

IMPLEMENTATION OF TAUHID AXIOLOGY IN ISLAMIC EDUCATION LEADERSHIP

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Abstract:

The purpose of this study is to offer a conceptual framework that can be used as a reference for Islamic education leaders in integrating the axiology of Tawhid into leadership practices. This study uses a qualitative approach with a literature review to reconstruct the concept of the axiology of Tawhid in Islamic education leadership. Data were sourced from the Qur'an, Hadith, and relevant scientific literature selected purposively. Data analysis was conducted through a philosophical-thematic approach that included ontological, epistemological, and axiological analysis. The value of Tawhid was derived into leadership principles such as justice, trustworthiness, and professionalism as a value framework in decision-making and the formation of the work ethic of Islamic educational leadership. The results of this study show that it can be concluded that the axiology of Tawhid is a fundamental normative foundation in Islamic educational leadership. The axiology of Tawhid does not stand alone but is integrated with the ontology and epistemology of leadership, thus forming a complete, valuable, and welfare-oriented philosophical framework for Islamic educational leadership.

Keywords: *Axiology, Islamic Education Management, Tawhid, Amanah, Ihsan*

Abstrak:

Tujuan Penelitian ini menawarkan kerangka konseptual yang dapat menjadi rujukan bagi pemimpin pendidikan Islam dalam mengintegrasikan aksiologi Tauhid ke dalam praktik kepemimpinan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kepustakaan untuk merekonstruksi konsep aksiologi Tauhid dalam kepemimpinan pendidikan Islam. Data bersumber dari Al-Qur'an, Hadis, serta literatur ilmiah relevan yang dipilih secara purposif. Analisis data dilakukan melalui pendekatan filosofis-tematik yang mencakup analisis ontologis, epistemologis, dan aksiologis. Nilai Tauhid diturunkan menjadi prinsip kepemimpinan seperti keadilan, amanah, dan profesionalisme sebagai kerangka nilai dalam pengambilan keputusan dan pembentukan etos kerja kepemimpinan pendidikan Islam. Hasil penelitian ini menunjukkan bahwa, dapat disimpulkan bahwa aksiologi Tauhid merupakan fondasi normatif yang bersifat fundamental dalam kepemimpinan pendidikan Islam. Aksiologi Tauhid tidak berdiri secara terpisah, melainkan

terintegrasi dengan ontologi dan epistemologi kepemimpinan, sehingga membentuk kerangka filsafat kepemimpinan pendidikan Islam yang utuh, bernilai, dan berorientasi kemaslahatan.

Kata kunci: Aksiologi, Manajemen Pendidikan Islam, Tauhid, Amanah, Ihsan

INTRODUCTION

Islamic education carries a dual mission, namely as a process of knowledge transfer (ta'lim) as well as the formation of a well-rounded personality (tarbiyah and ta'dib) (Nasukah, n.d.). The achievement of this noble mission does not only depend on the completeness of the curriculum or the effectiveness of the system, but is largely determined by the quality of leadership that is able to direct the entire educational process in accordance with Islamic values (Syarif & Subekti, 2024). Therefore, Islamic educational leadership cannot be understood merely as an administrative or technocratic function, but rather as a value-based practice that requires a solid philosophical foundation, particularly in the axiological dimension (Salsabila et al, 2024 ; Munir, 2025).

In the study of Islamic educational leadership philosophy, the discourse does not stop at ontological aspects (the essence of Islamic education) and epistemological aspects (sources of leadership knowledge), but must reach the realm of axiology, namely the study of values, ethics, and moral orientation that determine the direction and purpose of leadership practices. Axiology functions as a normative compass that guides educational leaders in making decisions, managing resources, and building a civilized and meaningful organizational culture (Fakhrudin & Yuliadi, 2023).

The challenges of Islamic educational leadership are becoming increasingly complex amid the era of digital disruption and accelerating social change. In this context, many Islamic educational institutions are stuck in adopting conventional leadership and managerial models that are laden with pragmatism and materialism. The orientation of leadership success has shifted from fostering civilized individuals to achieving administrative targets, procedural efficiency, and even business logic alone (Junaidi et al., 2025). This phenomenon causes both academic and practical concerns, as Islamic educational leadership risks losing its ethical and transcendental spirit.

Islamic educational leadership must be firmly rooted in transcendental values as its main foundation. In the perspective of Islamic axiology, Tawhid occupies a central position as a fundamental value and the source of all other values (Beddu et al., 2024). Belief in the Oneness of Allah is not only a theological principle, but also a leadership paradigm that guides the behavior, decisions, and responsibilities of educational leaders. From Tawhid arise instrumental values such as justice (*'adālah*), trustworthiness, and professionalism (*ihsān*), which form

the ethical foundation of leadership practice (Okoli, 2024 ; Maspul, 2025)

Tawhid as an axiological paradigm demands total implementation in Islamic educational leadership. The principle of *'adalah* directs leaders to make decisions objectively and proportionally; *amanah* emphasizes moral responsibility in managing power and resources; while *ihsān* demands professionalism and excellence in performance as a form of servitude to Allah. These values serve as a bridge between spiritual goals and daily leadership practices, so that leadership is not only effective organizationally () but also ethically and transcendently responsible (.

The integration of Tawhid values in Islamic educational leadership must be realized holistically throughout the entire process of managing educational institutions. In formulating vision and policy, the value of *rahmatan lil-'ālamīn* ensures a broad orientation towards benefit. In organization, the principles of *'adalah* and *ihsan* form a fair and professional structure. Meanwhile, *amanah* becomes the main basis of work ethic and leadership accountability. Thus, the axiology of Tawhid does not function as a normative complement, but as the core of Islamic educational leadership practices.

Without a strong axiological foundation, Islamic educational leadership risks being reduced to administrative leadership labeled as Islamic. The failure to internalize the value of Tawhid can give rise to leadership practices that prioritize technical efficiency over ethics and moral responsibility (Lee, n.d.). The long-term impact is the failure of Islamic educational institutions to produce leaders who are not only intellectually capable but also spiritually integrity. Therefore, the affirmation and implementation of Tawhid axiology in Islamic educational leadership is an urgent need in responding to the challenges of contemporary Islamic education.

The urgency of affirming this axiological foundation is relevant to the spirit of the Qur'an, which emphasizes that every deed, including managerial activities, must aim to gain Allah's pleasure and bring benefit: (Q.S. Al-An'ām: 162)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

"Say (Muhammad), 'Verily, my prayer, my worship, my life, and my death are for Allah, Lord of the worlds.'"

This verse implies that all activities in life, including management (as part of life and worship), must be oriented towards divine values (Tawhid). Furthermore, the Hadith of the Prophet Muhammad SAW also reinforces the value of professionalism framed by Islamic ethics. In the Hadith narrated by Al-Baihaqi, it is stated:

إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقِنَهُ

"Indeed, Allah loves it when one of you does a job, he does it with *ihsan* (professionalism/perfection)."

In his research, (Yaqien et al., 2024) emphasizes that the concept of *ihsan* (professionalism and excellence) is a crucial axiological pillar in leadership. He demands that every process, from curriculum planning and teaching methods to evaluation of results, must achieve the highest quality standards. This quality is not only measured by academic achievement, but also by the underlying values of sincerity (*ikhlas*) and responsibility (*amanah*). Thus, *ihsan* ensures that education is not merely a transfer of knowledge, but also the formation of excellent character. Educational institutions must operate with the best work ethic, as if directly supervised by God, in order to produce competent and integrity-driven graduates (Abban-Quarshie, 2020) .

The development of an operational axiological foundation is highly relevant and provides solutions to the challenges of contemporary Islamic educational leadership. Amidst the tide of globalization and technological complexity, leaders of Islamic educational institutions are faced with the demand to improve the quality and competitiveness of their institutions without losing their ethical and spiritual identity. In this context, leadership can no longer be carried out in a technocratic manner, but must be rooted in transcendental values that give direction and meaning to every decision and policy.

This paper aims to offer a conceptual framework that can serve as a reference for Islamic education leaders in integrating the axiology of Tawhid into leadership practices. By placing *ihsan* as the standard of leadership excellence and *amanah* as the basis of governance, Islamic education leadership is expected to be able to respond to the dilemma between modern quality demands and commitment to Islamic values. This approach opens up opportunities for leadership that is not only adaptive to change, but also consistent in maintaining moral integrity and a long-term orientation towards benefit.

RESEARCH METHOD

This study uses a qualitative approach with a library research method. This approach was chosen to examine and reconstruct the concept of Tawhid axiology in Islamic educational leadership through tracing, critical reading, and systematic analysis of relevant written sources. Library research allows researchers to examine philosophical ideas in depth and synthesize Islamic normative values within the conceptual framework of Islamic educational leadership .

The research data sources are secondary data, which include normative Islamic texts as the main sources of values, namely the Qur'an and Hadith, as well as supporting literature in the form of reputable scientific journal articles, ISBN books, and academic works discussing Islamic educational philosophy, Islamic axiology, and Islamic educational leadership. The selection of sources was

conducted purposively by considering their conceptual relevance and contribution to strengthening the framework of analysis of the " .

Data analysis techniques were conducted using philosophical-thematic analysis, which included three main stages, namely ontological, epistemological, and axiological analysis (Nartin et al., 2024) . Ontological analysis was used to understand the essence of Islamic education and the role of leadership in it. Epistemological analysis examines the sources of knowledge of Islamic educational leadership, which originate from revelation and reason. Furthermore, axiological analysis focuses on the reduction of the value of Tawhid as a fundamental value into instrumental principles of leadership, namely justice ('*adālah*), trustworthiness, and professionalism (*ihsān*) (Sulistiyo, 2023) .

These principles are analyzed as a value filter in the practice of Islamic educational leadership, particularly in the formation of a leadership work ethic and strategic decision-making based on *maqāṣid al-syarī'ah*. The results of this analysis are expected to produce a conceptual model of the reconstruction of Tawhid axiology that can serve as a normative reference for strengthening Islamic educational leadership that is integrity-based, professional, and oriented towards public interest.

RESULTS AND DISCUSSION

Research Results

Conceptualization of Axiology in the Framework of Islamic Education Management Philosophy

The results of the literature analysis show that axiology is a key element in the philosophy of Islamic educational leadership that cannot be separated from ontology and epistemology. Axiology serves as a determinant of the values, ethics, and moral objectives of educational leadership practices. The ontology of Islamic educational leadership asserts that the essence of education is the process of *tarbiyah* and *ta'dīb* to shape monotheistic and civilized human beings (*insan kamil*). Meanwhile, its epistemology is based on the integration of revelation (*naqlī*) and reason ('*aqlī*) as sources of leadership knowledge. Within this framework, axiology serves as a synthesis that ensures that leadership is not only technically effective, but also morally correct and spiritually valuable.

The findings of this study confirm that Tawhid is the main foundation of Islamic educational leadership axiology. Tawhid is not only understood as a theological belief, but also as a value paradigm that guides the orientation, motivation, and responsibility of leadership. The value of Tawhid instills the principle of sincerity (*al-ikhhlāṣ*) as the basis for leadership actions, so that every policy and decision is directed solely to obtain Allah's pleasure, not personal interests or external pressures. This principle is in line with the normative message of the Qur'an, which emphasizes that all human activities must be based on sincere

devotion to Allah . (Q.S. Al-Bayyinah: 5). This is in accordance with the words of Allah SWT in Q.S. Al-Bayyinah verse: 5:

And they were not commanded except to worship Allah sincerely, as Hanifah, and to .establish prayer and give zakat. And that is the religion of righteousness

“They were only commanded to worship Allah, being sincere to Him in religion, as Muslims, and to establish prayer and give zakat. And that is the correct religion.”

The axiological implications of these findings indicate that Islamic educational leadership based on Tawhid forms a *spiritual-based* leadership model. This type of leadership encourages integrity, honesty, and moral responsibility in the management of educational institutions. With sincerity as its core value, destructive practices such as abuse of authority, discrimination, and pragmatic orientation can be minimized. The integration of the ontology, epistemology, and axiology of Tawhid makes Islamic educational leadership a meaningful, ethical, and long-term welfare-oriented praxis.

Synthesis of Tawhid Values as Applicative Principles of Islamic Educational Leadership

The results of a conceptual synthesis of the literature on Islamic educational leadership show that the value of Tawhid needs to be transformed into applicable leadership principles in order to guide ethical and effective leadership practices. Based on literature review and philosophical analysis, three fundamental Islamic values, namely '*Adālah* (justice), *Amānah* (trust), and *Iḥsān* (professionalism), are identified as the main axiological pillars in contemporary Islamic educational leadership.

First, the principle of '*Adālah* serves as an ethical foundation for leadership decision-making and institutional relationship management. Justice is defined as the ability of leaders to apply policies, authority, and attention proportionally without discrimination. In the context of educational leadership, this value is reflected in an objective attitude in determining academic policies, human resource development, and providing equal opportunities for educators and students in accordance with their potential and needs.

Second, the value of '*Amānah* is the moral core in the implementation of leadership roles and oversight mechanisms. Trustworthy leadership demands integrity, honesty, and responsibility in managing institutional mandates. The literature shows that trustworthiness strengthens leadership accountability, prevents abuse of power, and builds collective trust in the educational community.

Third, the value of '*Iḥsān* serves as a standard of quality for Islamic educational leadership. *Iḥsān* requires leaders to perform their roles optimally,

visionarily, and with a focus on excellence. This principle ensures that Islamic educational leadership is not only spiritually valuable, but also professional, adaptive, and relevant in facing global challenges. The integration of these three values forms a model of Islamic educational leadership that is highly ethical and sustainable.

Implications of Tauhid Axiology on the Ethics of Professionalism in Islamic Educational Leadership

A synthesis of the literature shows that the internalization of Tauhid axiology has fundamental implications for the ethics of professionalism in Islamic educational leadership, particularly in the formation of a spiritual work ethic and value-based strategic decision-making. Islamic educational leadership is no longer understood as a purely structural role, but rather as a moral and spiritual mandate that binds the worldly and spiritual dimensions.

First, the axiology of Tawhid shapes a spiritual work ethic that is *conscience-based*, not merely *rule-based*. The professionalism of Islamic education leaders stems from an awareness of God, not just procedural compliance. This ethos manifests itself in three main ethics. (1) The ethics of service (*khidmah*), in which leadership is understood as a form of devotion and worship, in line with the principle of *servant leadership*. Education is positioned as a civilizational mission, not an institutional commodity. (2) Multidimensional ethics of accountability, which emphasizes that leadership accountability does not stop at the public and stakeholders, but culminates in accountability to Allah SWT. This awareness becomes a moral bulwark against abuse of authority. (3) Collaborative ethics (*ta'āwun*), which encourages participatory, fair, and mutually reinforcing leadership, as emphasized in Q.S. Al-Mā'idah [5]: 2:

.And cooperate in righteousness and piety, but do not cooperate in sin and aggression

"And help one another in righteousness and piety, and do not help one another in sin and aggression."

This verse emphasizes that collaboration in educational leadership must be oriented towards righteousness and piety, while rejecting any form of cooperation that violates ethics and moral values.

Second, the axiology of Tawhid functions as a *value filter* in strategic leadership decision-making. In facing contemporary dilemmas, such as efficiency versus justice or the use of educational technology, decisions must be filtered through *maqāṣid syarī'ah*, so that leadership innovation does not sacrifice the moral, intellectual, and spiritual integrity of students. Thus, the professionalism of Islamic educational leadership is rooted in ongoing ethical responsibility.

Contemporary Challenges and the Reconstruction of Progressive Axiology in Islamic Educational Leadership

A literature review shows that the implementation of Tawhid axiology in Islamic educational leadership faces increasingly complex contemporary challenges, mainly due to the hegemony of global pragmatic values and institutional competition pressures. Globalization encourages the influx of individualistic, materialistic, and utilitarian values that often conflict with Islamic axiology, which is theocentric, collective, and welfare-oriented. In educational leadership practice, this pressure is evident in the tendency to measure institutional success narrowly through secular indicators, such as rankings, economic output, or market competitiveness.

This challenge requires a progressive reconstruction of axiology so that Islamic educational leadership remains relevant without losing its ethical and spiritual identity. This reconstruction does not mean rejecting modernity, but rather reinterpreting the basic values of Islam in a contextual manner. Islamic educational leadership needs to develop more holistic standards of success, integrating Islamic *intellectual quotient* (IQ), *emotional quotient* (EQ), and *spiritual quotient* (SQ) as a unified set of leadership values.

Furthermore, the literature shows that understanding *maqāṣid syarī'ah* in the context of the 21st century is key to reconstructing this axiology. If the objectives of sharia include the preservation of reason (*ḥifẓ al-'aql*) and religion (*ḥifẓ al-dīn*), then Islamic educational leadership must be directed towards building the critical thinking skills of students rooted in Tawhid and moral resilience against destructive ideologies. In this context, curriculum and education policy leadership should not only be oriented towards work readiness, but also towards the formation of an integral intellectual and spiritual consciousness. This progressive axiological reconstruction reinforces the role of Islamic educational leadership as a guardian of values and an agent of civilizational transformation.

Discussion of the research

Conceptualization of Tauhid Axiology in the Framework of Islamic Education Leadership Philosophy

This finding reinforces the position of axiology as the normative core of Islamic educational leadership philosophy, while expanding the discourse that has tended to focus on the structural and technocratic aspects of leadership (.). Unlike conventional approaches to educational leadership that emphasize effectiveness, performance, and procedural compliance, the results of this study confirm that Islamic educational leadership is rooted in a transcendental value orientation. This finding is in line with the views of Oet al (2020), which places spirituality as the source of leadership motivation, but goes beyond it by emphasizing Tawhid as a

theocentric axiological foundation, not merely spiritual-humanistic.

Compared to previous studies that positioned Islamic values as merely instrumental ethics or organizational culture, these findings affirm Tawhid as a value paradigm that fully integrates ontology, epistemology, and axiology. Sincerity (*al-ikhhlās*) functions not only as a personal attitude of leaders, but as a structural principle that shapes policy orientation and leadership legitimacy. Thus, Islamic educational leadership does not merely adopt the *spiritual leadership* model, but reconstructs it within an Islamic theological framework that links professional responsibility with *ukhrawi* accountability. This perspective enriches the literature on Islamic educational leadership by offering a Tawhid-based leadership model oriented towards long-term benefits and the formation of *insan kamil*, rather than merely institutional performance achievements.

Synthesis of Tawhid Values as an Applicable Principle of Islamic Education Leadership

This finding confirms that the value of Tawhid cannot be limited to the normative-theological level, but must be synthesized into operational and contextual leadership principles. Unlike some previous studies on Islamic educational leadership, which tended to place Islamic values as individual ethics for leaders, the results of this study show that *'adalah*, *amānah*, and *iḥsān* function as a systemic axiological framework that guides all leadership practices. This view is in line with the literature on *ethical leadership* and *spiritual leadership* . Sa'adah, et al(2025) , but makes a unique contribution by emphasizing the theocentric and integrated source of values in Tawhid.

Compared to previous studies that often separate justice as a policy issue, trustworthiness as personal morality, and *iḥsān* as professional competence, these findings interpret the three as a single set of mutually supportive values. *'Adālah* ensures the legitimacy of leadership decisions, *amānah* builds trust and institutional stability, while *iḥsān* ensures the sustainability of the quality and competitiveness of educational institutions. This integration expands the theoretical framework of Islamic educational leadership () from merely value-based leadership to a holistic axiological leadership model (. Thus, Islamic educational leadership is not only a normative alternative to Western models, but also emerges as an ethical, professional, and globally relevant leadership paradigm without losing its theological identity.

The Implications of Tawhid Axiology on the Ethics of Professionalism in Islamic Education Leadership

This finding reinforces the argument that the axiology of Tawhid is a transformative foundation for the ethics of professionalism in Islamic educational leadership, transcending technocratic and procedural approaches to

professionalism. Unlike modern leadership literature, which generally builds professionalism on the basis of regulations, performance standards, and incentive systems (*rule-based professionalism*), the results of this study show that Islamic educational leadership operates within the framework of *conscience-based professionalism* that stems from divine consciousness. This perspective is in line with the theories of *spiritual leadership* Samul,(2024) and *servant leadership* Pawar et al.,(2020) , but offers an important theoretical differentiation by placing Tawhid as the main source of value, not merely as an individual spiritual experience.

Compared to previous studies that viewed service ethics, accountability, and collaboration as separate dimensions, these findings interpret khidmah, multidimensional accountability, and ta'āwun as an integrated set of professional ethics in terms of axiology. This integration explains why Islamic educational leadership cannot be measured solely by administrative compliance or performance achievements, but rather by the alignment between strategic decisions and the values of maqāṣid syarī'ah. By making the axiology of Tawhid a *value filter*, Islamic educational leadership is able to respond to contemporary dilemmas, including the critical and moral use of educational technology. These findings enrich the theoretical framework of Islamic educational leadership by emphasizing that true professionalism is not value-neutral, but rather rooted in ongoing ethical and spiritual responsibility.

Contemporary Challenges and the Reconstruction of Progressive Axiology in Islamic Educational Leadership

These findings indicate that the main challenges facing contemporary Islamic education leadership stem not only from structural and technological changes, but also from the paradigm shift in values brought about by globalization. Previous studies have tended to respond to the challenges of global by emphasizing institutional adaptation through increased efficiency, competitiveness, and results orientation (Sulaiman & Barat, 2025) . However, the results of this study confirm that this approach has the potential to produce actionologically reduced leadership if it is not accompanied by a solid foundation of Tawhid values. In this context, globalization is not value-neutral, but rather brings a pragmatic hegemony that can shift the orientation of educational leadership from the mission of forming civilized individuals to the achievement of narrow and materialistic indicators of success.

Unlike the defensive approach in previous Islamic educational leadership literature, these findings interpret progressive axiological reconstruction as an effort to contextualize the value of Tawhid without losing its ethical and spiritual substance (Juhji, 2020) . Islamic educational leadership is required to develop holistic standards of success, which not only emphasize intellectual abilities and technical skills, but also emotional maturity, social sensitivity, and integrated

spiritual awareness (Addzaky et al., 2025) . Within this framework, maqāṣid syarī'ah serves as a theoretical foundation to ensure that leadership policies and practices remain oriented toward the preservation of reason, religion, and human dignity. Thus, Islamic educational leadership is positioned as a strategic actor that does not merely adapt to modernity, but actively frames change as a means of meaningful and sustainable civilization transformation.

CONCLUSION

Based on the results and discussion of the research, it can be concluded that the axiology of Tawhid is a fundamental normative foundation in Islamic educational leadership. The axiology of Tawhid does not stand alone, but is integrated with the ontology and epistemology of leadership, thus forming a complete, valuable, and welfare-oriented philosophical framework for Islamic educational leadership. Tawhid is understood not merely as a theological belief, but as a value paradigm that guides the orientation, motivation, and responsibility of educational leadership.

The findings of this study confirm that the transformation of the value of Tawhid into applicable principles through 'adalah, amānah, and iḥsān gives rise to a model of Islamic educational leadership that is fair, has integrity, and is oriented towards sustainable quality. The axiology of Tawhid also has direct implications for the ethics of leadership professionalism, which is characterized by a spiritual work ethic, multidimensional accountability, and collaborative leadership based on virtue. Leadership professionalism in this perspective is not merely procedural, but is rooted in divine consciousness and moral responsibility. In facing the challenges of globalization and the hegemony of pragmatic values, this study emphasizes the importance of reconstructing progressive axiology that interprets the value of Tawhid contextually without losing its ethical and spiritual substance. By using maqāṣid syarī'ah as a foundation, Islamic educational leadership is positioned as both a guardian of values and an agent of meaningful and sustainable transformation of civilization.

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