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Integrating Management, Education, and Islamic Thought: A Conceptual Framework for Holistic Institutional Development

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INFORMASI ARTIKEL

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Abstract: This study addresses a critical gap in the field of educational management, namely the insufficient integration of Islamic ethical and spiritual principles into contemporary theories of management and educational practice. It proposes a conceptual and theoretical framework that bridges management, education, and Islamic thought to advance holistic institutional development. Employing a library-based descriptive-analytical methodology, the study critically synthesizes classical Islamic scholarship, including the works of al-Ghazālī and Ibn Khaldūn, with modern theories of management and education articulated by scholars such as Deming and Dewey, alongside global policy frameworks such as the United Nations Sustainable Development Goal 4. Conceptual triangulation across these intellectual traditions was used to enhance analytical depth and validate the findings. The results reveal three principal dimensions of integration: first, the convergence of management and education, which aligns strategic planning and continuous quality improvement with human development and social responsibility; second, the ethical and spiritual contributions of Islamic thought, which embed the principles of amanah (trust), ‘adl (justice), and shura (consultation) into leadership, governance, and curriculum design; and third, the broader interdisciplinary implications for cultivating institutional cultures grounded in values, participatory governance, and equity-oriented curricula. The study contributes theoretically by positioning Islamic ethics as foundational design parameters within educational management discourse and practically by offering actionable insights for institutional governance, leadership capacity-building, and curriculum reform. The proposed framework provides a pathway for institutions to achieve global competitiveness while remaining anchored in ethical authenticity and cultural integrity.

Keywords: Management, Education, Islamic Thought, Ethical Leadership, Institutional Development.

INTRODUCTION

In the contemporary era of globalization and rapid technological transformation, the disciplines of

management, education, and Islamic studies are increasingly intersecting in both theory and practice. Management as a discipline emphasizes efficiency,



leadership, and organizational development, while education serves as the cornerstone of human capital formation, social progress, and cultural transmission. Islamic studies, which encompass theology, philosophy, jurisprudence, and Sufism, add an ethical and spiritual dimension that is often missing in modern managerial and educational discourses (Dimitriadou & Lanitis, 2023). This interdisciplinary nexus reflects the growing need for holistic frameworks capable of addressing complex socio-cultural challenges in diverse educational and organizational contexts.

Management theory has traditionally focused on rational planning, efficiency, and performance optimization (Mahler et al., 2024). Classical theorists such as Frederick Taylor and Henri Fayol emphasized structured systems and standardized practices, aiming to enhance productivity and control within

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organizations. Later, thinkers like Peter Drucker and W. Edwards Deming underscored the human dimension of management, highlighting leadership, innovation, and quality improvement as critical to sustainable growth. These contributions remain foundational in contemporary organizational theory, yet they are often critiqued for prioritizing technical efficiency over ethical considerations and moral responsibility. In this regard, an interdisciplinary dialogue with Islamic studies offers a unique opportunity to embed management practices within a value-oriented framework that safeguards human dignity and justice.

Education on the other hand, functions not only as an instrument of intellectual development but also as a medium of cultural reproduction and social transformation(Sholeh, 2023). John Dewey argued that education must be a process of continuous growth and reflective experience, enabling learners



to engage critically with the world around them. Paulo Freire later introduced the concept of critical pedagogy, emphasizing dialogue, empowerment, and the pursuit of social justice in educational settings. These pedagogical philosophies underline the importance of cultivating individuals who are not only knowledgeable but also capable of ethical reasoning and civic responsibility. However, in many contexts, modern education is increasingly influenced by market-driven logics and managerial imperatives, raising concerns about the commodification of knowledge and the erosion of moral values in learning environments.

Islamic studies provide a vital corrective to such trends by reasserting the inseparability of knowledge, ethics, and spirituality (Syafi'i et al., 2024). The Qur'anic injunctions on seeking knowledge, coupled with the Prophetic traditions that elevate scholars and

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learning, establish education as both a moral and intellectual obligation. Prominent scholars such as Al-Ghazali emphasized the integration of 'ilm (knowledge) with adab (ethics), warning against the dangers of knowledge divorced from moral guidance. Similarly, Ibn Khaldun highlighted the interplay between education, leadership, and social cohesion in his *Muqaddimah*, stressing that intellectual development must be grounded in ethical and cultural contexts. In this sense, Islamic thought does not treat education and management as separate from morality but as integral components of a holistic vision of human development.

Philosophy and Sufism also enrich this interdisciplinary landscape by adding reflective and spiritual dimensions (Nasr, 2006). Philosophy fosters critical inquiry, logical analysis, and epistemological clarity, which are essential for both management and education. Sufism, with its emphasis on



spiritual purification, humility, and sincerity, contributes insights into ethical leadership and personal development. The Sufi practice of tazkiyah al-nafs (purification of the soul) resonates with modern theories of emotional intelligence, which stress the role of self-awareness and empathy in effective leadership. Such intersections illustrate how interdisciplinary dialogue can generate innovative frameworks that address both the technical and moral dimensions of human development.

The relevance of bridging management, education, and Islamic studies becomes even more apparent in the context of global educational institutions, many of which struggle with balancing efficiency, inclusivity, and ethical integrity (Ibrahim et al., 2024). Universities, schools, and Islamic educational institutions face mounting pressures to adapt to international standards, respond to technological disruptions, and address cultural

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pluralism. Integrating managerial best practices with pedagogical innovation and Islamic ethical values can offer sustainable solutions to these challenges. For example, incorporating principles such as amanah (trustworthiness), 'adl (justice), and shura (consultation) into institutional governance fosters accountability and inclusivity, while ensuring that education serves its broader purpose of nurturing holistic human beings.

The interdisciplinary synthesis between management, education, and Islamic studies contributes to the global discourse on sustainable development (Najiyah et al., 2024). The United Nations Sustainable Development Goal 4 (SDG 4) emphasizes inclusive and equitable quality education and lifelong learning opportunities for all. Achieving this goal requires not only technical capacity and managerial efficiency but also ethical and spiritual frameworks that respect



cultural diversity and human dignity. Islamic studies, when engaged in dialogue with management and education, can enrich this global agenda by providing moral principles that resonate across different contexts and cultures.

Existing scholarship reveals a gap in systematic efforts to integrate these domains. While management and education have been extensively studied together under the rubric of educational management, relatively little research has examined how Islamic studies can provide ethical and spiritual frameworks to complement these fields. This gap underscores the need for interdisciplinary research that not only compares and contrasts theoretical perspectives but also proposes practical models for institutional governance, curriculum design, and leadership training.

The purpose of this article, therefore, is to explore the intersections

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of management, education, and Islamic studies through a library research approach. By analyzing classical and contemporary literature, the study seeks to demonstrate how interdisciplinary dialogue can generate holistic approaches that address both the technical demands of modern institutions and the ethical imperatives of human development. This exploration is not intended to replace existing paradigms but to enrich them by integrating ethical and spiritual insights drawn from Islamic intellectual traditions.

Bridging these three domains responds to the urgent need for more balanced models of education and leadership in an era characterized by rapid change and moral uncertainty. By situating management and education within a broader ethical framework inspired by Islamic studies, this research highlights the potential for cultivating leaders, educators, and institutions that



embody both intellectual excellence and moral responsibility. Such integration aligns with the global aspiration for education systems that are not only effective in producing skilled professionals but also capable of nurturing just, ethical, and compassionate human beings.

METHOD

This study employs a library research methodology with a descriptive-analytical approach. Library research is particularly suitable for exploring interdisciplinary themes, as it enables the researcher to draw upon a wide range of existing knowledge without the constraints of field-based data collection (Rukminingsih et al., 2020). Rather than relying on empirical observation or surveys, this method emphasizes the systematic examination of books, articles, and other scholarly resources in order to construct a conceptual framework that bridges

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management, education, and Islamic studies.

The primary sources for this research consist of both classical and modern texts. Within the field of Islamic studies, works by prominent scholars such as Al-Ghazali and Ibn Khaldun were examined to understand the ethical and spiritual foundations of education and leadership. These classical insights were complemented by key contributions from the domains of management and education, including W. Edwards Deming's *Out of the Crisis*, which emphasizes the human dimension of management, and John Dewey's *Experience and Education*, which highlights reflective and transformative learning. Such foundational texts provided the theoretical backbone for the analysis.

Secondary sources included peer-reviewed journal articles, conference proceedings, and contemporary academic books that explore



intersections between management theory, educational practice, and religious or ethical perspectives. Reports and policy documents from international organizations such as UNESCO and the United Nations were also consulted, particularly those related to sustainable development goals and the role of education in fostering human dignity and cultural diversity. By combining classical texts and modern research, this study situates Islamic intellectual traditions within the broader landscape of global educational and managerial discourse.

The process of data collection involved systematically identifying, selecting, and reviewing scholarly works across these three domains. Academic databases such as Scopus, Web of Science, and Google Scholar were used to locate peer-reviewed publications on management and education, while Islamic sources were accessed through critical editions and reputable

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translations published by academic presses. This comprehensive strategy ensured that the data reflected both the historical depth of Islamic scholarship and the contemporary relevance of management and educational theories.

Once the data were collected, analysis proceeded through four stages(Connaway & Powell, 2010). The first stage was identification, where relevant works from the three domains were chosen based on their significance and credibility. The second stage was categorization, in which the literature was organized into thematic clusters such as leadership models, curriculum development, organizational culture, and ethical-spiritual frameworks. The third stage was comparison and synthesis, where the selected works were analyzed to identify points of convergence and divergence between Western theories and Islamic perspectives. Finally, the fourth stage involved interpretation, in which the



findings were synthesized into a coherent interdisciplinary framework that demonstrates how Islamic values can enrich managerial and educational practices.

To ensure the validity of the findings, only authoritative and credible sources were included, prioritizing publications from established academic presses, peer-reviewed journals, and recognized international organizations (Shull et al., 2008). The principle of triangulation was applied by comparing insights from different traditions – Western management theories, modern educational philosophies, and Islamic scholarship – so as to avoid a one-sided interpretation. Reliability was further enhanced by applying consistent criteria throughout the stages of categorization and analysis, ensuring that each text was assessed according to the same thematic and conceptual standards.

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RESULT AND DISCUSSION

Convergence of Management and Education

The first major result of this study is the recognition of the inherent complementarity between management and education. At a theoretical level, both disciplines share the fundamental concern of shaping human behavior, guiding collective action, and ensuring that organizational or institutional goals are achieved. Management, as developed by classical theorists such as Henri Fayol and Frederick Taylor, was designed to provide structured approaches to planning, organizing, and evaluating institutional performance (Uduji, 2014). These early theories emphasized efficiency, specialization, and order, creating predictable systems that could be replicated in industrial and organizational contexts. Education, by contrast, has historically been concerned with the cultivation of human potential, intellectual development, and social



responsibility. Its aims extend beyond productivity to include moral growth, critical thinking, and the shaping of responsible citizens. When viewed in an interdisciplinary light, management and education complement one another: management offers the systematic frameworks and tools for organizing human activity, while education provides the vision, values, and human-centered goals that give these structures meaning.

Management theory evolved beyond mechanistic models to incorporate the human and ethical dimensions of organizational life. Modern management thinkers such as Peter Drucker, often referred to as the father of modern management, emphasized the centrality of people rather than processes (Kurzynski, 2009). Drucker argued that the true purpose of management is to make human strengths productive and weaknesses irrelevant, thereby enabling individuals to

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contribute meaningfully to organizational goals. Similarly, W. Edwards Deming introduced the concept of continuous improvement and quality management, which stressed not only efficiency but also the importance of fostering an organizational culture where learning, feedback, and innovation were encouraged. These perspectives resonate deeply with educational philosophies, which prioritize the development of individuals as active learners, critical thinkers, and agents of change. By highlighting leadership, innovation, and improvement, modern management aligns itself more closely with education's transformative aims.

The philosophies of John Dewey and Paulo Freire further reinforce this convergence. Dewey's notion of education as a process of experiential learning stressed that knowledge is not transmitted passively but constructed actively through engagement with the



environment. He insisted that education must prepare individuals for democratic participation and lifelong growth. Similarly, Freire's theory of critical pedagogy emphasized dialogue, empowerment, and the need to liberate learners from oppressive structures by encouraging critical reflection and action. Both Dewey and Freire argued that education cannot be separated from its ethical and social context, a view that echoes Deming's insistence that organizational management must engage the human dimension rather than merely technical efficiency. Together, these insights highlight the ways in which management and education converge in their shared goal of cultivating capable, responsible, and reflective individuals within structured systems.

The practical implications of this convergence are particularly evident in educational institutions, where management principles are applied to

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ensure effectiveness and sustainability.

Schools, universities, and training centers require administrative systems for budgeting, resource allocation, performance evaluation, and long-term planning. Management provides these tools through its emphasis on planning, organizing, staffing, directing, and controlling. However, when

implemented without attention to educational philosophy, such managerial systems risk reducing education to a transactional process of delivering content and measuring outcomes. Education provides the counterbalance by ensuring that these systems serve the broader goals of personal growth, moral development, and societal advancement. For example, a school principal applying management strategies of leadership and accountability must also integrate educational values that prioritize inclusivity, equity, and holistic student development. Without this integration,



management risks becoming rigid and instrumental, while education risks lacking the organizational discipline needed to achieve its aims effectively.

Another dimension of convergence is the recognition that both management and education must adapt to the demands of a rapidly changing world. The rise of globalization, digital transformation, and cultural pluralism has intensified the need for institutions that are flexible, innovative, and responsive to diverse contexts. Management literature on adaptive leadership and learning organizations, as articulated by Peter Senge, underscores the necessity of continuous learning, collaboration, and systemic thinking within organizations. Education likewise faces the challenge of preparing students not only with knowledge but also with the skills of adaptability, problem-solving, and ethical judgment. In both domains, the emphasis has shifted from rigid hierarchies to more dynamic,

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participatory, and collaborative models.

The convergence of management and education thus equips institutions with the capacity to remain relevant in the face of uncertainty, while simultaneously cultivating individuals capable of contributing to sustainable social and economic development.

The literature also reveals that the convergence of management and education is not merely theoretical but has tangible benefits for leadership practices in educational institutions. Leaders who draw upon management theories are better able to design strategic visions, motivate staff, and allocate resources effectively. At the same time, leaders grounded in educational philosophy ensure that their decisions are guided by pedagogical principles and ethical commitments. This dual orientation creates leaders who are not only efficient administrators but also visionary educators. For instance, transformational leadership, a concept



developed in management studies, has been successfully applied in schools and universities to inspire teachers and students to exceed expectations while fostering a culture of trust, collaboration, and shared purpose. By combining managerial skills with educational values, leaders can build institutions that are both efficient in structure and inspiring in mission.

The convergence of management and education provides a foundation for institutions that balance efficiency with holistic human development. Management contributes the organizational frameworks, accountability mechanisms, and strategies for improvement, while education ensures that these frameworks are directed toward nurturing human potential and advancing social justice. The synthesis of these disciplines enables institutions to function as both structured organizations and transformative spaces, capable of

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producing not only skilled professionals but also ethical citizens and compassionate leaders. In an era marked by rapid change and moral uncertainty, this balance is essential for creating institutions that are resilient, innovative, and grounded in human dignity. The interdisciplinary dialogue between management and education thus represents not only a theoretical contribution but also a practical pathway for advancing the goals of inclusive, equitable, and sustainable education.

Ethical and Spiritual Contributions of Islamic Studies

A second key finding of this study is that Islamic studies provide ethical and spiritual foundations often absent in modern management and educational practices. In contemporary discourse, management and education are frequently framed within technical or instrumental paradigms that prioritize efficiency, outcomes, and measurable performance (Habibulloh et al., 2024).



While such approaches offer important organizational advantages, they risk neglecting the deeper moral and spiritual dimensions of human development. Islamic intellectual traditions address this gap by emphasizing the inseparability of knowledge, ethics, and spirituality. In this context, education and governance are not merely functional processes but moral endeavors oriented toward the cultivation of just, responsible, and spiritually grounded individuals.

importance of ethical guidance in education and leadership. Al-Ghazali, one of the most influential thinkers in the Islamic tradition, consistently argued that knowledge must be accompanied by adab (ethical conduct) and hikmah (wisdom). For him, education without moral grounding risks becoming an instrument of arrogance and corruption, as knowledge devoid of ethics could be misused for destructive purposes. Similarly, Ibn Khaldun, in his seminal work *al-Muqaddimah*, highlighted the interplay between education, leadership, and societal stability. He observed that governance and learning are effective only when they are grounded in moral values, since social cohesion is sustained not merely by technical expertise but by justice, fairness, and ethical responsibility. These perspectives are strikingly relevant to modern debates on management and education, where ethical crises in leadership often reveal

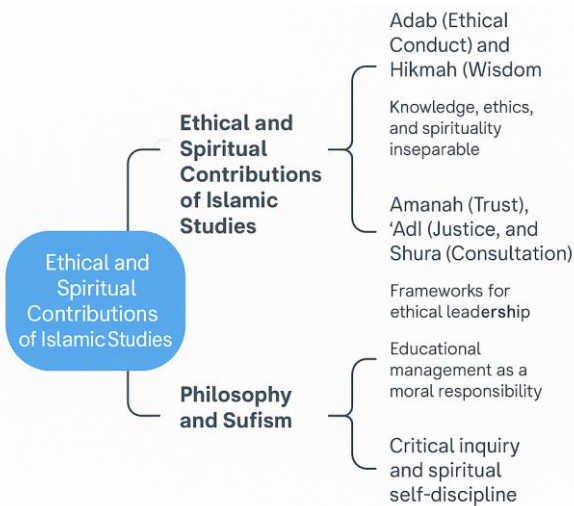


Figure 1. Ethical and Spiritual Contributions of Islamic Studies

The contributions of classical Islamic scholars underscore the enduring



the limitations of purely technical or utilitarian approaches.

The ethical principles articulated in Islamic studies provide frameworks for leadership that resonate with contemporary discussions on good governance. The concept of amanah (trust) emphasizes the responsibility of leaders to act as custodians of the people's interests, treating authority as a sacred trust rather than a personal privilege (Muzakki et al., 2023). The principle of 'adl (justice) insists on fairness, impartiality, and respect for human dignity in decision-making processes, ensuring that institutional structures do not perpetuate inequality or exploitation. Meanwhile, shura (consultation) advocates participatory governance, whereby collective input and deliberation form the basis of leadership decisions. Taken together, these principles offer a model of leadership that prioritizes accountability, inclusivity, and social justice—qualities

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that are equally vital in modern educational management and organizational governance.

The application of these principles in educational contexts ensures that institutions do not reduce human beings to mere resources or “inputs” in a production process. Instead, learners, teachers, and administrators are recognized as moral agents who possess intrinsic worth and dignity. This perspective challenges the commodification of education, where students are often viewed as consumers and schools as service providers. By framing education as a moral responsibility, Islamic studies remind us that the ultimate aim of learning is not only the acquisition of knowledge but also the cultivation of virtuous character and social responsibility. Educational management informed by these principles is therefore more likely to foster institutions that balance efficiency with equity, intellectual achievement



with moral growth, and innovation with integrity.

Philosophy and Sufism further enrich the ethical framework of Islamic studies by addressing the reflective and spiritual dimensions of leadership and learning. Philosophy provides tools for critical inquiry and logical reasoning, enabling leaders and educators to question assumptions, evaluate evidence, and engage with diverse perspectives (Asmuni, 2021). This reflective orientation prevents dogmatism and encourages intellectual humility, qualities essential for navigating the complexities of modern educational and organizational life. Sufism, meanwhile, introduces the dimension of spiritual self-discipline and sincerity. Central to Sufi practice is *tazkiyah al-nafs* (purification of the soul), which involves cultivating virtues such as humility, patience, compassion, and sincerity. These qualities align closely with modern theories of emotional

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intelligence, which emphasize self-awareness, empathy, and ethical conduct as essential traits of effective leadership. In this way, Sufism provides a spiritual depth that complements both managerial efficiency and pedagogical innovation.

The relevance of these ethical and spiritual contributions is evident in contemporary leadership crises, where the absence of moral grounding often leads to corruption, abuse of power, or the prioritization of short-term gains over long-term well-being. Islamic studies, with their insistence on moral responsibility and spiritual integrity, provide a corrective to such tendencies. Leaders guided by the principles of *amanah*, *'adl*, and *shura*, and shaped by the disciplines of philosophy and Sufism, are better equipped to act not only as efficient administrators but also as moral exemplars. They embody a vision of leadership that unites intellectual competence, ethical responsibility, and



spiritual sincerity – qualities that are indispensable in both education and management.

The integration of Islamic ethical and spiritual principles into educational and managerial practices contributes to the formation of organizational cultures grounded in integrity and service (Sahin, 2018). Institutions inspired by these values foster environments where collaboration, trust, and mutual respect are prioritized over competition and individual gain. Such cultures not only enhance organizational effectiveness but also ensure that education fulfills its broader mission of nurturing individuals who contribute positively to society. In this sense, the ethical and spiritual insights of Islamic studies extend beyond the individual to shape the collective ethos of institutions, embedding justice, compassion, and responsibility into their very structures.

Islamic studies provide an indispensable ethical and spiritual

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dimension to the fields of management and education. By emphasizing the integration of knowledge with adab and hikmah, and by grounding leadership in principles of trust, justice, and consultation, Islamic intellectual traditions offer frameworks that counterbalance the limitations of purely technical approaches. Through the contributions of philosophy and Sufism, these traditions also highlight the importance of self-discipline, sincerity, and critical reflection, enriching contemporary discussions on emotional intelligence and ethical leadership. Together, these insights contribute to the formation of leaders and institutions that embody intellectual, moral, and spiritual integrity. In doing so, they affirm that education and governance, when grounded in morality and spirituality, have the transformative potential to produce not only competent professionals but also just and compassionate human beings.



Interdisciplinary Implications for Institutional Development

The third major result of this study concerns the broader implications of interdisciplinary integration for institutional governance and curriculum development. The synthesis of management, education, and Islamic studies opens new horizons for institutions seeking to create models of learning and leadership that are both efficient and ethically grounded. In many cases, the fields of management and education have been treated as technical domains, with management providing the tools of administration and education focusing on the transmission of knowledge (Lundeto, 2023). Islamic studies, however, enriches these perspectives by embedding them within a moral and spiritual framework, thereby ensuring that institutional practices are not only effective but also aligned with values of justice, trust, and compassion. The convergence of these

three domains creates an interdisciplinary model that has significant implications for how institutions design curricula, cultivate organizational culture, and position themselves within the global academic community.

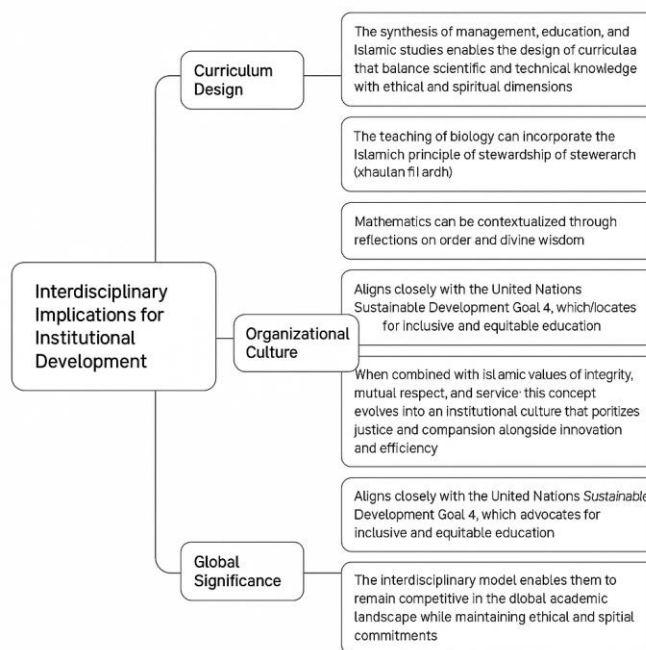


Figure 2. Interdisciplinary Implications for Institutional Development

One of the most tangible implications of this integration is in the realm of curriculum development. Modern educational systems often emphasize technical and scientific



knowledge, sometimes at the expense of moral and spiritual education. The interdisciplinary approach demonstrated in this study suggests that curricula can and should be designed to balance both. For instance, in the teaching of biology, the Islamic principle of khalifah fil ardh (stewardship of the earth) can be integrated to remind learners of their ethical responsibility to protect and preserve the environment. Similarly, mathematics instruction can be contextualized through reflections on order, precision, and harmony as manifestations of divine wisdom. Such connections do not reduce science to religion but rather enrich scientific inquiry by situating it within a broader moral framework. This approach expands intellectual capacity while simultaneously nurturing moral consciousness, ensuring that learners emerge as both knowledgeable professionals and responsible global citizens.

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Beyond curriculum, organizational culture also benefits from this interdisciplinary approach. Management theorists such as Peter Senge have long argued that institutions should function as “learning organizations,” characterized by collaboration, adaptability, and shared vision. These insights align naturally with Islamic ethical values such as integrity, mutual respect, and service. When combined, these perspectives produce a model of institutional culture that prioritizes justice and compassion alongside innovation and efficiency (Shah, 2006). In such institutions, collaboration is not merely a strategic choice but a moral imperative rooted in values of ukhuwah (brotherhood) and ta’awun (mutual assistance). This transformation of organizational culture ensures that institutions are not only technically successful but also ethically exemplary. It also provides a foundation for resilience, as institutions guided by



moral purpose are more likely to maintain coherence and trust in times of crisis.

The interdisciplinary model also aligns closely with global agendas such as the United Nations Sustainable Development Goal 4 (SDG 4), which advocates for inclusive, equitable, and quality education for all. Achieving this goal requires not only administrative efficiency and pedagogical innovation but also ethical frameworks that safeguard human dignity and cultural diversity. The integration of Islamic ethical principles into educational management provides exactly such a framework. By embedding values of justice, trust, and consultation into institutional practices, educational organizations can meet international standards of excellence without sacrificing their moral and cultural identities (Husniyah, 2021). This is particularly important for institutions in Muslim-majority societies, which often

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face external pressures to conform to global academic norms while remaining true to their religious traditions. The interdisciplinary model helps reconcile these pressures, offering a pathway for institutions to remain globally competitive while preserving authenticity.

The global significance of this integration lies in its ability to offer balanced solutions to contemporary challenges in education and governance. Islamic educational institutions, for example, frequently encounter the dual challenge of modernizing their systems while maintaining fidelity to religious principles. Too often, modernization is equated with secularization or the abandonment of ethical traditions. Yet the interdisciplinary model shows that modernization and authenticity need not be mutually exclusive. By adopting best practices from management and education while grounding them in Islamic ethics, institutions can achieve a



synthesis that is both innovative and authentic. This dual orientation strengthens their credibility within the global academic community while ensuring that their graduates embody both intellectual excellence and moral integrity.

At the same time, the interdisciplinary model contributes to broader international discourses on sustainability, justice, and human development. In many countries, education is increasingly commodified, treated as a marketable service rather than a moral responsibility. This trend raises concerns about equity, access, and the erosion of education's ethical purpose. By presenting education as both a technical and moral endeavor, the interdisciplinary framework offers a corrective to this trend. It reasserts that the purpose of education is not only to prepare individuals for the workforce but also to cultivate just, compassionate, and responsible human beings. This

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perspective has implications far beyond Islamic educational institutions, as it resonates with global concerns about the role of education in addressing inequality, environmental crises, and social fragmentation.

The interdisciplinary implications of integrating management, education, and Islamic studies are profound for institutional development. By guiding curriculum design, shaping organizational culture, and aligning with global educational agendas, this model provides a holistic framework for institutions to navigate the complexities of the modern world. It ensures that education remains a transformative process that balances technical excellence with moral responsibility, innovation with integrity, and global competitiveness with cultural authenticity. Ultimately, this integration offers not only a vision for Islamic educational institutions but also a contribution to global conversations



about the future of education, leadership, and human development.

CONCLUSION

This study concludes that the integration of management, education, and Islamic thought within a single conceptual framework offers a transformative pathway for institutional development that balances technical efficiency with ethical purpose. Management contributes strategic structure, planning, and continuous quality improvement, while education provides the humanistic dimension of intellectual growth, character formation, and social responsibility. Islamic thought enriches these dimensions by embedding fundamental ethical and spiritual principles – amanah (trust), 'adl (justice), and shura (consultation) – into leadership, governance, and curriculum design, thereby fostering institutions that are both operationally effective and morally grounded. Theoretically, this

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research advances interdisciplinary scholarship by positioning Islamic ethics as foundational design parameters in educational management, while practically, it offers actionable insights for leadership development, governance reform, curriculum design, and institutional culture-building. The proposed framework enables educational institutions to remain globally competitive while preserving their ethical authenticity and cultural integrity. Future research should focus on empirically testing and operationalizing this model across diverse educational contexts to assess its adaptability, effectiveness, and long-term impact on governance, leadership practices, and educational outcomes aligned with global development goals.

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