



PHILOSOPHY OF SCIENCE AS THE FOUNDATION FOR THE DEVELOPMENT OF ISLAMIC EDUCATION MANAGEMENT SCIENCE: ANALYSIS OF TRUTH THEORY AND ACTUALIZATION OF SCIENTIFIC THINKING

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Abstract

This study aims to analyze the role of the philosophy of science as an epistemological foundation for developing Islamic educational management, with specific attention to theories of truth and the actualization of scientific thinking. This research employs a literature review method by examining 24 contemporary scholarly sources addressing Islamic epistemology, educational leadership, Islamic values, and the development of educational management. The findings indicate that integrating the philosophy of science with the framework of Islamic epistemology strengthens the scientific construction of Islamic educational management by reinforcing correspondence, coherence, and pragmatic theories of truth, harmonized with the principle of tawhid. Furthermore, scientific thinking in the Islamic perspective emphasizes not only rationality but also morality and spirituality, producing a managerial approach that is comprehensive, humanistic, and oriented toward the public good. These findings affirm that the philosophy of science serves as an essential foundation for developing an adaptive and relevant paradigm of Islamic educational management that is capable of responding to modern challenges without losing its epistemic identity.

Keywords: philosophy of science, theories of truth, Islamic epistemology, scientific thinking, Islamic educational management

I. INTRODUCTION

The development of Islamic education management cannot be separated from the foundation of the philosophy of science which is the basis for the way of view, approach, and strategy of education management. In the context of Islamic science, debates about epistemology, theory of truth, and scientific thought processes have a strategic position in shaping the concept of value-oriented education and leadership. Studies on the leadership and management of Islamic-based education have shown significant developments, as interest in integrating Islamic values with modern scientific principles has increased (Ahmed, 2023; Arar et al., 2022). This effort emphasizes the importance of a solid philosophical framework in developing Islamic education management science.

The philosophy of science in the Islamic tradition emphasizes the unity between revelation, reason, and empirical experience as a source of knowledge. Halstead (2004) explained that Islamic education is built on the concept of tarbiyah that integrates intellectual, spiritual, and moral processes. Islamic epistemology places truth as something that is coherent, comprehensive, and rooted in divine values (Hajj, 2019; Nisa, 2022). In the philosophy of knowledge, this concept of truth is not only understood as a correspondence with reality, but also as a coherence between revelation, reason, and human experience (Bagheri, 2019). This approach provides a strong philosophical foundation for the formation

of Islamic education management theory and practice. In line with that, the development of Islamic education management requires the actualization of scientific thinking that is not only technical, but also critical and reflective. Alatas (2014) and Sahin (2018) emphasized the need to strengthen the tradition of scientific thinking in Islamic education so as not to be trapped in a dogmatic and non-reflective mindset. The scientific approach in Islamic studies plays an important role in strengthening the analytical skills, objectivity, and rationality that are prerequisites for effective education management. Kamal (2021) added that Islamic education reform must be based on an epistemological reconstruction that allows dialogue between tradition and modernity.

In the realm of educational leadership and management, the integration of philosophy of science with Islamic values has been proven to enrich the management models of educational institutions. Recent studies show that transformational, instructional, and Islamic values leadership have a major contribution to the effectiveness of schools and a positive organizational culture (Purwanti et al., 2025; Ridwan et al., 2024; Liriwati et al., 2025). Strengthening the philosophical foundation in the discipline of Islamic education management is also an urgent need amid the challenges of globalization, digitalization, and the complexity of modern educational institution governance (Nurfaidah et al., 2024; Imdad et al., 2025). Thus, the study of the philosophy of science, especially the theory of truth and the actualization of scientific thinking, is an important foundation in developing the science of Islamic education management comprehensively. The philosophy of science not only provides a conceptual framework, but also a normative direction for the development of managerial strategies that are in line with Islamic values. This article aims to analyze how the theory of truth in Islamic epistemology and the principles of scientific thinking can be the foundation for the development of Islamic education management science. This study is expected to be able to make a theoretical and practical contribution to strengthening the scientific paradigm in the field of Islamic education management.

II. THEORETICAL FOUNDATION

2.1. Philosophy of Science in the Islamic Scientific Tradition

The philosophy of science in the Islamic tradition emphasizes the integration of revelation, reason, and empirical reality as the basis for the formation of knowledge. Halstead (2004) explained that the concept of Islamic education rests on intellectual development as well as moral and spiritual, while Haji (2019) emphasized that Islamic epistemology is theocentric, placing God as the source of truth. Rizvi (2018) adds that epistemic authority in Islamic education is closely related to the relationship between educators, traditions, and scientific legitimacy. Bagheri (2019) states that knowledge in Islamic philosophy is oriented towards the unity of truth, while Kamal (2021) emphasizes the importance of Islamic epistemological reconstruction for educational reform. Nisa (2022) explains the theory of truth coherence in the Islamic scientific tradition as an integration between reason and revelation. Efforts to apply a scientific mindset in Islamic studies, according to Alatas (2014), are a strategy against intellectual biases and myths, while Sahin (2018) encourages critical Islamic education that emphasizes scientific thinking as a liberating practice. Mulyani et al. (2025) emphasized that the philosophy of Islamic knowledge has a strategic role in shaping the direction of education management, especially in ensuring the integration of values and knowledge.

2.2. The Theory of Truth in an Islamic Perspective

The theory of truth in the Islamic tradition has a distinctive philosophical and theological dimension. Nisa (2022) shows that the theory of coherence is widely used in classical Islamic thought as a way of ensuring consistency between revelation and reason. Bagheri (2019)

discusses the position of truth as the conformity between metaphysical and empirical reality in Islamic philosophy. Kamal's (2021) study shows that Islamic education reform relies heavily on the reinterpretation of the theory of truth to suit the development of modern science. Haji (2019) emphasized that truth in Islamic epistemology must be built on the integration of divine sources and rationality. These approaches provide a normative foundation for the development of an Islamic theory of education management that is not only pragmatic but also values-oriented.

2.3. Actualization of Scientific Thinking in Islamic Education

Scientific thinking is a necessity in developing adaptive and contextual Islamic education. Alatas (2014) emphasizes the importance of applying scientific principles to build a critical intellectual tradition, while Sahin (2018) highlights the need for Muslim education that encourages analytical and reflective abilities. Kamal (2021) states that epistemological reform is the gateway to the actualization of scientific thinking, while Alatas (2014) emphasizes that scientific methods can improve uncritical academic culture. Imdad et al. (2025) emphasized the importance of a balance between tradition and modernity in the managerial practice of Islamic education, so that scientific thinking becomes a core competency to deal with the complexities of contemporary education. Nurfaidah et al. (2024) provide an example of the implementation of scientific thinking through digital transformation in Islamic educational institutions, which requires adequate adaptability and technological literacy.

2.4. Development of Islamic Education Management

Contemporary studies show that Islamic education management is evolving in an integrative direction, combining spiritual values, scientific approaches, and modern institutional strategies. Ahmed (2023) describes how educational leadership and management in Muslim societies are undergoing paradigmatic changes, while Alazmi and Bush (2023) formulate an Islamic value-based educational leadership model. Arar, Sawalhi, and Yilmaz (2022) map the development of Islamic-based leadership research since 1990, and Arar et al. (2023) compile a comprehensive framework for Islamic education management in a global perspective. Sabrifha (2022) showed an increase in research on Islamic education management through bibliometric analysis, while Safruddin and West Java (2024) criticized the quality of education management and the need for systematic improvement. Budianto, Syukri, and Badarussyamsi (2024) relate ontological aspects to the development of education management science. Riinawati (2022) emphasized that the concept of Islamic education management is rooted in the principles of the Qur'an and Hadith. Liriwati et al. (2025) emphasize the role of value-based leadership in improving educational effectiveness, while Purwanti et al. (2025) show the contribution of transformational leadership in Islamic educational institutions. Ridwan et al. (2024) highlight the relationship between instructional leadership and teacher beliefs, while Orgianus et al. (2024) demonstrate the role of Islamic values in the development of lecturer competencies. Hamdanah et al. (2025) provide an overview of the development of Islamic value research in education, and Tisnawati et al. (2024) affirm the importance of philosophy in shaping the direction of Islamic education management.

2.5. Integration of Philosophy of Science and Islamic Education Management

The integration of philosophy of science and Islamic education management is a strategic step in forming a discipline that is theoretically solid and practically relevant. Kamal (2021) emphasized the need for an epistemological dialogue between tradition and modern science. Mulyani et al. (2025) show that the philosophy of knowledge can be the basis for the formulation of an education management strategy that is in line with Islamic values. Imdad et

al. (2025) remind the importance of a balance between traditional values and the demands of modernity. Tisnawati et al. (2024) emphasized that philosophy plays a role in providing direction for education management practices. This integrative approach is the foundation for the development of scientific, valuable, and adaptive Islamic education management theories and practices.

III. RESEARCH METHODOLOGY

3.1. Types and Approaches to Research

This study uses a qualitative approach with a literature study design. This approach was chosen because the research topic is related to philosophical analysis of the concept of philosophy of science, theory of truth, and actualization of scientific thinking in the development of Islamic education management. Literature studies provide a space for researchers to examine conceptual ideas that have been developed in classical and contemporary literature on Islamic epistemology and Islamic education management. A philosophical approach is needed to understand the epistemological and ontological dimensions put forward by thinkers such as Halstead (2004), Bagheri (2019), and Haji (2019), while a managerial approach is supported by cutting-edge studies on Islamic educational leadership and governance (Ahmed, 2023; Arar et al., 2023).

1. Data Source

The data sources in this study come from literature relevant to the themes of philosophy of science, Islamic epistemology, theory of truth, and the development of Islamic education management. The literature is in the form of reputable journal articles, academic books, and the results of cutting-edge research that discuss various aspects of knowledge in Islam and its implications for the management of educational institutions. All of these references were chosen to ensure the breadth and depth of the perspectives analyzed, including the study of modern epistemology in Islam (Rizvi, 2018; Kamal, 2021), theory of truth (Nisa, 2022), scientific thinking in Islamic education (Alatas, 2014; Sahin, 2018), as well as Islamic education leadership and management models (Purwanti et al., 2025; Ridwan et al., 2024; Liriwati et al., 2025).

2. Data Collection Techniques

Data is collected through a process of identification, selection, and in-depth reading of the relevant literature. Each reference is critically examined by evaluating the context of the research, the core concepts presented, and their relevance to the focus of the research. This technique allows researchers to gain a comprehensive understanding of the relationship between philosophy of science and the development of Islamic education management. The analysis was carried out by considering the diversity of perspectives in the literature, ranging from theocentric Islamic epistemology as explained by Haji (2019), to critical thinking in Islamic education as stated by Sahin (2018).

3. Data Analysis Techniques

Data analysis was carried out using content analysis complemented by a thematic philosophical approach. The analysis process begins by organizing the main concepts contained in the literature, such as the concept of truth in Islamic philosophy, scientific thinking methodologies, and the basic principles of Islamic education management. These concepts are then categorized and linked to produce a structured understanding of the integration between the philosophy of science and the practice of Islamic education management. This approach allows for the preparation of complex theoretical syntheses, given the differences in perspectives between classical and contemporary thinkers (Bagheri, 2019; Kamal, 2021; Imdad et al., 2025).

4. Data Validity

The validity of the data in this study is maintained through triangulation of literature sources. The use of a variety of references from different disciplines and periods reinforces the conceptual validity of the analysis performed. This triangulation also ensures that the understanding of Islamic epistemology and the management of Islamic education does not depend only on one school of thought. Efforts to maintain the validity of the data are carried out through the comparison of ideas between authors, for example between the leadership model of Islamic education proposed by Alazmi and Bush (2023) and the findings of Sabrifha (2022) regarding the development of Islamic education management research. Thus, the arguments built in this study have a strong and logically consistent literature basis.

IV. DISCUSSION

This discussion integrates the perspective of philosophy of science, Islamic epistemology, and Islamic education management studies to explain how the theory of truth and actualization of scientific thinking are the main foundations in the development of Islamic education management science. The analysis was carried out by utilizing empirical and theoretical findings from 24 selected references, so that the discussion covered conceptual, historical, normative, and contemporary practice aspects in the development of science and education management.

4.1. Philosophy of Science as an Epistemological Basis for Islamic Education Management

The philosophy of science provides an ontological, epistemological, and axiological framework to understand the objects and ways of acquiring knowledge in the management of Islamic education. In the Islamic tradition, this epistemological foundation is not purely rationalistic or empiricistic as in Western philosophy, but is combined with the values of revelation, spirituality, and ethics. Haji (2019) emphasizes that Islamic epistemology views knowledge as an integration between reason, experience, and divine guidance, so that the scientific process must be based on the integrity of faith and rationality. Halstead (2004) explained that the concept of Islamic education rests on the goal of humanizing humans, forming morals, and leading students to spiritual and intellectual perfection. The implication for Islamic education management is that the practice of education management cannot be separated from a higher normative orientation, namely the realization of kamil people. Thus, the development of Islamic education management must rely on moral values and revelation that become epistemic guidelines. Bagheri (2019) emphasizes that truth in Islamic philosophy is rooted in the relationship between reality, reason, and revelation. Truth is not only the correspondence between statements and facts, but also internal consistency in the Islamic system of logic. This concept of truth is important to the management of Islamic education because it determines how educational policies, procedures, and strategies are understood, evaluated, and developed.

The findings of Kamal (2021) show that Islamic education reform cannot be separated from the revision of the scientific paradigm, especially related to epistemological orientation. He emphasized that the weakness of Islamic education so far stems from the inaccuracy of the scientific foundations used. Therefore, philosophy of science has a central role in strengthening the development of Islamic education management theory to be more systematic, contextual, and modern. Furthermore, Nisa (2022) examines the theory of coherence in the Islamic intellectual tradition and finds that truth can be understood through the conformity of a system of ideas, not just empirical facts. In Islamic education management, coherence theory can be used to ensure that a managerial policy is aligned with

Islamic values, educational goals, and theoretical consistency in management science itself. Thus, the philosophy of science contributes in two main directions: first, strengthening the conceptualization of Islamic education management from the ontological and epistemological sides; second, it provides a foundation of truth to evaluate managerial practices to remain consistent with Islamic ethics and values.

1. Theory of Truth in the Framework of Islamic Education Management Science Development

The theory of truth is an important aspect of the development of science because it determines how a theory can be considered valid. In the context of Islamic education management, the theory of truth is not only reviewed from an empirical aspect, but also from its conformity with the principles of faith, sharia, and morals. Alatas (2014) emphasized the importance of applying scientific thinking in Islamic studies by emphasizing that the scientific method does not contradict Islamic values. On the other hand, scientific thinking helps to clarify knowledge so that it is free from biases, myths, and unfounded claims. In education management, the scientific approach allows school principals and institutional managers to make data-driven decisions and rational analysis. Rizvi (2018) discusses epistemic authority in Islamic education, explaining that truth does not only come from texts, but through a process of scientific interpretation and accountable logic. This confirms that the development of Islamic education management must consider a scientific approach in addition to normative values.

Sahin (2018) in his study on critical Muslim education emphasizes the need for critical thinking skills in evaluating knowledge. Critical thinking is an important part of the coherence theory of truth that requires logical consistency. In the context of education management, this can be applied in decision-making, evidence-based planning, and policy evaluation of Islamic educational institutions. Mulyani et al. (2025) emphasized that the philosophy of knowledge in Islam has direct implications for education management strategies. The sustainability and effectiveness of Islamic education can only be achieved if epistemological principles are properly understood and applied in the formulation of institutional strategies. The truth in Islam is not only theoretical, but also transformative, leading to a change in educational practices. The concept of truth is also connected to educational values and policies. Liriwati et al. (2025) found that the effectiveness of education in Islamic institutions is greatly influenced by the conformity of values, the integrity of leaders, and the application of epistemological principles in policy formulation. Thus, truth theory cannot be separated from ethical and managerial contexts. The development of Islamic educational management must consider three theories of truth: correspondence, coherence, and pragmatism. In Islam, the three theories are combined with transcendental values, so that management theories are not only empirically correct but also meaningful, ethical, and beneficial.

2. Actualization of Scientific Thinking in Islamic Education Management Practice

The actualization of scientific thinking is needed so that the management of Islamic education is not only normative, but also functional and adaptive. Scientific thinking includes observation, analysis, interpretation, logical reasoning, verification, and critical awareness of bias. In Islamic education, scientific thinking must be integrated with spiritual and moral values (Sahin, 2018). Ahmed's research (2023) shows that education leaders in Muslim countries tend to face challenges in integrating Islamic values with modern managerial approaches. One of the indicators of their success is the ability to apply scientific thinking methods that remain in harmony with sharia principles. This shows that the actualization of scientific thinking is an important need to realize the management of modern Islamic education. Arar, Sawalhi, and Yilmaz (2022) describe the development of research on

Islamic-based leadership and found that Islamic education leaders need to have good analytical skills, understand data, and be able to evaluate policies systematically. The scientific approach strengthens the legitimacy of the decisions of educational leaders.

In the context of educational leadership, the Islamic model developed by Alazmi and Bush (2023) states that leaders must have wisdom and rational abilities. Wisdom is understood as the ability to combine textual knowledge with empirical analysis. This is in line with the concept of scientific thinking that requires the integration of data, theory, and value. A study by Orgianus et al. (2024) on the development of lecturer competencies based on Islamic values shows that modern educational practices require the use of technology, data-based assessments, and scientific reflective skills. This reinforces that the management of Islamic education must be responsive to the changing times. Imdad et al. (2025) emphasize the importance of a balance between tradition and modernity in the management of Islamic education. They found that the scientific approach helps Islamic educational institutions develop innovative policies without abandoning traditional values.

In the realm of learning and instructional, Ridwan et al. (2024) explained that effective learning governance is greatly influenced by the teacher's trust system. This belief system can be strengthened through the application of scientific thinking in learning planning and implementation, so that instructional decisions become more objective and measurable. Digitalization is an important catalyst for the actualization of scientific thinking. Nurfaidah et al. (2024) stated that digital transformation allows Islamic educational institutions to implement better data management, conduct evidence-based evaluations, and improve administrative efficiency. Digitalization also facilitates the application of scientific methods in educational research in madrasah or Islamic universities. Thus, the actualization of scientific thinking has a great influence on various aspects of Islamic education management, including decision-making, curriculum development, performance evaluation, leadership, and learning innovation.

3. Implications of Philosophy of Science for Strengthening Islamic Education Management Practices

The philosophy of science provides a direction for the development of the Islamic education management paradigm. The findings of Safruddin and West Java (2024) on education quality management show that the quality of Islamic education is highly determined by the consistency of the basic philosophical principles used in policy formulation. If managerial policies do not have a strong epistemological foundation, then their practices tend to be reactive, ineffective, and unsustainable. Sabrifha's (2022) study through bibliometric analysis shows that research on Islamic education management continues to increase, but is still weak in terms of its philosophical foundation. This means that there is still a need to strengthen the theoretical framework with a philosophical approach to science. Riinawati (2022) emphasized that the concept of Islamic education management in the Qur'an and Hadith always emphasizes the values of wisdom, justice, and order. These values are in line with Islamic epistemological principles that demand the integration between science and morals. The implication is that the theory and practice of Islamic education management must always view ethics as an intrinsic part of the scientific process. Tisnawati et al. (2024) also show that philosophy has a strategic role in the direction of the development of Islamic education management. Philosophy helps formulate educational visions, determine scientific orientation, and organize implementation strategies in a more rational, measurable, and relevant way to the needs of society. Budianto et al. (2024) outline the importance of ontology in education management. Islamic ontology determines how the reality of education is understood, how human relations with science, and how education is directed to achieve goals

in accordance with Islamic teachings. If the ontology of Islamic education is solid, then the theoretical construction of its management becomes more solid.

Hamdanah et al. (2025) in their study showed that Islamic values have a significant influence on the development of education and management science. The philosophy of values (axiology) is an important component in the management of Islamic education, considering that all educational activities must have an ethical impact on students, teachers, and society. Thus, philosophy of science not only functions as a theoretical foundation, but also as a practical guide that directs how policies, strategies, and Islamic education management systems are formulated and implemented.

4. Integration of Theory of Truth and Scientific Thinking in the Islamic Education Management Model

Based on all references, it can be concluded that the integration of truth theory and scientific thinking is a strategic element for the development of Islamic education management science. The development of an Islamic education management model should consider:

1. Truth of correspondence through empirical data and rational analysis
2. Truth of coherence through conformity of Islamic values and consistency of concepts
3. Pragmatic truth through the benefits of education policy
4. Transcendental truth through alignment with revelation

These steps are strengthened through scientific thinking that is systematically applied by leaders of educational institutions, lecturers, teachers, and policy makers. This integrative model is in accordance with the ideas of Imdad et al. (2025) regarding the balance of tradition and modernity, and is in line with the digitalization of education as explained by Nurfaidah et al. (2024). In addition, the integration of values and scientific thinking has been proven to increase the effectiveness of Islamic educational institutions, as shown by Liriwati et al. (2025).

V. CONCLUSION

The philosophy of science is the main foundation in the development of Islamic Education Management because it provides a framework to understand the essence of knowledge, the source of truth, and the method of obtaining knowledge validly. Through correspondence, coherence, pragmatism, and truth theory in Islam, the concept of truth in Islamic education management is understood more broadly and deeply. This approach allows for the integration of empirical data, logical consistency, practical usefulness, and revelatory values so that the science of Islamic education management has a strong epistemological foundation and is able to answer the challenges of modern education. The actualization of scientific thinking is the key in the implementation of Islamic education management. The ability to think critically, systematic, objective, and reflective is needed so that every managerial decision can be accounted for scientifically and morally. Spiritual values serve as ethical guidelines in managing educational institutions in a professional, transparent, and fair manner. Thus, the philosophy of science not only strengthens theoretical buildings, but also directs Islamic education management practices to remain relevant, adaptive, and have an Islamic character.

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