Philosophy Of Science As An Epistemological Foundation In The Development Of Islamic Education Management Theory

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ABSTRACT

Islamic education has a strong foundation in the philosophy of science, which acts as an epistemological foundation in the development of educational management theory. This study aims to analyze the relationship between philosophy of science and Islamic education management, as well as its implications for educational practice. Using a qualitative approach, this research examines various perspectives of philosophy of science, such as empiricism, rationalism and constructivism, and their relevance in the context of Islamic education. The results show that a deep understanding of the philosophy of science can enrich educational management theory, enabling the integration of Islamic values in the process of educational management. In addition, the findings indicate the need for curriculum development that reflects epistemological principles in accordance with Islamic teachings, in order to improve the effectiveness of educational management. Thus, philosophy of science not only serves as an analytical tool, but also as a guideline in formulating educational management policies and strategies based on Islamic values.

Keywords: *Philosophy of Science, Education Management, Epistemology*

INTRODUCTION

Islamic education is one of the important aspects in the development of a moral and knowledgeable society. In this context, educational management plays a crucial role in managing resources, curriculum and learning processes in accordance with Islamic values. However, in order to achieve optimal managerial effectiveness, a solid epistemological foundation is required. Philosophy of science, as a discipline that discusses the foundations of knowledge, serves as a basis for developing relevant and applicable educational management theories.

he application of philosophy of science in Islamic educational management not only strengthens existing theories, but also encourages innovation in educational practices. Through a deeper understanding of epistemology, educational managers can formulate an approach that is holistic and oriented towards Islamic values (Harianto, 2023). Therefore, this study aims to explore the

relationship between philosophy of science and Islamic educational management, as well as its implications for the development of more effective educational theory and practice. Thus, it is expected to contribute to the strengthening of the Islamic education system in the future.

In the historical context, Islamic education has played a strategic role in shaping the glorious Islamic civilization. Educational institutions such as madrasahs and pesantren have become centers for the development of science, spirituality and morality. However, the dynamics of modern times require a renewal in the approach to education management to meet global challenges without leaving the roots of Islamic values (Sewang, 2015). Therefore, the development of Islamic education management based on the philosophy of science becomes relevant to ensure the sustainability of the contribution of Islamic education to the development of the people.

Epistemology, as a branch of philosophy of science, is the study of the acquisition, validation, and application of knowledge. Within the domain of Islamic education, this epistemology must be aligned with the principles of tawhid, morals, and justice. A comprehensive understanding of Islamic epistemology enables educators and education managers to design a system that emphasizes both academic achievement and the formation of students' character and spirituality (Soeprapto, 2013). Consequently, the philosophy of science provides a foundational conceptual framework for the development of curricula and learning strategies.

In the contemporary digital era, the challenges in education are becoming increasingly intricate.Globalization and advancements in information technology have brought about substantial changes in learning and teaching methods.Nevertheless, without a robust philosophical foundation, the integration of technology in education risks losing its direction.In the context of Islamic education, the philosophy of science serves as a guide to ensure that technology is utilized as a means to bolster faith and morals, rather than merely a tool to pursue efficiency and productivity. The onus falls on Islamic education management to forge a nexus between the demands of the contemporary age and the rich scientific tradition of Islam. This integration of religious sciences with contemporary science is pivotal. The philosophy of science, with its critical and reflective approach, can serve as a catalyst for a paradigm shift that fosters this integration (Biyanto, 2015). The outcome of this endeavor is an education that nurtures not only intellectually competent individuals but also morally and spiritually strong ones.

RESEARCH METHODS

This research employs the library research method to explore the relationship between philosophy of science and Islamic education management.The method involves collecting and analyzing data from secondary sources, such as books, scientific journals, articles, theses, and other documents relevant to the research topic (Ratnaningtyas et al., 2023). A meticulous examination of extant literature will be conducted to ascertain pivotal concepts, theories, and experts'

perspectives on the role of philosophy of science in the context of Islamic education.This process involves a systematic and critical search of the literature to evaluate the contributions of scholars' thoughts in this field and to assess the existence and application of epistemological principles in educational management theory (Movitaria et al., 2024). By employing this systematic approach, the research endeavors are poised to establish a robust theoretical framework for the formulation of an educational management model that is grounded in Islamic values and the philosophy of science.

RESULTS AND DISCUSSION
Philosophy of Science as a Foundation for Science Development

The philosophy of science plays a pivotal role in various domains. Primarily, it provides a philosophical foundation for comprehending scientific concepts and theories. This foundation encompasses the basis, assumptions, and limitations of science, enabling individuals to perceive science in terms of its essence, purpose, and underlying values. Additionally, the philosophy of science cultivates critical and analytical skills, empowering individuals to construct robust scientific theories, formulate theories based on proven principles, and generate more precise knowledge. In this manner, the philosophy of science serves as a foundational framework for theoretical understanding and a means to develop insight and expertise in knowledge creation (Harianto, 2023).

In the domain of education, the philosophy of science, akin to other disciplines, employs fundamental inquiries to comprehend the essence of scientific inquiry. The philosophy of science encompasses three primary components: ontology, which concerns itself with the object of scientific study; epistemology, which delves into the process of knowledge acquisition; and axiology, which scrutinizes the merits or value of knowledge. These three domains delineate the fundamental scope of the philosophy of science. Utilizing the philosophy of science as a foundation for understanding enables the exploration of various other philosophies of knowledge, including the philosophy of education. In this context, philosophy is understood as knowledge about the nature of science, with the paradigm serving as a perspective or model used to explain phenomena and as a reference in choosing problems and solving research problems (Bakar, 2014).

In the context of educational science, the philosophy of science is inextricably linked to ontology, its foundational study. Ontology, in this setting, encompasses the object of educational science study, including the conceptualization of education as both a reality and an appearance. Reality is defined as that which is genuinely existent, whereas appearance merely resembles reality in appearance, devoid of intrinsic existence. Ontology also encompasses the relationship between reality and appearance, with humans serving as the subject. In contrast, epistemology, a branch of philosophy focusing on the theory of knowledge, plays a pivotal role in the philosophy of education. This theory delves into the process of acquiring educational knowledge and the scientific procedures employed to attain true

knowledge. As such, epistemology's contributions are indispensable (Jenilan, 2018). Furthermore, axiology in the philosophy of education focuses on the benefits of education science itself, the relationship between ethics and science, and how the application of education science in real life. The scope of the study of philosophy of science, as previously mentioned, broadly speaking, includes topics that are the main studies in the philosophy of science. These topics include various issues that are the scope of the philosophy of education, namely metaphysical, epistemological, methodological, logical, ethical, and aesthetic issues .

Metaphysics, often synonymous with ontology, is the study of "what is"; however, it also encompasses other studies, including the evidence for the existence of God. Epistemology, in contrast, is the theory of knowledge in a broad sense, encompassing general knowledge, scientific knowledge, and philosophical knowledge. The methodology of science encompasses a review of the methods employed by a given science, addressing both its logical structure and the validity of its methods. Logical problems pertain to the rules for proper thinking, particularly with regard to the method of deduction.Ethical problems, in contrast, address the moral dimensions of science, raising questions about whether science should exclusively serve the scientific realm or whether it must also take into account the benefits and moral principles that govern society. Finally, aesthetic problems encompass the dimensions of beauty or the aesthetic values of a science, especially when viewed from the perspective of its application in people's lives (Djamaluddin, 2014).

Definition of Management Theory

Theory constitutes a body of principles that are methodically arranged to elucidate the interrelationships among diverse phenomena. These principles are devised to furnish a coherent and structured comprehension of the manner in which these phenomena are interconnected and exert influence on one another (Sarinah & Mardalena, 2017).

According to Stoner, management can be defined as a process that includes planning, organizing, directing, and supervising the efforts of organizational members and the utilization of other organizational resources to achieve predetermined goals. This process ensures that each step in the organization is effectively coordinated so that all resources can be optimally utilized towards achieving common goals (Harmadj et al., 2023).

In essence, management theory can be defined as a set of principles that are systematically arranged through the process of planning, organizing, directing, and supervising in an organization to achieve predetermined goals. These principles facilitate the coordination and optimization of all elements within the organization, ensuring the optimal utilization of existing resources for the realization of common objectives.

Development of Management Theory

There are several theories in management including :

1. **Ancient Management Theory**

The practice of management has its origins in ancient societies, with its foundational principles being a subject of discourse among Greek and Arabic (Islamic) philosophers during the medieval period. However, despite the historical prevalence of management thought, its implementation has been intermittent, with no systematic endeavor to establish management as an academic discipline. Consequently, for several centuries, the study of management experienced a period of relative neglect. A significant contributing factor to this oversight was the rise of economics, which emerged as a more sophisticated and prioritized discipline. Consequently, the academic and practical focus gravitated towards economics, eclipsing the study of management.

The late 19th century witnessed a surge in industrial development, a phenomenon that precipitated an imperative for more rigorous management studies.During the period of industrialization, companies underwent a transformation, evolving into formidable entities such as IBM and General Motors in the early 20th century.These corporations employed thousands of individuals and engaged in mass production, necessitating the procurement of inputs in substantial quantities and the execution of production processes that were both expeditious and efficient. The increasing intricacy of overseeing these enterprises has led to an imperative for the formulation of systematic and meticulously planned management studies. This has prompted experts and practitioners to explore more efficacious methods for the administration of existing resources and processes, with the objective of accomplishing corporate objectives within a competitive milieu (Sherly et al., 2020).

2. **Classical Management Theory**

The formal study of management commenced in the early 20th century, marking the advent of a systematic investigation into its theoretical underpinnings and practical applications. Concurrently, an inaugural study of management, termed the classical approach, emerged, with a predominant emphasis on rationality. This approach aspires to optimize organizational functions and enhance the efficiency of workers by employing systematic principles to establish a coherent organizational structure and delineate the roles and responsibilities of individuals, thereby facilitating synergistic and productive operations within the organization. This approach laid the foundation for the subsequent evolution of management theory, which further refined insights and practices in organizational management (Krisnandi et al., 2019).

   a. Robert Owen (1771-1858)

A manager at several cotton spinning mills in New Lanark, Scotland, emphasized the importance of the human element in the production process,

implementing various improvements in working conditions to improve the welfare of employees, including:

1) Reduced the standard working day, reducing the number of working days in a week to ensure adequate rest periods for workers to rest and recharge.

2) Restriction of working minors—The implementation of policies that restrict the employment of minors is crucial to protect the rights and welfare of children and ensure they receive a proper education.

3) the construction of improved housing for employees, with the objective of providing them with a comfortable and secure living environment, which can subsequently enhance productivity and morale.

These measures signify a recognition on the part of management of the pivotal role that human welfare plays in enhancing efficiency and productivity within the factory environment.

b. Charles Babbage (1792-1871)

A British mathematician, who also served as a professor, dedicated his efforts to enhancing the efficiency of industrial operations. He pioneered the development of the first mechanical calculator, a device that sought to optimize the integration of scientific principles into the work process. This initiative was driven by the belief that the application of scientific methodologies would enhance productivity and reduce production costs. The mechanical calculator was designed with the objective of simplifying mathematical calculations and minimizing the occurrence of human error, thereby accelerating and enhancing the accuracy of the production process. The professor's integration of scientific principles into industrial practice laid the foundation for the development of more rational and systematic work methods, which, in turn, contributed to the plant's operational efficiency. This innovation and scientific thinking became a foundational element for future advancements in production management (Marniati, Prof.Adjunct, 2020).

3. **Scientific Management Theory**

Frederick Winslow Taylor is widely regarded as a pioneering figure in the field of scientific management. His seminal work, Principles of Scientific Management, has been identified as a foundational text in the realm of management literature. In this book, Taylor expounds on the theory of scientific management, which posits the utilization of scientific methodologies to ascertain the most efficacious approach for the execution of tasks. Taylor's argument asserts that by employing scientific principles, the analysis and optimization of work processes can be facilitated, thereby enhancing efficiency and reducing costs. Taylor's approach underscored the significance of time and motion studies, the judicious selection and training of workers, and the clear delineation of tasks, with the objective of cultivating a more productive and systematic work environment.The concepts proposed by Taylor have profoundly influenced the manner in which organizations

manage labor and production processes, thus establishing him as a foundational figure in the development of modern management (Krisnandi et al., 2019).

The principles of Scientific Management, as proposed by Frederick Winslow Taylor, encompass several salient aspects, including:

a. Development of scientific management methods. Taylor underscored the necessity of employing a scientific approach to engineer more efficient work methodologies, encompassing systematic analyses of tasks and processes to ascertain optimal task completion.

b. Scientific selection of employees.Taylor's belief that the selection of employees should be based on objective scientific criteria, ensuring that only those who are most suitable and qualified are hired for each position in the organization, is also noteworthy.

c. Scientific education and development of employees.Taylor underscored the significance of providing adequate education and training to employees, ensuring that they acquire the necessary skills and knowledge to perform their jobs effectively.

d. Facilitation of effective cooperation between management and labor, with the objective of establishing a harmonious relationship that fosters mutual support and enhances productivity within the organization, thereby mitigating potential conflicts.

These four principles form the foundation for scientific management and provide a framework for the development of management practices across various industries (Sarinah & Mardalena, 2017).

4. Classical Organization Theory

Classical organizational theory delineates the responsibilities of a manager and the management practices that are regarded as exemplary.In 1908, Henry Fayol published his seminal work, General and Industrial Management, in which he advanced the concept of management patterns that could be systematically identified and analyzed. Fayol's contributions include the proposition that the systematic study of management patterns can elucidate effective management concepts, which can then be imparted to both current and future managers. Fayol's seminal work identified a number of management functions, including planning, organizing, directing, and supervising, which became foundational principles of classical management theory. Fayol's contributions have been instrumental in shaping the understanding of management and organizations, paving the way for the evolution of subsequent management theory (Sherly et al., 2020).

Fayol's division of business activities into six primary domains is noteworthy. The first domain is engineering, which focuses on the process of product production, including the methods and technology used to produce goods or services. The second domain is commercial, which covers the activities of

purchasing raw materials and selling products, as well as all aspects related to marketing and distribution. The third domain is financial, which organizes the acquisition and optimal use of capital, including budget and investment management to ensure the continuity of company operations. The sixth area is security, which is responsible for safeguarding employees and company property, thereby creating a safe and conducive working environment for all parties. The sixth area is accounting, which is responsible for recording and measuring financial transactions, ensuring transparency and accuracy in financial reports for informed decision-making.By dividing business activities into these areas, Fayol provides a clear framework for understanding and analyzing different managerial functions, making it easier to manage and develop organizations effectively (Hayat et al., 2021).

Sourcer of Islamic Education Philosophy

Philosophical thinking is a complex process, and it can be argued that it is not a simple matter. Philosophizing, or thinking wisely to find the real truth, is a sophisticated undertaking. It is not a practice that can be engaged in by everyone; it requires a depth of knowledge that not many possess. Given its complexity, philosophy must be based on a source that has universal truth. In this context, the philosophy of Islamic education draws from the tenets of Islam, with the Qur'an and As-Sunnah serving as its foundational sources. Notably, the philosophy of Islamic education is inclusive, encompassing not only the Qur'an and As-Sunnah but also other sources that align with the values and principles of Islam, provided they do not contradict these fundamental tenets. Accordingly, the philosophy of Islamic education endeavors to establish a comprehensive and pertinent conceptual framework within the educational context (Suharto, 2014).

The philosophy of Islamic education is predicated on the principle of returning all sources of law to the primary source of Islam, namely the Qur'an. Consequently, the starting point that must be taken in philosophizing is the truth that emanates from the teachings of Islam.In his book, Toto Suharto divides the sources that can be used as guidance and guidelines for the philosophy of Islamic education into two categories: normative sources and historical sources. The normative sources encompass the philosophical tenets of Islamic education derived from the Qur'an and As-Sunnah, which serve as the foundational principles in the development of educational thought. Conversely, the historical sources encompass external perspectives on the philosophy of Islamic education, albeit in alignment with the fundamental spirit of Islamic teachings. A comprehensive understanding of these two categories of sources enables the development of a framework of thought that is not only based on sacred texts but also integrates insights from relevant and harmonious external sources (Suharto, 2014).

The Qur'an and As-Sunnah serve as the basis and foundation for the philosophy of Islamic education, as well as the standard of truth for the results of human philosophical thinking that will be practiced in everyday life. These foundations are consistent with the values contained in the 1945 Constitution and the philosophy of Pancasila, and they play a role in supporting and enriching the contents of both documents. The implementation of this educational philosophy is imperative for the interests of Muslims in Indonesia, ensuring that the educational system aligns with Islamic principles. Legislative guarantees for this implementation are already in place, both in the 1945 Constitution and in the philosophy of Pancasila, which provides a robust foundation for the development of education based on religious and national values. Consequently, the philosophy of Islamic education is regarded not solely as a tool to enhance the quality of education, but also as a means to fortify the identity and noble values in the life of Indonesian society (Hermawan, 2022).

It can be concluded that the sources in the philosophy of Islamic education return all laws to Islamic teachings, both in decision making, law, and other aspects. Islamic education philosophy has a clear scope, system, order, and rules, so it is not liberal or free.The main source of Islamic teachings is the Qur'an, which serves as the main reference for finding, creating, and developing paradigms, concepts, principles, theories, and techniques of Islamic education. The second significant source is the As-Sunnah, which, when combined with the Qur'an, forms the foundational basis for Islamic education. In instances where the Qur'an and the As-Sunnah lack pertinent explanations or guidance, other sources that align with Islamic teachings can be consulted. Consequently, the philosophy of Islamic education endeavors to establish an educational framework that is not only consistent with religious values but also relevant to the social and cultural context of Muslims. A parallel can be drawn here with the 1945 Constitution and the philosophy of Pancasila, which are also in accordance with Islamic teachings. These provide a legal and ethical foundation that supports the development of education based on religious and national principles.

Scope of Islamic Education Philosophy

The study of the philosophy of Islamic education encompasses several significant aspects, which discuss the nature and substance of education in the context of Islamic teachings. First, the ontology of education focuses on the nature of the substance and pattern of organization of Islamic education, which confirms that education is an integral part of human life as a reasonable and thinking being; without the ability to think, education will not exist. Secondly, the epistemology of education examines the formal objects and materials of Islamic education, as well as their sources, with the Qur'an serving as the primary foundation that reflects universal and eternal values in education. Thirdly, the methodology of education

science addresses methods of compiling Islamic education, including relevant strategies for delivering educational material to students, ensuring that the material is presented in a comprehensible manner. Finally, the axiology of education science addresses the values of theoretical and practical usefulness in Islamic education, related to the vision, mission, ethics, aesthetics, as well as the goals and targets to be achieved in the educational process. Thus, the study of Islamic education philosophy provides a comprehensive framework in developing education in accordance with Islamic teachings (Suharto, 2014).

In Toto Suharto's book, the discussion of the scope of the philosophy of Islamic education encompasses the objects of this study, which are subsequently divided into two categories: material objects and formal objects (Suharto, 2014). The material object of Islamic education philosophy comprises all that exists, both in the empirical world and the metaphysical realm. The formal object of Islamic education philosophy, on the other hand, refers to a comprehensive, radical, and objective perspective on Islamic education to understand its essence. This formal object is divided into two frameworks: macro and micro. The macro framework looks at the philosophy of Islamic education from a theoretical-philosophical angle, by radically seeking information about God, humans, and nature, and examining the three main objects of ontology, epistemology, and axiology. Conversely, the micro framework emphasizes the practical-pragmatic implementation of Islamic education philosophy, encompassing pivotal factors in the educational process. The five core components in the implementation of education include educational goals, educators, students, educational tools (e.g., curriculum, methods, and educational assessments), and the educational environment. Consequently, the study of Islamic education philosophy can offer a profound comprehension of the essence of education within the framework of Islamic teachings (Asri, 2023).

The study of the philosophy of Islamic education is predicated on Islamic education itself, encompassing both the formulation or fundamental concepts of the implementation of education and the challenges encountered in practice. In this context, the scope of the philosophy of Islamic education encompasses various issues that emerge in educational activities, including the problem of educational goals to be achieved, the role of teachers as educators, curriculum preparation in accordance with Islamic values, the selection of effective teaching methods, as well as the educational environment that supports the teaching and learning process. Consequently, the philosophy of Islamic education functions not solely as a theoretical foundation but also as an analytical instrument, facilitating the comprehension and navigation of the multifarious challenges encountered during the implementation of Islamic education in its entirety (Hermawan, 2011).

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The philosophy of Islamic education is predicated on a discussion of educational problems derived from Islamic teachings, with the pattern and system of thinking and the scope of the problems discussed being based on Islamic views. The Islamic view itself is the principles set forth by Allah and His messenger in the holy book of the Qur'an and Al-Hadith, which were then developed by the mujtahids from time to time. Consequently, the philosophy of Islamic education encompasses not only the exploration of educational theories in general, but also the endeavor to apply Islamic values and teachings to overcome the challenges and problems faced in the world of education. The objective is to ensure that the education provided is in harmony with the spiritual and moral values taught in Islam (Syar'i, 2020).

The scope of Islamic education encompasses all matters pertaining to the formulation, conceptualization, organization, and issues pertinent to Islamic education. Its foundational principles are rooted in the laws and teachings inherent in Islam. Islamic education endeavors to restore all sources and bases or foundations to the principles that underlie the establishment of Islamic law. Achieving this objective necessitates a systematic approach encompassing aspects of ontology, epistemology, methodology, and axiology. These approaches are instrumental in the analysis and resolution of the myriad challenges and issues encountered in Islamic education. The ultimate objective is to ensure that the educational outcomes are aligned with the tenets of Islamic teachings and deliver optimal benefits for individuals and society.

CONCLUSIONS

The etymological origin of the term "philosophy" can be traced back to the Greek word "philosophia," which translates to "love of wisdom."The act of philosophizing involves the examination of the fundamental elements of knowledge, encompassing its ontology (what it is), epistemology (how it is acquired), and axiology (for what purpose it is utilized).According to Stoner's conceptualization, management theory is defined as the systematic process of planning, organizing, directing, and supervising to achieve organizational objectives.The evolution of management theory can be understood through the lens of five distinct approaches: Ancient Management Theory, Classical Management

Theory (including Classical Scientific and Organizational Management), Behavioral Approach, Quantitative Approach, and Contemporary Approach. Meanwhile, the philosophy of Islamic education aims to discuss the nature of educational problems based on Islamic teachings, with patterns and systems of thinking based on the Qur'an and Al-Hadith, developed by mujtahids from time to time..

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