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Integrating Organization, Administration, and Management in Islamic Education: An Ontological, Epistemological, and Axiological Framework

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ABSTRACT

Islamic educational institutions often use the terms organization, administration, and management interchangeably, resulting in conceptual ambiguity and unclear functional relationships in educational governance. This study aims to clarify the conceptual distinctions and interrelationships among these three concepts through ontological, epistemological, and axiological perspectives. The study employs a qualitative library research method using a conceptual-philosophical approach. Data were collected purposively from peer-reviewed journal articles and relevant academic publications, primarily published between 2022 and 2026. The data were analyzed through data reduction, thematic coding, categorization into three analytical matrices, and conceptual synthesis. The findings establish that organization functions as the structural framework for educational cooperation, administration provides the governance mechanisms for policy, regulation, supervision, and accountability, while management represents the operational process of mobilizing institutional resources to achieve educational objectives. These three dimensions are interconnected through leadership as a coordinating mechanism. The study implies that Islamic educational institutions need an integrated governance framework grounded in human responsibility, knowledge derived from revelation and empirical inquiry, and ethical values such as trustworthiness, transparency, collegial supervision, and exemplary leadership. This framework provides a conceptual foundation for strengthening governance practices and developing a more coherent theory of Islamic educational management.

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INTRODUCTION

Educational institutions play a fundamental role in developing human resources and improving the quality of society. Their effectiveness depends not only on curriculum and learning processes but also on sound organizational structures, administrative systems, and management practices. Educational

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leadership and governance influence how institutional resources are coordinated, decisions are made, and educational objectives are achieved. Previous studies have demonstrated that school leadership practices are associated with student outcomes and institutional improvement (Özdemir et al., 2024; Tan et al., 2024; Coutet, 2024). Therefore, strengthening educational governance requires a clear understanding of the functions and relationships among organizational structures, administrative responsibilities, and management processes. This understanding is particularly important for Islamic educational institutions, which must balance institutional effectiveness with religious principles and ethical responsibilities.

Despite their importance, organization, administration, and management are frequently treated as interchangeable concepts in educational institutions. This conceptual overlap can create unclear responsibilities, overlapping authority, and inconsistencies in institutional decision-making. Educational organizations require clear structures and coordinated leadership to ensure that institutional activities operate effectively (Karim et al., 2023; Zhang & Abdul Rahman, 2024; Nadeem, 2024). Furthermore, school governance involves multiple actors and accountability mechanisms that require systematic coordination (Mifsud & Wilkins, 2025). In Islamic educational institutions, this challenge becomes more complex because governance must accommodate professional standards alongside Islamic values. Without clear conceptual boundaries, institutions may struggle to integrate organizational arrangements, administrative accountability, and managerial implementation into a coherent governance system.

This issue is relevant to the governance of Islamic schools, where institutional responsibilities involve school principals, teachers, administrative personnel, and other educational stakeholders. The growing demand for transparency and accountability requires institutions to establish clear administrative procedures and effective management systems. Research on Islamic boarding schools highlights the importance of accountability in maintaining institutional legitimacy and public trust (Nurkhin et al., 2024). Similarly, information technology-based governance has been proposed as a means of strengthening accountability in Islamic education management (Hilman & Samad, 2025). These developments indicate that educational institutions need more than operational efficiency. They also require governance arrangements that connect institutional structures, administrative controls, and managerial practices. This concern provides the contextual basis for examining the governance framework of an Islamic school.

Previous studies have examined Islamic educational management from philosophical, theoretical, and institutional perspectives. Satriyadi et al. (2023) discussed educational management through the philosophical foundations of

Islamic thought, while Alazmi and Bush (2024) proposed an Islamic-oriented educational leadership model for Muslim societies. Other studies have examined the ontological, epistemological, and axiological foundations of Islamic educational management (Rofingah, 2024; Hakim et al., 2026; Hambali et al., 2025). Research has also explored the relationship between different Islamic intellectual traditions, particularly bayani, burhani, and irfani reasoning (Ramadhan, 2025; Ulviana, 2024). These studies provide important foundations for understanding the philosophical character of Islamic educational management. However, their discussions do not fully establish how organization, administration, and management relate to one another as distinct but interconnected institutional dimensions.

Research on Islamic educational leadership and governance has also developed through studies of leadership practices, institutional accountability, and ethical management. Mohd Said et al. (2023) identified leadership qualities and practices among principals in Islamic schools, while Fathih et al. (2024) examined the relevance of the Prophet Muhammad's leadership to Islamic educational management. Miftahussurur et al. (2025) emphasized the ethical significance of maqasid syariah in educational management. Meanwhile, Hadi and Sukandar (2026) highlighted the transformation of Islamic educational governance in the Industry 5.0 era. Although these studies contribute to specific dimensions of institutional governance, an integrated framework connecting organizational structures, administrative functions, and management processes through philosophical foundations remains insufficiently developed. This gap limits a comprehensive understanding of how Islamic educational governance can be conceptualized and implemented.

This study offers an integrated conceptual framework that distinguishes organization, administration, and management while explaining their functional interdependence in Islamic educational institutions. Unlike approaches that examine these concepts separately, this study positions organization as the structural foundation, administration as the governance and accountability framework, and management as the operational process for achieving institutional objectives. The framework further incorporates ontology, epistemology, and axiology to explain the nature, sources of knowledge, and ethical purposes underlying educational governance. Leadership is positioned as the connecting mechanism that coordinates these three dimensions. This integration provides a distinct conceptual contribution by connecting institutional structures, governance responsibilities, operational practices, and Islamic ethical foundations within a unified analytical framework.

Based on this background, this study addresses three research questions: (1) How are organization, administration, and management conceptually distinguished and functionally interconnected in Islamic educational institutions? (2) How can these three dimensions be understood through

ontological, epistemological, and axiological perspectives? (3) How can the resulting framework be interpreted within the governance of an Islamic school? This study argues that effective Islamic educational governance requires the integration of organizational structures, administrative accountability, and managerial processes under ethical and value-based leadership. The proposed framework serves as a working conceptual hypothesis that can guide institutional governance and provide a foundation for further empirical investigation. Its practical relevance can subsequently be examined through institutional observation, document analysis, and interviews with educational stakeholders.

RESEARCH METHODS

This study employs a qualitative research design using library research with a conceptual-philosophical approach. This design was selected because the study focuses on examining concepts, theoretical relationships, and philosophical foundations rather than collecting empirical data from participants. The analysis explores the distinctions and interrelationships among organization, administration, and management in Islamic educational institutions through ontological, epistemological, and axiological perspectives. This approach is relevant for developing an integrated conceptual understanding of Islamic educational management, as discussed in previous studies on its philosophical foundations and leadership models (Satriyadi et al., 2023; Alazmi & Bush, 2024). The study adopts a structured narrative literature review rather than a systematic review based on the PRISMA protocol.

This study does not involve direct fieldwork or empirical data collection. However, SMP Al Irsyad Al Islamiyyah Purwokerto is used as an institutional context for interpreting the proposed conceptual framework. The institution was selected because it provides a relevant setting for discussing the integration of organizational structures, administrative responsibilities, and management practices within an Islamic educational environment. This contextualization aims to connect philosophical discussions with institutional governance challenges, particularly leadership, accountability, and educational management. Previous research has highlighted the importance of Islamic-oriented leadership and institutional accountability in strengthening educational governance (Mohd Said et al., 2023; Nurkhin et al., 2024). Therefore, the institution serves as an analytical reference rather than an empirical research site, and all interpretations remain conceptual until verified through further field research.

Data were collected through document searches and literature reviews of academic publications relevant to Islamic educational management. The literature was selected purposively based on conceptual relevance, bibliographic

completeness, academic credibility, and its contribution to the research objectives. Priority was given to publications from 2021 to 2026, while earlier publications were included when they provided essential theoretical foundations. The search process covered academic search engines, journal publishers, DOI databases, the Garuda database, and university repositories. Keywords included Islamic educational management, educational administration, school organization, educational leadership, educational governance, and the philosophical foundations of education. The search and selection procedures are summarized in Table 1 to support transparency and reproducibility.

Data were analyzed using thematic content analysis through four interconnected stages: data condensation, data display, data reduction, and conclusion verification. Data condensation involved identifying and selecting relevant arguments, concepts, and theoretical propositions from the collected literature. Data display organized the selected information into three analytical matrices covering conceptual relationships, philosophical foundations, and institutional contextualization. Data reduction was conducted by classifying and focusing the information according to the research questions and analytical categories. Finally, conclusion verification involved comparing findings across different literature sources, examining consistency among themes, and developing an integrated conceptual synthesis. Source triangulation and internal consistency checks were applied to strengthen analytical credibility. Since this study relies exclusively on published documents and does not involve human participants, ethical responsibility focuses on accurate attribution and faithful representation of the original sources.

Table 1. Literature Search and Selection Protocol

Component	Description
Search sources	Academic search engines, journal publisher websites, DOI databases, Garuda for Indonesian academic publications, and university repositories. Scopus and Google Scholar may be used for additional verification and replication.
Keywords	"Islamic educational management"; "educational administration"; "school organization"; "educational supervision"; "philosophy of Islamic educational management"; "ontology, epistemology, and axiology"; "Islamic educational governance".
Period and language	2021–2026 for contemporary publications. Publications before 2021 are included when they provide essential conceptual or theoretical foundations. Indonesian and English languages.
Inclusion criteria	Peer-reviewed journal articles and identifiable academic books relevant to organization, administration, management, educational leadership, governance, or the philosophical foundations of Islamic education.

Exclusion criteria	Non-academic opinion articles, publications with incomplete bibliographic information, and studies unrelated to the research focus. Sources accessible only through abstracts are not used to support detailed findings.
Selection process	[Records identified] → [Title and abstract screening] → [Full-text assessment] → [Selected publications included in the References].

Source: Authors' compilation (2026).

RESULTS AND DISCUSSION

Results

The literature search and selection process resulted in a collection of primary sources mapped according to their research focus and contributions to the development of the conceptual framework, as summarized in Table 2. Other more recent sources, particularly those addressing digital governance and Islamic school leadership, were incorporated into the discussion.

Table 2. Summary of Key Literature Sources in the Conceptual Framework

Source	Research Focus	Contribution to the Conceptual Framework
Zahirah and Suhaedi (2025)	Financial management and reporting in Islamic boarding schools	Emphasizes financial transparency, accountability, and institutional governance
Alazmi and Bush (2024)	Islamic-oriented educational leadership	Provides an Islamic-oriented leadership model for educational institutions
Mohd Said et al. (2023)	Leadership qualities and practices of principals in Islamic schools	Identifies leadership qualities and practices relevant to Islamic educational institutions
Mat Shoib et al. (2025)	Decision-making and educational leadership	Explains the relationship between decision-making processes and educational leadership
Hilman and Samad (2025)	Information technology-based governance in Islamic education management	Provides a governance perspective emphasizing public accountability
Nuraziz et al. (2026)	Love-based curriculum management in the digital era in Islamic elementary schools	Illustrates the integration of compassion and learning innovation in curriculum management
Rofingah (2024)	Ontology, epistemology, and axiology in the development of Islamic educational management theory	Establishes philosophical foundations for developing Islamic educational management theory
Satriyadi et al. (2023)	Educational management from the perspective of Islamic philosophy	Explains the ontological, epistemological, and axiological characteristics of Islamic educational management
Fathoni (2017)	Strategies for improving national examination results at SMP Al Irsyad Al Islamiyyah Purwokerto	Provides the school's empirical context, including academic and non-academic strategies and implementation challenges

Source: Authors' literature review (2026).

Concepts and Interrelationships of Organization, Administration, and Islamic Educational Management

Conceptually, an educational organization is understood as a structural framework and cooperative system that brings together individuals through the distribution of tasks, authority, and responsibilities to achieve common educational objectives. At the school level, its concrete form can be seen in the institutional organizational structure, ranging from the governing foundation and school principal to vice principals, teachers, and educational personnel. In educational organization theory, schools are viewed as open social systems that interact with their environments. Therefore, organizational structures regulate not only internal relationships but also interactions with parents, communities, and other stakeholders. The distinction between organizational structures and management processes is also relevant to contemporary studies of managerial leadership and educational organizations (Karim et al., 2023; Zhang & Abdul Rahman, 2024). Consequently, an organization remains static when management does not activate its structures, while management loses its operational context without a structured organizational framework.

Educational administration occupies the position of a macro-governance framework that establishes policy directions, institutional regulations, resource allocation, supervision, and accountability. The authors employ this distinction analytically because the terms administration and management are frequently used interchangeably in the literature. This distinction is a conceptual choice intended to clarify their respective functions rather than establish an absolute definition. Educational leadership is essential in connecting institutional objectives with governance and educational quality. Alazmi and Bush (2024) propose an Islamic-oriented educational leadership model, while Mohd Said et al. (2023) identify leadership qualities and practices among principals in Islamic schools. In the supervisory dimension, school leadership and supervision are important components of educational governance and institutional improvement (Mohd Said et al., 2023; Mat Shoib et al., 2025). In the financial dimension, educational administration and financial management require planning, organizing, directing, coordinating, and controlling, supported by transparency, accountability, effectiveness, and efficiency (Zahirah & Suhaedi, 2025).

Islamic educational management enriches these managerial processes by incorporating Islamic ethical and spiritual values into the functions of planning, organizing, actuating, and controlling. Apiyani (2024) examines the concepts and functions of educational management from an Islamic perspective. Satriyadi et al. (2023) explain the philosophical characteristics of Islamic educational management, demonstrating that its foundations extend beyond the adoption of

conventional management approaches. The integration of values and managerial innovation can also be observed in studies of love-based curriculum management in Islamic elementary schools, which combine compassion with innovative learning practices (Nuraziz et al., 2026). A comparison of the four concepts, including leadership, is presented in Table 3.

Table 3. Comparison of Organization, Administration, Management, and Leadership

Aspect	Organization	Administration	Management	Leadership
Nature	Structural framework and cooperative system	Macro-governance framework	Operational process for mobilizing resources	Process of influencing and providing exemplary conduct
Main Question	Who performs what tasks, and with what authority?	What policies and regulations guide the institution?	How are activities planned, implemented, and controlled?	Where is the institution heading, and who provides an example?
Main Elements	Structure, task distribution, authority, and responsibility	Policies, regulations, resource allocation, supervision, and accountability	Planning, organizing, actuating, and controlling	Vision, exemplary conduct, motivation, and supervision
School Implementation	Foundation structure, principal, vice principals, and teachers	Work plans, financial governance, supervision, and reporting	Program cycles, teacher development, and learning outcome evaluation	The principal's role as leader, supervisor, and role model
Supporting Sources	Karim et al. (2023)	Zahirah and Suhaedi (2025); Hilman and Samad (2025)	Apiyani (2024); Nuraziz et al. (2026); Satriyadi et al. (2023)	Alazmi and Bush (2024); Fathih et al. (2024); Mohd Said et al. (2023)

Source: Authors' synthesis (2026).

The synergistic relationship among these three concepts is illustrated in Figure 1. Organization functions as the structural framework for cooperation, administration serves as the overarching framework for policies and regulatory accountability, and management operates as the operational process for mobilizing institutional resources. Meanwhile, the school principal's leadership serves as the connecting mechanism that aligns these three dimensions on the foundation of educational philosophy. Without organization, administration

loses its implementation framework; without administration, management loses its regulatory direction; and without management, organization becomes a passive and unproductive structure.

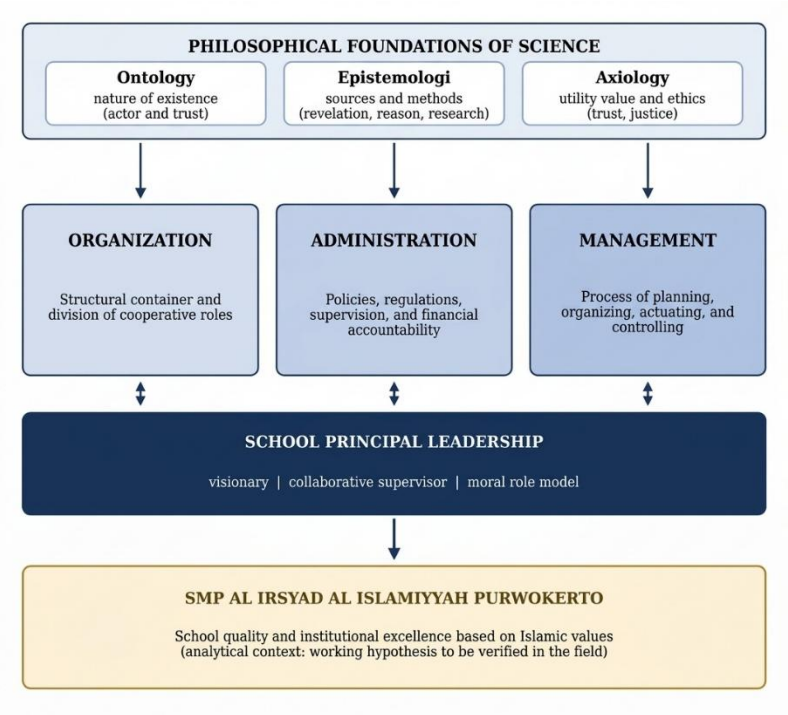


Figure 1. Conceptual Framework of Organization, Administration, and Management of Islamic Education

Ontological Foundations of Islamic Educational Management

Ontology examines the nature of reality or the formal object that becomes the focus of a particular scientific discipline. Satriyadi et al. (2023) explain that the ontological domain of Islamic educational management is established through empirical facts and theoretical concepts. They define Islamic educational management as the process of managing Islamic educational institutions, such as madrasahs, Islamic boarding schools, and universities, using the Qur'an and Hadith as guiding perspectives. At this level, organization, administration, and Islamic educational management do not perceive schools merely as bureaucratic machines or economic entities pursuing mechanical efficiency. Their essential objects include the management of human resources (educators, educational personnel, and students), institutional resources, and divine value systems that operate together to develop knowledgeable individuals with noble character.

From this perspective, every actor within the school's organizational structure is positioned as a dignified subject and a bearer of trust and responsibility as a khalifah on earth (QS. Al-Baqarah [2]: 30). These individuals hold horizontal responsibilities toward institutional stakeholders and vertical

responsibilities toward Allah SWT. The philosophical foundations of Islamic educational management also emphasize that institutional management cannot be fully understood through technical management theories alone (Rofingah, 2024; Hakim et al., 2026). This ontological clarity distinguishes the proposed framework from administrative approaches that perceive managerial reality solely through material dimensions, as managerial reality is understood to possess both material and transcendental dimensions.

Epistemological Foundations of Islamic Educational Management

Epistemology discusses the sources of knowledge, methodological procedures, and validity criteria involved in developing a scientific discipline. From an epistemological perspective, this discipline can be understood as the integration of four sources: (1) revelation (the Qur'an and Sunnah) as the source of normative principles concerning consultation, justice, and responsibility; (2) the rational and philosophical reasoning of classical Muslim thinkers (Satriyadi et al., 2023); (3) empirical scientific research on organizational behavior and school effectiveness; and (4) practical reflection through continuous supervision and evaluation. The classification of these four sources represents the authors' synthesis.

Islamic intellectual traditions identify three forms of reasoning: bayani, which relies on the authority of revealed texts; burhani, which relies on demonstrative reasoning and evidence; and irfani, which relies on intuition and spiritual awareness. Ramadhan (2025) concludes that integrating these three forms of reasoning provides an important direction for Muslim intellectual development, while Ulviana (2024) explains that Amin Abdullah's integration-interconnection paradigm incorporates these three approaches. In school administration, this integration can be interpreted as follows: bayani establishes the normative values and boundaries of institutional policies, burhani evaluates decisions through evidence and data, and irfani develops awareness of moral accountability. Consistent with this perspective, a systematic review of decision-making in educational leadership emphasizes the importance of professional competencies and informative data in supporting effective decision-making (Mat Shoib et al., 2025).

In educational governance practices, the construction of managerial knowledge is reflected in academic supervision, school self-evaluation, and school action research. Studies of leadership and decision-making in education emphasize the importance of supervision, professional judgment, and continuous evaluation in improving institutional practices (Mohd Said et al., 2023; Mat Shoib et al., 2025). Based on this perspective, the authors interpret supervision as a mechanism for developing practical knowledge: supervisory

findings become the basis for improving learning processes, and these improvements subsequently provide opportunities to reassess managerial assumptions. This interpretation should be distinguished from the findings of the cited studies and requires further examination through field research.

Axiological Foundations of Islamic Educational Management

Axiology examines value orientations, ethical benefits, and the ultimate purposes of applying knowledge for human welfare. In Islamic education, these value orientations are derived from the Qur'an, including trustworthiness in fulfilling responsibilities toward those entitled to them (QS. An-Nisa [4]: 58), consultation in collective affairs (QS. Ali 'Imran [3]: 159; QS. Asy-Syura [42]: 38), justice (QS. An-Nahl [16]: 90), and awareness of one's actions in preparation for the future (QS. Al-Hasyr [59]: 18). The ethical significance of maqasid syariah has also been discussed as an important development in Islamic educational management (Miftahussurur et al., 2025). In the digital era, governance based on values is increasingly important to ensure that institutional transformation extends beyond digital administration (Hadi & Sukandar, 2026).

At the operational school level, the axiological dimension is reflected in three main indicators. First, accountability and transparency in financial management are essential for developing public trust, supported by the principles of transparency, accountability, effectiveness, and efficiency (Zahirah & Suhaedi, 2025). Second, the moral exemplary conduct of school leaders is important for maintaining discipline and institutional quality, consistent with Islamic-oriented leadership models (Alazmi & Bush, 2024) and studies connecting the leadership of Prophet Muhammad SAW with Islamic educational management (Fathih et al., 2024). Third, collegiality and cooperation in developing teachers' professional competencies through supervision represent important institutional values (Mohd Said et al., 2023). In this article, these practices are interpreted as consequences of the Islamic principle of consultation. Therefore, trustworthiness and justice become essential measures of the axiological success of organizational, administrative, and managerial processes. A summary of the three philosophical foundations is presented in Table 4.

Table 4. Ontological, Epistemological, and Axiological Foundations of Islamic Educational Management

Foundation	Main Question	Application in Islamic Educational Management	Implications for School Governance
Ontology	What is the nature of the object being managed?	Human beings as bearers of trust, institutional resources, and divine value systems	School actors are positioned as dignified subjects with horizontal and vertical responsibilities

Epistemology	From where and how is managerial knowledge obtained?	Revelation, classical Muslim reasoning, empirical research, and practical reflection; integration of bayani, burhani, and irfani	Decisions are evaluated against values and evidence; supervision and self-evaluation become mechanisms for organizational learning
Axiology	For what purposes and according to which values is knowledge applied?	Trustworthiness, justice, consultation, transparency, and exemplary conduct	Financial transparency, exemplary leadership, and collegial supervision become indicators of institutional success

Source: Authors' synthesis (2026).

Contextualization at SMP Al Irsyad Al Islamiyyah Purwokerto

Contextualization is conducted by interpreting the proposed framework in relation to documented practices at SMP Al Irsyad Al Islamiyyah Purwokerto. Fathoni (2017), through a qualitative case study, reported that the school's strategies for improving national examination results included academic activities, such as matriculation, try-outs, and intensive tutoring, as well as non-academic activities, such as commitment day, inviting inspirational figures, and collective prayer. The study also identified implementation challenges, including student fatigue and differences in student characteristics. The school also established national examination achievement targets for the 2016/2017 academic year. Since the study focused on a single academic year and an examination policy that has since been replaced, the following discussion is positioned as a working hypothesis rather than an assessment of the school's current conditions.

First, in the organizational dimension, the practices reported by Fathoni (2017) involved academic and non-academic activities that required coordination among different school roles. The proposed framework expects a clear distribution of responsibilities between the governing foundation and the school's operational structure to ensure that institutional functions do not overlap. Research on Islamic educational governance has highlighted the importance of clear institutional responsibilities and accountability mechanisms (Hilman & Samad, 2025; Nurkhin et al., 2024). Therefore, clearly defined responsibilities for communication with parents and the community are considered relevant prerequisites for effective governance. This interpretation represents the authors' analytical perspective and requires further verification.

Second, in the administrative dimension, the school principal performs multiple roles as both a policy administrator and a learning supervisor. Studies of Islamic school leadership emphasize the importance of principals' leadership competencies and institutional supervision in supporting educational quality

(Alazmi & Bush, 2024; Mohd Said et al., 2023). The strategies for improving national examination results reported by Fathoni (2017) can be interpreted as a work plan containing institutional targets and strategies, making them relevant as supporting material for reviewing school work-plan documents in future research. In financial and resource management, the principles of transparency, accountability, effectiveness, and efficiency (Zahirah & Suhaedi, 2025) serve as important indicators for maintaining the trust of parents and institutional governing bodies.

Third, in the management dimension, program planning, the mobilization of educational personnel, and the evaluation of learning outcomes can be oriented toward integrating academic excellence with the internalization of Islamic values. The non-academic strategies reported by Fathoni (2017), such as commitment day, collective prayer, and inviting inspirational figures, demonstrate elements of value development alongside academic guidance. Meanwhile, research on love-based curriculum management in Islamic elementary schools provides an example of how values and learning innovation can be integrated (Nuraziz et al., 2026). The field verification agenda for these three working hypotheses is summarized in Table 5.

Table 5. Working Hypotheses and Field Verification Agenda at SMP Al Irsyad Al Islamiyyah Purwokerto

Dimension	Working Hypothesis	Data to Be Verified	Data Collection Techniques
Organization	The distribution of responsibilities between the governing foundation and the school's operational structure is clear and does not overlap	Organizational charts, job descriptions of vice principals, and documents specifying the distribution of authority	Document review and interviews with school leaders
Administration	The principal performs administrative and supervisory roles; financial management follows transparency and accountability principles	School Work Plan, supervision programs and follow-up activities, and financial realization reports	Document review, supervision observation, and interviews with the principal and teachers
Management	Program cycles integrate academic excellence with the internalization of Islamic values	Quality program documents, program evaluation results, and records of value development activities	Observation, interviews with teachers and parents, and review of evaluation documents

Source: Authors' formulation (2026), based on literature synthesis.

Cross-Findings Discussion and Research Agenda

The cross-findings discussion produces three main observations. First, distinguishing the conceptual boundaries of the three dimensions is useful because it clarifies institutional responsibilities: questions concerning structure and authority are addressed by organization, questions concerning policies and accountability are addressed by administration, and questions concerning program implementation and control are addressed by management. This distinction is consistent with contemporary studies emphasizing the importance of managerial leadership and effective educational governance (Karim et al., 2023; Zhang & Abdul Rahman, 2024). However, it remains an analytical distinction and is not intended to eliminate alternative interpretations found in the literature.

Second, philosophical foundations function as both normative and epistemic anchors. Studies of Islamic educational management emphasize that philosophical foundations are necessary for understanding issues that cannot be fully addressed through technical management theories alone (Satriyadi et al., 2023; Rofingah, 2024). Meanwhile, recent studies of Islamic epistemology emphasize the importance of integrating the three forms of reasoning (Ramadhan, 2025; Ulviana, 2024). The framework developed in this article adds another step by translating these philosophical foundations into working hypotheses that can be examined within an educational institution. Compared with Islamic-oriented school leadership models that emphasize the development of exemplary leaders (Alazmi & Bush, 2024), and studies examining the leadership qualities of Islamic school principals (Mohd Said et al., 2023), this framework positions leadership as the connecting mechanism among three governance dimensions rather than as an independent variable.

Third, digital governance reinforces the relevance of the axiological dimension. Digitalization strategies and technology-based governance models without value-based foundations risk remaining limited to digital administration (Hadi & Sukandar, 2026), while accountability in Islamic educational institutions requires mechanisms that can be examined by the public (Hilman & Samad, 2025; Nurkhin et al., 2024). Within this framework, trustworthiness and justice serve as ethical safeguards for the digitalization of financial management, public relations, and school assessment. Several limitations of this study should be acknowledged. First, this study is based on library research; therefore, the proposed framework has not been empirically tested. Second, the discussion of SMP Al Irsyad relies on a single source from the 2016/2017 academic year and an examination policy that has since been replaced. Third, the distinction among organization, administration, and management, as well as the interpretation of supervision as a mechanism for developing knowledge, represents the authors'

analytical construction and requires further validation. Future research is recommended to employ a case study approach involving observation, document reviews of School Work Plans, and in-depth interviews with school leaders, teachers, and parents.

CONCLUSION

This study highlights that organization, administration, and management are distinct yet interdependent components of Islamic educational governance. The main lesson is that institutional effectiveness requires organizational structures that clarify responsibilities, administrative systems that ensure policy consistency and accountability, and management processes that mobilize resources toward educational objectives, with leadership connecting all three dimensions. The implications of the findings emphasize that Islamic educational institutions should integrate technical governance with Islamic philosophical values, particularly trustworthiness, justice, transparency, and exemplary leadership. The study contributes to the development of Islamic educational management theory by integrating organizational, administrative, and managerial dimensions with ontological, epistemological, and axiological foundations into a unified conceptual framework. This integration provides a theoretical basis for understanding educational governance beyond operational efficiency by incorporating ethical and spiritual responsibilities. However, the study is limited by its library-based conceptual approach and its reliance on previously documented institutional practices rather than current empirical evidence. Future research should employ empirical case studies through observation, document analysis, and interviews to validate the proposed framework, particularly regarding collegial supervision, financial accountability, and curriculum management innovation, as well as develop measurable indicators of organizational role clarity, administrative quality, and managerial effectiveness in Islamic schools.

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