivist and transformative learning theories,** which align with Islamic goals of fostering ethical and reflective learners. Lessons are not designed only to deliver information but to **shape attitudes, behaviour, and identity**, grounded in Islamic ethical teachings.

The integration of logical and ethical values refers to an educational approach that combines empirical knowledge (science) with spiritual-ethical standards (ethical quality) as outlined in Islamic teachings. In classical Islamic thought, researchers such as Al-Ghazali, Ibn Sina, and Ibn Khaldun advanced the integration of reason, science, and otherworldly existence.

The primary Islamic concept is Tauhid, which encompasses fundamental ideas about the world. All information, whether uncovered (*naqli*) or procured (*aqli*), begins from and leads back to God. Subsequently, the Islamic viewpoint does not separate logical information from ethical and spiritual considerations.

3) **The Role of the Teacher as a Moral and Intellectual Role Model**

Teachers in Islamic education are not only facilitators of knowledge but also **embodiments of Islamic values**. The Prophet Muhammad ﷺ is described in the Qur'an as an **"uswah hasanah" (a good example)**(Qur'an, Surah Al-Ahzab 33:21), setting the standard for educators in Islam. Therefore, education managers must:

a. Recruit and develop teachers who possess both **professional competence** and **moral integrity**.

b. Provide continuous **spiritual and pedagogical training** to strengthen teachers' roles as moral guides.

c. Encourage reflective practice, self-discipline, and **modelling of Islamic behaviour** in and outside the classroom.

When teachers serve as role models of **honesty, humility, patience, and compassion**, students are more likely to internalize these values alongside academic knowledge (Assegaf, 2004; Zuhairini, 2015).

4) **Balancing Modern Knowledge and Islamic Spiritual Values**

One of the central challenges in Islamic education today is achieving a **balance between modern scientific knowledge and Islamic spiritual values**. This balance is not a compromise but a **synthesis**, where modern knowledge is **reoriented with an Islamic worldview**. Education management can achieve this through:

a. Encouraging **critical thinking** alongside **moral reasoning**.

b. Integrating **Islamic ethical discourse** into STEM and social sciences.

c. Promoting **interdisciplinary learning** that connects science, philosophy, and theology.

This synthesis fosters a **value-based critical consciousness**, enabling students to engage with the modern world without losing their Islamic identity (Al-Attas, 1978; Suriadi et al., 2021b)

**CONCLUSION**

competence, the moral and ethical dimensions of education are often underprioritized.

The findings reaffirm that axiological values derived from the Qur'an and Hadith—including justice, honesty, compassion, trustworthiness, and responsibility, must not be treated as complementary but as essential components of educational design and leadership. Surah Al-Hajj (22:77–78) presents a spiritual and ethical framework that encourages the cultivation of morally upright, intellectually capable, and socially responsible individuals. The philosophical contributions of scholars such as Al-Attas, Al-Faruqi, and Assegaf further reinforce the need for a unified epistemology based on *Tawhid*, where both revealed (*naqli*) and acquired (*aqli*) knowledge are harmonized to form the *Insan Kamil*—the ideal integrated Muslim personality.

Effective Islamic education management, therefore, must move beyond administrative efficiency to actively foster moral excellence. It requires curriculum development that combines religious and scientific disciplines; pedagogical strategies centred on ethical formation, and leadership that models Islamic virtues. Teachers play a vital role not only as content experts but as moral exemplars. Ultimately, value-based management is key to transforming Islamic educational institutions into agents of spiritual, moral, and intellectual advancement.

**RECOMMENDATIONS**

Based on the findings, several strategic recommendations are proposed to advance Islamic education management within axiological frameworks:

1. Curriculum Reform and Integration
   - Develop a value-integrated curriculum that connects all subjects, both religious and

secular, with Islamic moral teachings.

- Encourage interdisciplinary approaches that contextualize scientific knowledge within ethical and spiritual discourses grounded in the Qur'anic worldview.
- Include character education modules as a compulsory part of all learning levels.

2. Value-Based Teacher Training and Development
   - Implement comprehensive teacher training programs that emphasize not only instructional competence but also the development of moral and spiritual leadership skills.
   - Provide ongoing professional development in value-based pedagogy, reflective practice, and Islamic ethics.
   - Prioritize the recruitment and promotion of teachers who demonstrate both pedagogical excellence and high moral character.

3. Transformational Pedagogy
   - Adopt student-centered and experiential learning models that encourage ethical reflection, social responsibility, and community engagement.
   - Use Islamic spiritual practices such as dhikr, prayer, and storytelling of

- Prophetic ethics to reinforce value internalization.
- Promote dialogical learning environments that foster critical thinking and moral reasoning.

4. Policy and Institutional Culture Alignment
   - Ensure that the school vision, mission, and strategic goals are rooted in axiological principles and reflect a commitment to the development of the *Insan Kamil*.
   - Establish a code of ethics for educational leaders and staff that guides behaviour, decision-making, and conflict resolution.
   - Facilitate collaboration between educators, families, and communities to create a morally supportive ecosystem for learners.

5. Evaluation and Quality Assurance
   - Develop holistic assessment tools that measure not only academic outcomes but also behavioural change, ethical awareness, and spiritual development.
   - Conduct regular institutional audits and evaluations to ensure alignment between educational practices and axiological standards.
   - Support research and innovation in the field of Islamic education to continuously improve the integration of values in teaching and management.

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