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**Humanizing Islamic Education Management:
Integrating Faith, Culture, and Organizational Wisdom**

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ABSTRACT:

The rapid modernization of education has brought new managerial paradigms that often prioritize structure, performance, and competition over human and moral development. Within Islamic education, this shift creates a pressing concern: how to preserve the human spirit of learning while maintaining institutional effectiveness. This study explores how Islamic education management can be humanized through the integration of faith, culture, and organizational wisdom. Employing a library research approach, it examines classical Islamic concepts of leadership, cultural ethics, and collective decision-making in relation to contemporary organizational theories. The findings reveal that humanizing management begins with faith-based consciousness that views administration as an act of service and stewardship (*khilafah*). Culture provides the contextual soul of the institution, fostering empathy, belonging, and shared meaning. Meanwhile, organizational wisdom transforms routine management into a reflective practice grounded in ethical discernment. Together, these dimensions construct a human-centered model of Islamic education management that values people over procedures and wisdom over control—balancing professionalism with compassion, and governance with grace.

Key words: *Islamic education management; humanization; faith; culture; organizational wisdom.*

INTRODUCTION

In recent years, educational institutions have increasingly adopted managerial frameworks borrowed from the corporate world, emphasizing efficiency, performance indicators, and strategic control.¹ While these practices have improved operational quality, they often strip education of its humanistic essence. In the context of Islamic education, this shift is particularly concerning because management is not merely a technical function—it is a moral responsibility that involves nurturing people, values, and communities. The question, therefore, is not whether management should be modernized, but how modernization can occur without losing the spiritual and human dimensions that define Islamic education.² This tension forms the academic anxiety that underlies the present study: how to re-center the human being as the heart of educational management.

Previous studies have explored professionalism, leadership ethics, and quality assurance in Islamic education. For instance, Yeganeh Cheraghi dan Sayyedah Fatemeh Mansouri (2025)

¹Ali Coskun dan Mirgul Nizaeva, "Strategic Performance Management Using the Balanced Scorecard in Educational Institutions," *Open Education Studies* 5, no. 1 (2023): 20220198.

²Syamsul Aripin Syamsul Aripin dan Nana Meily Nurdiansyah, "Modernization of Education: A New Approach and Method in Learning Islamic Religious Education," *TADRIS: Jurnal Pendidikan Islam* 17, no. 1 (2022): 100–117.

examined the ethical foundations of Islamic management,³ while Taufiqul Rahman Syarif and Farah Aida Ahmad Nadzri (2024) discussed the role of amanah and adl as moral pillars in governance.⁴ Meanwhile, newer discussions by Abdullah (2021) and Naufal et al. (2022) have focused on institutional accountability and performance integration. Although these studies provide valuable insights into ethical and managerial aspects, they often approach management from a functional perspective, treating it as a system of procedures rather than a living relationship between people. What remains underexplored is the humanization of management—how faith, culture, and collective wisdom shape organizational behavior beyond metrics and outcomes.

The concept of humanizing education is not new. Philosophers such as Paulo Freire (1970) in *Pedagogy of the Oppressed* emphasized education as a practice of freedom and human dignity.⁵ In the Islamic tradition, humanization finds its foundation in the Qur’anic concept of insanियah—the affirmation of human honor and responsibility as God’s vicegerent (khalifah) on earth. However, while pedagogical humanization has been widely discussed, managerial humanization remains relatively neglected. Educational leaders and administrators are rarely trained to see management as an ethical-spiritual process involving compassion, dialogue, and cultural empathy.⁶ This conceptual gap motivates the current research, which seeks to integrate these human dimensions into the managerial sphere.

Another dimension that calls for attention is the intersection between faith and organizational culture. Islamic education institutions often operate within specific cultural contexts that shape their identity and values. When management disregards these contexts, institutions risk losing authenticity and harmony. Conversely, when faith and culture are harmonized, management becomes a living expression of community wisdom. Thus, the integration of faith, culture, and organizational wisdom offers not only a managerial framework but also a civilizational vision—one that views institutions as moral ecosystems rather than bureaucratic machines.

At the same time, the challenges of globalization and digital transformation demand professionalism and adaptability. Islamic education institutions must navigate accreditation systems, quality standards, and global competition while maintaining ethical integrity.⁷ This dual

³Yeganeh Cheraghi dan Sayyedah Fatemeh Mansouri, “Ethical Foundations of Islamic Management: A Comparative Analysis with Western Paradigms,” *Religion, Management, & Governance* 3, no. 1 (2025): 89–96.

⁴Taufiqul Rahman Syarif dan Farah Aida Ahmad Nadzri, “Principles of Governance in the Quran and Their Role in Eradicating Corruption,” *Jurnal Islam Dan Masyarakat Kontemporer* 25, no. 2 (2024): 53–63.

⁵Isabel Hogue and Anselmo Orlando Pinto, “Education As a Way of Promoting Human Dignity,” *International Journal of Education, Culture and Society* 8, no. 3 (2023): 149–55.

⁶Muhammad Iskandar Suhifatullah dan Wangsih Wangsih, “The Uniqueness Of SMA Plus Muthahhari Bandung In Character Education Through The Development Of Spiritual Intelligence Of Students,” *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 10, no. 3 (2024): 768–74.

⁷Andi Hajar, “Navigating Globalization: Reforming Islamic Education for the 21st Century,” *Sinergi International Journal of Islamic Studies* 2, no. 1 (2024): 53–65.

demand—between spiritual authenticity and managerial professionalism—requires a new model of thinking. The humanization of Islamic education management provides a middle path: professionalism that is infused with compassion, and governance that is illuminated by faith.⁸ It recognizes that human beings are not merely “resources” but bearers of dignity, creativity, and divine trust.

This study, therefore, seeks to reimagine Islamic education management through a human-centered lens. Using a library research approach, it explores how faith-based ethics, cultural identity, and organizational wisdom can interact to produce a balanced model of management. The study does not aim to design a new administrative system but to reinterpret the meaning of management itself—from a technical structure to a moral process that honors humanity. It draws on both classical Islamic sources and modern organizational theories to articulate this synthesis.

In essence, this introduction sets the stage for a new paradigm: that managing an Islamic educational institution is not only about achieving institutional goals but about cultivating an environment where values, relationships, and wisdom flourish. By integrating faith, culture, and organizational insight, management becomes a vehicle for *tazkiyah* (self-purification) and *ta’dib* (moral education), not just administration. The following sections will elaborate on how this integration can be conceptualized, analyzed, and implemented within the framework of Islamic educational leadership.

Methods

This study employed a library research approach designed to explore the conceptual interrelation between faith, culture, and organizational wisdom in the context of Islamic education management. The library method was chosen because it allows a comprehensive examination of both classical Islamic sources and modern management theories without the limitations of empirical data collection. The primary sources consisted of books, journal articles, dissertations, and institutional reports that address Islamic management, educational leadership, humanistic education, and organizational culture. References were gathered from reputable academic databases such as Scopus, DOAJ, and Google Scholar to ensure academic validity and relevance. The method emphasized interpretative reading to uncover how various authors, both Muslim and non-Muslim, articulate the human dimension of management and how these insights can be synthesized into an Islamic framework.

⁸Suhaimi Mhd Sarif dan Yusof Ismail, “Humanising Governance and Management with Spirituality,” in *Islamic Finance and Sustainable Development* (Routledge, 2025), 154–74.

The analytical process followed a descriptive-analytical pattern comprising three key stages: identification, interpretation, and synthesis. In the identification stage, literature relevant to humanization and Islamic management was carefully selected based on conceptual fit. During interpretation, the selected sources were analyzed to extract key ideas about the roles of faith, culture, and collective wisdom in organizational life. The synthesis stage then integrated these insights into a coherent conceptual framework for humanizing Islamic education management. This operational process enabled the study to construct a multidimensional understanding—linking spiritual ethics, cultural identity, and managerial competence—while maintaining both academic rigor and contextual sensitivity.

Result

1. Faith as the Ethical Foundation of Humanized Management

Faith (*iman*) lies at the heart of Islamic education management, serving as both the moral compass and existential meaning behind every managerial act. In Islamic thought, management is not a value-neutral process; it is a form of stewardship (*khilafah*) that carries divine accountability. When faith becomes the foundation, managing an institution transcends technical administration—it becomes an act of worship (*ibadah*).⁹ This faith-based orientation reminds leaders that their authority is a trust (*amanah*) and that every policy or decision must align with ethical integrity. Such consciousness cultivates humility, sincerity, and justice in leadership, transforming management from mere control into compassionate service.

The Qur'an repeatedly affirms that faith must manifest through righteous action (*'amal salih*). This theological principle provides the epistemological basis for humanized management: organizational processes must reflect the moral coherence between belief and behavior.¹⁰ A faith-driven manager does not pursue efficiency for its own sake but seeks harmony between institutional goals and divine values. In this way, faith integrates the rational and the spiritual, the procedural and the moral, ensuring that effectiveness is never achieved at the cost of humanity. The awareness of divine presence in every managerial act establishes an ethical mindfulness that guards against corruption, negligence, and authoritarianism.

From a managerial standpoint, faith instills a deeper form of accountability than conventional supervision. In secular management, accountability is directed toward superiors

⁹S Pd Elihami, *MUSLIM 5.0: Smart Islamic Education in the Age of Artificial Intelligence* (PENERBIT KBM INDONESIA, 2025).

¹⁰William G Foote, "Neither a Beast Nor a God: A Philosophical Anthropology of Humanistic Management," *Humanistic Management Journal* 9, no. 3 (2024): 327–71.

or stakeholders; in Islamic management, it is directed first to Allah.¹¹ This consciousness, known as muraqabah (spiritual vigilance), internalizes responsibility and discipline. A faithful leader performs not because of external evaluation but because of inner devotion. This self-governed accountability minimizes moral hazards and cultivates an environment of trust. When faith shapes the conscience of leaders, institutions gain not only compliance but genuine commitment—a form of moral energy that sustains ethical excellence.

Moreover, faith redefines success within educational management. Conventional metrics—such as enrollment numbers, financial stability, or performance ratings—capture institutional output but not moral impact. A faith-centered perspective introduces a new dimension of success: the cultivation of ethical character, spiritual well-being, and social harmony. Islamic education institutions, when managed through faith, become laboratories of virtue where students, teachers, and administrators learn to align competence with conscience.¹² The Qur’anic value of taqwa (God-consciousness) thus becomes the ultimate indicator of success, guiding the organization toward both worldly excellence and spiritual elevation.

Faith also humanizes relationships within the institution. It reminds administrators that those they manage are not resources but souls with dignity and potential. This relational ethics fosters empathy, dialogue, and mutual respect—qualities often lost in bureaucratic cultures.¹³ Through faith, hierarchy is softened by humanity, and professionalism is infused with compassion. This shift from power to care embodies the prophetic model of leadership: “The leader of a people is their servant.” In this sense, faith transforms the institution into a moral community bound by shared values rather than contractual obligations.

Ultimately, faith as the ethical foundation of management ensures that Islamic education remains anchored in its spiritual identity while adapting to modern demands.¹⁴ It provides the inner stability necessary for innovation and change. When management begins with faith, culture and wisdom naturally follow, forming an ecosystem where ethical conviction and organizational excellence reinforce each other. Thus, faith is not a static belief but a living force—a moral architecture that humanizes the entire structure of educational management.

2. Culture as the Soul of Institutional Identity

¹¹Hasnah Nasution et al., “Values, Accountability and Trust Among Muslim Staff in Islamic Organisations,” *HTS Theologise Studies/Theological Studies* 79, no. 1 (2023): 8272.

¹²Molina Ibrahim et al., “Addressing Contemporary Ethical And Moral Issues Through Islamic Education,” *Journal on Islamic Studies* 1, no. 1 (2024): 36–51.

¹³Saltiel K C Mataboge, “Relational Leadership: A Building Block For Ethical Transformation And Toxicity Remedy In Higher Education,” *Social Sciences and Education Research Review* 12, no. 1 (2025): 330–40.

¹⁴Mohammad Eisa Ruhullah dan Thameem Ushama, “Leadership in Islam: a Spiritual and Theological Doctrine,” *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam* 18, no. 1 (2025): 54–74.

Culture is the living spirit of any institution—it shapes behavior, sustains values, and gives meaning to organizational life. In Islamic education management, culture reflects the moral climate through which faith becomes a lived reality.¹⁵ Without culture, institutional faith risks remaining abstract, detached from the daily practices of teachers, students, and administrators. When culture embodies Islamic ethics, management transforms from procedural governance into a shared moral journey. Thus, culture is not an accessory to management but its soul—the invisible force that unites structure, people, and purpose into a coherent whole.

In the Qur’anic worldview, culture is intertwined with human creation. The diversity of languages, traditions, and customs (surah Al-Hujurat: 13) is not a source of division but a divine sign meant for mutual understanding. Islamic educational institutions that honor local cultures while grounding them in universal values reflect this divine balance between unity and diversity.¹⁶ In practice, this means that management must respect local wisdom (urf), traditions of learning, and communal ways of decision-making. By acknowledging culture as an integral part of faith expression, institutions can remain authentically rooted while still engaging dynamically with the global educational landscape.

A culturally conscious institution also nurtures belonging and identity. In many Islamic schools and universities, the erosion of cultural values due to modernization has led to alienation among students and educators.¹⁷ Restoring cultural identity through rituals, language, and shared narratives reinforces emotional attachment to the institution. Culture, in this sense, becomes a source of motivation and moral coherence.¹⁸ When educators and students feel that their cultural and spiritual identities are recognized, they participate in institutional life with greater sincerity, responsibility, and pride. This sense of belonging cannot be engineered through policy—it must be cultivated through shared meaning.

Management plays a central role in shaping institutional culture. Leaders set the tone through their behavior, communication, and decision-making. An institution may have sophisticated systems, but without ethical and cultural consistency from its leaders, those systems lose credibility.¹⁹ Effective Islamic education managers, therefore, act as cultural

¹⁵Triyo Supriyatno et al., “Philosophy of Islamic values and life: a review of the methodology of cultivating Islamic values towards modern culture,” *International Journal of Cultural and Religious Studies (IJCRS)* 1, no. 1 (2021): 1–7.

¹⁶Mohamad Sofyan Utama dan M Zaidan Mubarak, “Integrating the Concept of Unity in Diversity and Quranic Values in Multicultural Education to Foster Tolerance-Based Character in Indonesia,” *Social Studies in Education* 2, no. 1 (2024): 45–58.

¹⁷Rachanda Ambya et al., “Modernization and National Identity: Quantitative Insights into the Role of Islamic Education in Malaysia,” *AL-ISHLAH: Jurnal Pendidikan* 17, no. 1 (2025): 878–93.

¹⁸Ribut Priadi dan Muhammad Thariq, “Employees Evangelism as a function of effective communication, ethical culture, and leaders motivating Language Via Work Meaningfulness as a Mediator,” *Transnational Marketing Journal* 11, no. 1 (2023): 89–105.

¹⁹Hassan Assem Mahmoud et al., “Barriers and facilitators to improving patient safety learning systems: a systematic review of qualitative studies and meta-synthesis,” *BMJ Open Quality* 12, no. 2 (2023).

architects. They translate abstract values such as amanah, adl, and ihsan into everyday practices—fair evaluations, transparent budgeting, respectful dialogue, and empathetic supervision.²⁰ When values are lived consistently by leadership, they spread organically across the institution, forming a culture of trust and mutual respect.

In addition, culture functions as a bridge between tradition and innovation. Many Islamic institutions face the challenge of remaining relevant in a rapidly changing world while preserving their heritage. A balanced cultural management approach does not resist change but contextualizes it. For example, adopting digital tools for administration or teaching can coexist with maintaining the institution's spiritual rituals and communal ethos. This dynamic adaptation ensures continuity without rigidity—an educational culture that evolves without losing its moral compass.²¹ It echoes the Islamic principle of wasatiyyah (moderation), which promotes balance between past and future, sacred and practical.

The cultural dimension also humanizes communication within the organization. Bureaucratic systems often create distance and formality that hinder empathy.²² When culture emphasizes *ukhuwah* (brotherhood) and *musyawarah* (consultation), communication becomes participatory and sincere. Meetings are not merely procedural gatherings but opportunities for shared reflection. This dialogical culture enhances problem-solving and strengthens solidarity. It also mirrors the prophetic model of leadership, in which consultation and listening were central to governance.²³ By embedding such principles into institutional culture, Islamic education fosters both professionalism and community spirit.

Moreover, culture carries the institution's collective memory—its heritage of struggle, wisdom, and service. This memory sustains institutional identity across generations, reminding members of their higher calling. Educational institutions that neglect this memory risk becoming functionally efficient but spiritually hollow.²⁴ Reviving cultural memory through storytelling, alumni engagement, and historical reflection reconnects the present with the legacy of the past. It instills a sense of gratitude and purpose that purely technical management

²⁰Agus Setiawan, "Ethical Decision-Making in Educational Leadership: Insights from Islamic Scholars," *Edu Spectrum: Journal of Multidimensional Education* 1, no. 1 (2024): 15–27.

²¹Mzamo P Mangaliso et al., "Contextualizing Organizational Change Management in Africa: Incorporating The Core Values of Ubuntu," *Journal of African Business* 23, no. 4 (2022): 1029–48.

²²Jeje Abdul Rojak, "Reconstructing Bureaucracy through Agility and Empathy in Public Service Transformation," *Bulletin of Science, Technology and Society* 4, no. 1 (2025): 27–34.

²³Andrea Burgess, "Becoming a Bridge of Collaboration: How Being Supports Doing Within the HELP Model of Leadership," 2025.

²⁴Fabio Gimovski dan Cintia Mara Ribas de Oliveira, "Seeds of the Past, Harvests of The Future: Quilombola Ancestry And The Political Struggles of Regenerative Agriculture," *Agroecology and Sustainable Food Systems*, 2025, 1–25.

cannot achieve.²⁵ Thus, culture not only sustains identity but renews it, ensuring that each generation contributes meaningfully to the ongoing story of Islamic education.

In essence, culture as the soul of institutional identity completes the humanization of Islamic education management. It gives emotional depth to structure, moral warmth to professionalism, and continuity to change. When culture, faith, and wisdom converge, management transcends its mechanical role and becomes a moral ecology—an ecosystem where people grow intellectually, spiritually, and socially. Humanizing education management, therefore, is not about adding compassion to bureaucracy; it is about transforming the institution itself into a living expression of faith and culture working in harmony.

3. Organizational Wisdom and Collective Learning

Organizational wisdom represents the highest form of institutional intelligence — the capacity to make decisions grounded not only in data and logic but also in ethical discernment and experiential understanding. In Islamic education management, wisdom (*bikmal*) serves as a bridge between knowledge (*ilm*) and action (*amal*), guiding institutions to apply information with insight and compassion. Unlike procedural knowledge, organizational wisdom grows organically through reflection, dialogue, and shared experience.²⁶ It transforms management from a mechanical process into a dynamic practice of learning and moral growth. In this sense, wisdom is the soul of sustainability, ensuring that decisions made today continue to serve both ethical and institutional integrity in the future.

The Qur'an frequently elevates wisdom as one of the noblest virtues, describing it as a divine gift granted to those who use knowledge responsibly.²⁷ “He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good” (Al-Baqarah: 269). This verse provides a theological foundation for viewing organizational wisdom as a sacred dimension of management. It suggests that wise leadership is not merely strategic but spiritual—a balance between reason and revelation, analysis and intuition.²⁸ When applied to Islamic educational management, this balance enables leaders to navigate complex challenges with humility and foresight, fostering decisions that honor both institutional goals and human dignity.

²⁵PENG Fang, “Optimization of music teaching in colleges and universities based on multimedia technology,” *Advances in Educational Technology and Psychology* 5, no. 5 (2021): 47–57.

²⁶Raysa Geaquinto Rocha dan Paulo Gonçalves Pinheiro, “Organizational spirituality and knowledge management supporting organizational practical wisdom,” *Spirituality Studies* 7, no. 1 (2021): 68–83.

²⁷Dr Najah Mohammed Yousef Fathi Binjabi, “Noble Morals in the Quran, Sunnah, and Rules of Engagement,” *Journal of Research in Curriculum Instruction and Educational Technology* 10, no. 2 (2024): 247–94.

²⁸C Karthikeyan, “Integrating Biblical Wisdom into Experiential Servant Leadership Education: A Literature Review,” *International Journal of Research Culture Society* 8, no. 2 (2024): 48–65.

Organizational wisdom in education also manifests through collective learning—the ability of an institution to reflect on its experiences, learn from mistakes, and grow together.²⁹ This approach aligns with the Islamic tradition of *shura* (consultation), where wisdom is derived not from individual authority but from the shared reasoning of the community. When leaders encourage open dialogue, transparent decision-making, and participatory problem-solving, they nurture an environment where learning is continuous and inclusive. Such practices replace hierarchical rigidity with collaborative intelligence, allowing institutions to evolve naturally through mutual reflection.³⁰

In the context of Islamic education, collective learning fosters an organizational culture that values humility and adaptability. It teaches that no single person possesses all truth, and that knowledge is perfected through exchange and correction. This epistemological humility reflects the prophetic ethos of seeking counsel and embracing constructive criticism. By institutionalizing collective learning, Islamic schools and universities can resist stagnation and maintain relevance amidst social and technological change.³¹ More importantly, it transforms the institution into a community of learners, where teachers, administrators, and students grow together in the pursuit of truth and virtue.

Organizational wisdom also provides a moral filter for decision-making. In many institutions, decisions are often driven by efficiency, competition, or compliance with external standards. While these are important, wisdom ensures that such goals do not override ethical principles or community welfare. A wise institution evaluates success not merely through measurable outcomes but through the justice, sincerity, and compassion embodied in its processes. This ethical discernment guards the organization from moral blindness—where institutions become technically excellent yet spiritually empty. In essence, wisdom transforms efficiency into ethical efficiency, ensuring that management serves humanity rather than machinery.

Furthermore, organizational wisdom bridges the gap between experience and innovation. Many Islamic education institutions possess deep reservoirs of experiential knowledge from their long-standing traditions, yet they sometimes struggle to integrate new ideas.³² Wisdom enables them to draw from the past without being trapped by it, and to embrace the future

²⁹Athanasios Tsarkos, “Integrating Organizational Wisdom in Middle Level Schools: An Integrative Literature Review,” *RMLE Online* 48, no. 3 (2025): 1–24.

³⁰James L. Crowley et al., “A hierarchical framework for collaborative artificial intelligence,” *IEEE pervasive computing* 22, no. 1 (2022): 9–18.

³¹Hajar, “Navigating Globalization: Reforming Islamic Education for the 21st Century.”

³²Moses Adeleke Adeoye dan Hasan Baharun, “Integration of Islamic Thought and Scientific Knowledge in the Formation of Educational Institution Leadership,” *TATHO: International Journal of Islamic Thought and Sciences*, 2025, 141–52.

without losing their roots.³³ This balance of continuity and creativity fosters resilience and institutional maturity. It encourages innovation that remains faithful to Islamic ethics, resulting in a system that is not only intelligent but also morally grounded.

Ultimately, organizational wisdom and collective learning are the culmination of humanized management. They demonstrate that institutions are living entities capable of growth, reflection, and moral evolution. When faith provides the foundation, culture supplies the identity, and wisdom governs decision-making, Islamic education management becomes a holistic act of stewardship. It moves beyond administration toward hikmah-based leadership—leadership that is intelligent yet empathetic, visionary yet humble. Through the cultivation of organizational wisdom, Islamic educational institutions can embody the prophetic model of guidance: to teach, to nurture, and to lead with both intellect and heart.

4. Toward a Framework of Humanized Islamic Education Management

The synthesis of faith, culture, and organizational wisdom leads to the formulation of a holistic framework for humanized Islamic education management. This framework envisions management not as a bureaucratic apparatus but as a living moral system. Its primary aim is to harmonize spiritual consciousness, cultural authenticity, and intellectual maturity in the operation of educational institutions.³⁴ By re-centering management on human dignity (*karamah insaniyyah*), the framework challenges the dominance of technocratic paradigms that reduce education to output and competition. Instead, it calls for an approach that views management as stewardship (*khilafah*), emphasizing care, accountability, and balance between institutional goals and human flourishing.

The first dimension of this framework is spiritual orientation, which anchors all managerial practices in the awareness of divine accountability.³⁵ Leaders and administrators are viewed as trustees (*amanah*-bearers) responsible for nurturing both the material and moral well-being of the institution. This orientation transforms professionalism into worship (*ibadah*), infusing administrative duties with sincerity, humility, and justice. Faith-based consciousness ensures that policies, evaluations, and innovations remain aligned with the

³³Christoph Wulf, “Wisdom: The Rediscovery of a Forgotten Knowledge,” *Archaeology of Mind in the Hebrew Bible/ Archäologie alttestamentlichen Denkens*, 2023, 335.

³⁴Rukya Zaman Juthi, Mohammad Aman Uddin Muzahid, dan Rafiqul Islam Molla, “Religious Morality in Education for Serving the Purpose of Our Life,” *Islamic University Journal of Social Sciences* 4, no. 3 (2025): 310–40.

³⁵Anselmo Ferreira Vasconcelos, “Organizational spirituality: A literature review and research agenda,” *International Journal of Organizational Analysis* 31, no. 7 (2023): 2979–3001.

institution's ethical vision, safeguarding it from moral drift.³⁶ Spiritual orientation thus provides the inner compass that gives meaning and direction to organizational actions.

The second dimension is cultural embodiment, which positions local wisdom and communal traditions as vital sources of organizational vitality. Culture contextualizes faith within lived experience, translating universal Islamic principles into practices that resonate with specific communities.³⁷ Through participatory management, shared rituals, and respectful dialogue, institutions cultivate a sense of belonging and moral identity. This cultural embodiment ensures that humanization is not a theoretical slogan but a tangible reality expressed through everyday interactions. When culture is celebrated rather than suppressed, institutions develop resilience and authenticity, enabling them to adapt without losing their ethical roots.

The third dimension is organizational wisdom, representing the integration of reflective learning, ethical discernment, and collective intelligence in decision-making. It transforms institutions into adaptive learning communities where mistakes are treated as opportunities for growth. Wise management values consultation (*shura*), dialogue, and shared responsibility over hierarchical control.³⁸ This dimension aligns with the prophetic model of leadership—strategic yet compassionate, disciplined yet empathetic. By institutionalizing wisdom, management evolves from rule enforcement to moral guidance, from mechanical order to purposeful reflection.

The interaction of these three dimensions—spiritual orientation, cultural embodiment, and organizational wisdom—creates what may be called a “humanized management ecosystem.” This ecosystem nurtures individuals as moral agents, not merely employees or students, and it sustains institutions as communities of ethical practice. Policies are guided by values, efficiency is balanced with empathy, and authority is tempered by service.³⁹ The result is a management paradigm that unites the mind, heart, and hand—a manifestation of *ihsan* (excellence through faith) at the institutional level.

In conclusion, the proposed framework of humanized Islamic education management offers a transformative vision for contemporary Islamic institutions. It restores harmony

³⁶Oluwafemi Joseph ALAO dan Afolunso Olalekan DAIRO, “The Intersection of Faith and Morality: Exploring the Role of Religious Ethics in Nigeria,” *Lead City Journal of Religions and Intercultural Communication* 2, no. 2 (2024): 185–204.

³⁷Abdul Choliq, “Phenomenological Exploration of Spiritual Experiences in Daily Life: Lived Experiences of Religion and Culture in a Multicultural Society,” *Irfana: Journal of Religious Studies* 1, no. 2 (2025): 45–53.

³⁸Sharda S Nandram et al., “Understanding Human Values through Integrative Dialogue: The Śāstrārtha Method,” in *Global Perspectives on Indian Spirituality and Management: The Legacy of SK Chakraborty* (Springer, 2022), 91–106.

³⁹Rojak, “Reconstructing Bureaucracy through Agility and Empathy in Public Service Transformation.”

between the spiritual and the structural, the cultural and the organizational, the ethical and the efficient. More than a theoretical contribution, it provides a moral direction for educational leaders seeking to navigate the complexities of modern governance without losing their spiritual compass. When faith gives purpose, culture gives soul, and wisdom gives judgment, Islamic education management becomes not only humanized—but truly humane.

Discussion

The findings of this study reinforce the growing awareness that management in Islamic education must be redefined as a human-centered and value-driven process. While earlier paradigms prioritized structural efficiency and administrative control, the humanized model proposed here emphasizes moral consciousness and relational ethics as the core of institutional effectiveness. This aligns with the shift in global education discourse toward values-based leadership⁴⁰ and humanistic management⁴¹, which argue that sustainable institutions are those guided by compassion and integrity rather than competition alone. However, the present study advances these theories by grounding them in faith (*iman*) as a spiritual foundation that transforms management into an act of stewardship (*khilafah*).

Previous research has addressed professionalism and leadership in Islamic education from various perspectives. For example, Mohd Hidayat Mahadi et al (2023) introduced the ethical basis of Islamic management.⁴² Abdullah (2021) later explored leadership ethics and institutional trust in Islamic universities, highlighting the need for value-based governance. The present study extends these works by situating faith not merely as a guiding principle but as the existential center of humanized management.⁴³ It demonstrates that faith-driven leadership naturally integrates professionalism and compassion, creating institutions that perform efficiently without compromising moral identity.

The role of culture in Islamic education management also resonates with contemporary studies emphasizing cultural intelligence and contextual ethics. For instance, research by Akie Opuene Hart (2024) found that institutions that embrace local culture and community engagement tend to have stronger identity and sustainability.⁴⁴ This study's emphasis on cultural embodiment strengthens that argument by proposing that culture is not only a managerial asset but the living

⁴⁰Simon Tareke Abay, Jorge F S Gomes, dan Abeba Beyene Mengistu, "A comparative analysis of values-based leadership theories: a review and future research agenda," *The Journal of Values-Based Leadership* 16, no. 2 (2023): 14.

⁴¹Valeria Caggiano, Antonio Ragusa, dan Ema Di Petrillo, "The Challenge of Humanistic Management," in *People and Organizations: Humanistic Management* (Springer, 2024), 49–68.

⁴²Mohd Hidayat Mahadi et al., "A Model of Ethical Management in Organisations: An Analysis of al-Ghazali's Theory of Management," *International Journal of Islamic Thought* 24 (2023): 126–32.

⁴³Foote, "Neither a Beast Nor a God: A Philosophical Anthropology of Humanistic Management."

⁴⁴Akie Opuene Hart, "Institutional framework for sustainable community engagement for development in Nigeria," *Journal of Humanities and Social Policy* 10, no. 2 (2024): 14–37.

soul of institutional identity. When Islamic values are expressed through culturally meaningful practices, management becomes more authentic, participatory, and emotionally grounded—a humanized system that nurtures belonging rather than bureaucracy.

Meanwhile, the discussion on organizational wisdom intersects with modern theories of learning organizations Dana Rad dan Muşata Bocoş (2024)⁴⁵, and Tong Zhou et al (2025) both of which highlight the role of shared reflection and collaboration in sustaining institutional growth.⁴⁶ However, this study introduces a distinct contribution by embedding these ideas within the Qur’anic notion of hikmah (wisdom). Wisdom provides a moral filter for decision-making, ensuring that innovation and progress do not come at the cost of ethical erosion.⁴⁷ In this view, institutional intelligence is not measured by speed or output, but by the alignment between action, insight, and virtue. This integration of wisdom and learning transforms Islamic education institutions into moral learning communities—places where knowledge, ethics, and humanity co-evolve.

Ultimately, this study’s findings reaffirm that humanizing Islamic education management is not a rejection of modern management science but its moral refinement. By integrating faith, culture, and organizational wisdom, the proposed framework bridges the gap between efficiency and empathy, professionalism and spirituality. It provides a balanced model that responds to the demands of globalization while preserving the moral soul of education. This synthesis represents a significant contribution to the ongoing discourse on Islamic educational leadership: a call to rebuild institutions not merely as systems of instruction, but as sanctuaries of humanity, wisdom, and faith.

Conclusion

This study concludes that humanizing Islamic education management requires an integrative framework that harmonizes faith, culture, and organizational wisdom as the pillars of institutional transformation. Faith provides the spiritual foundation that redefines management as a form of worship and moral stewardship; culture contributes the emotional and social identity that nurtures belonging and authenticity; while organizational wisdom offers reflective intelligence for ethical decision-making and sustainable growth. Together, these dimensions produce a management paradigm that unites efficiency with empathy, professionalism with spirituality, and innovation

⁴⁵Dana Rad dan Muşata Bocoş, “Advancements in Learning Organizations: a Comprehensive Narrative Review,” *Revista Romaneasca pentru Educatie Multidimensionala* 16, no. 2 (2024): 418–46.

⁴⁶Tong Zhou et al., “Collaborative learning, cooperative learning and reflective learning to foster sustainable development: A scoping review,” *Review of Education* 13, no. 2 (2025): e70065.

⁴⁷Taher Javadi dan Rizki Damayanti, “The Role of Wisdom in Managerial Decision-Making: A Systematic Review with a Meta-Analytic Approach,” *European Journal of Studies in Management & Business* 34 (2025).

with ethical consciousness. Humanized Islamic education management thus restores the true purpose of leadership in education—not to dominate or control, but to guide, serve, and elevate the human spirit. By grounding modern managerial practices in timeless Islamic values, this study offers a moral and intellectual pathway for institutions to remain competitive without losing their humanity or spiritual soul.

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