



Rethinking Policy Paradigms: From Technocratic Governance to Value-Based and Socially Just Policies

Muhamad Zaenal Abidin¹, Abd. Muis²

^{1,2}Universitas Nurul Jadid, Indonesia

Email : muhammadzaenalabidin007@gmail.com, abdmuisthabrany@gmail.com.

<https://doi.org/10.66931/jmpi.v2i01.435>

ABSTRACT

Keywords:

Technocratic
Governance,
Value-Based
Policy, Socially
Just

*Corresponding

Author :
muhammadzaenalabidin007@gmail.com

Global educational policies are increasingly dominated by technocratic governance that prioritizes quantitative metrics, standardization, and performative accountability. While structured to elevate quality, this rigid approach inadvertently marginalizes the humanistic, spiritual, and social justice dimensions within faith-based institutions such as madrasahs. This qualitative case study aims to deconstruct the impacts of technocratic governance and propose an alternative framework through the conceptualization of a Vibrant Social-Justice Policy Framework. Data were gathered through in-depth interviews, participatory observations, and documentary analysis involving madrasah leaders, educators, and policy stakeholders. The study focuses on three main trajectories: analyzing the structural distortions of metrics-based regulations, exploring the internalization of value-based policies, and reconstructing socially just educational practices at the grassroots level. The findings indicate that purely technocratic mandates trigger professional alienation among teachers and displace the core spiritual identity of madrasahs. However, through strategic bottom-up value negotiations, madrasahs can successfully integrate spiritual-humanist values and distributive justice into their daily operations. This integration restores pedagogical autonomy and fosters a more inclusive quality ecosystem without compromising administrative relevance. This study contributes a novel theoretical lens to the sociology of Islamic educational policy and offers humanistic regulatory recommendations for policymakers.

Article History:

Submitted: 25-04-2026, Revised :01-05-2026, Accepted: 25-06-2026

Please cite this article in APA style as:

Abidin, M. Z., & Muis, A. (2026). Rethinking policy paradigms: From technocratic governance to value-based and socially just policies. DAAR EL-IDARAH: Journal of Islamic Education Management, 1(1), 154-174.
<https://jurnalstebibama.ac.id/index.php/jmpi/>

INTRODUCTION

Global educational policies in recent decades have been heavily dominated by technocratic governance that places a strong emphasis on standardization, quantitative efficiency, and performative accountability. This paradigm views schools and educational institutions as corporate entities whose success is measured solely through achievement metrics and administrative compliance. The reality on the ground indicates that this overly mechanistic approach frequently ignores the humanistic dimensions, cultural diversity, and

social justice values that constitute the moral roots of national education (Asnawi & Zuhdi, 2025). In Muslim societies, Islamic Religious Education (IRE) is expected to cultivate individuals who possess intellectual competence, spiritual consciousness, ethical integrity, and social responsibility in accordance with Islamic teachings (Sijamhodžić-Nadarević, 2024). However, rapid globalization, technological advancement, educational decentralization, and policy reforms have transformed the landscape in which Islamic education operates (Kosim et al., 2023). These transformations require policymakers to reconsider not only the administrative effectiveness of educational policies but also their philosophical foundations (Abdalla, 2025). Educational policy is never value-neutral; rather, it reflects assumptions regarding the nature of reality, legitimate knowledge, and desirable human values that ultimately shape curriculum, pedagogy, assessment, and institutional governance (Succarie, 2024). Numerous scholars argue that educational reforms lacking clear philosophical foundations frequently produce inconsistencies between educational objectives and implementation, resulting in fragmented educational practices (Hasan, 2025) (Utomo & Baitussalam, 2025). Consequently, philosophical inquiry into Islamic education policy has become increasingly important for ensuring that policy development remains consistent with Islamic educational ideals while responding effectively to contemporary societal and educational challenges (Karwadi et al., 2025).

Despite its strategic importance, Islamic Religious Education policy continues to encounter substantial conceptual and practical problems (Amin, 2024). Many contemporary educational reforms primarily emphasize measurable learning outcomes, institutional accountability, quality assurance, digital transformation, and global competitiveness (Abdul-Jabbar & Makki, 2024). Although these priorities contribute to improving educational management, they often marginalize philosophical discussions concerning the ultimate purpose of education, the nature of human development, and the ethical principles that should guide policymaking (Maemonah et al., 2023) (Zainullah et al., 2026). Consequently, Islamic Religious Education frequently experiences a dichotomy between religious instruction and general education, where religious subjects function merely as complementary curriculum components rather than serving as comprehensive philosophical foundations for educational development (Abdalla, 2025). Furthermore, policy formulation is frequently influenced by political agendas, economic priorities, and international educational standards, creating tensions between Islamic educational values and secular policy orientations (Inda et al., 2024). These circumstances indicate that many Islamic education policies emphasize technical and administrative efficiency while paying insufficient attention to the ontological, epistemological, and axiological dimensions that constitute the essence of Islamic educational philosophy (Baitussalam, 2025). Therefore, a philosophical reassessment of Islamic Religious Education policy has become increasingly necessary.

Recent developments within Islamic education further demonstrate the urgency of examining educational policy from a philosophical perspective (Mu'alimin et al., 2026). The widespread adoption of digital learning technologies, artificial intelligence, competency-based curricula, character education initiatives, and multicultural educational environments has significantly reshaped educational governance across many Muslim countries (Rahmatullah & Baitussalam, 2025). At the same time, Islamic educational institutions are expected to preserve religious authenticity while simultaneously responding to global educational standards, scientific advancement, and changing societal expectations (Syauqi et al., 2025). This dual responsibility generates complex philosophical questions regarding the legitimacy of knowledge, the integration of revelation and scientific inquiry, the ethical implications of technological innovation, and the ultimate aims of Islamic education (Islamic et al., 2024) (Habsi et al., 2025). Recent academic discussions increasingly recognize that educational policy should not be interpreted solely as a legal or administrative instrument but also as a philosophical expression of broader educational values and worldviews (Riaz et al., 2023). Consequently, contemporary debates surrounding Islamic Religious Education policy increasingly emphasize the necessity of integrating ontological assumptions concerning human existence, epistemological principles regarding knowledge production, and axiological commitments concerning moral and spiritual development into coherent educational policy frameworks capable of addressing both traditional Islamic aspirations and contemporary educational realities (Saada, 2023).

Recent scholarship has provided substantial insights into the philosophical foundations of Islamic education, although the discussion has generally developed within separate theoretical traditions (Abdul-Jabbar & Makki, 2024). Classical scholars such as Al-Attas, Al-Faruqi, and Al-Abrashi emphasize that Islamic education should be grounded in the concept of tawhid, the integration of revealed and acquired knowledge, and the cultivation of adab as the ultimate educational objective (Husni & Hayden, 2024). Contemporary researchers extend these ideas by examining the relationship between Islamic educational philosophy and curriculum reform, teacher professionalism, character education, and educational governance (Hussin et al., 2024). Other studies have investigated Islamic education policy from legal, administrative, and sociological perspectives, demonstrating how government regulations influence curriculum implementation, institutional autonomy, and educational quality (Bahri et al., 2025) (Habsi et al., 2026). These studies collectively confirm that educational policy significantly shapes the direction of Islamic education. Nevertheless, most investigations treat philosophical concepts as normative ideals while discussing policy implementation separately (Muis, 2026). Consequently, the dynamic interaction between philosophical assumptions and policy formulation remains insufficiently explored, limiting a comprehensive

understanding of how Islamic educational philosophy informs contemporary policy development .

The diversity of previous findings also reveals several unresolved theoretical issues (Pascucci et al., 2023). Some studies predominantly analyse the ontological dimension by discussing Islamic conceptions of human nature, creation, and the purpose of education, whereas others focus on epistemological debates concerning the integration of revelation, reason, empirical inquiry, and scientific knowledge (AlJanadi, 2026). Another group of scholars concentrates on axiological perspectives, particularly the role of ethics, moral education, and character formation within Islamic educational institutions (Mazzei et al., 2025). Although each perspective contributes valuable theoretical insights, they rarely provide an integrated philosophical framework capable of explaining how ontology, epistemology, and axiology simultaneously influence educational policymaking (Arena Jr et al., 2023). Furthermore, many policy studies evaluate curriculum effectiveness, institutional performance, or governance models without explicitly identifying the philosophical assumptions embedded within policy documents (Coverdale & Davies, 2023). As a result, the philosophical coherence of Islamic Religious Education policy remains underexplored. This fragmentation represents a significant research gap because educational policy is fundamentally constructed upon interconnected assumptions regarding reality, knowledge, and values that should function as a unified philosophical foundation rather than independent analytical domains (Weißmüller & Zuber, 2023).

The novelty of this qualitative case study lies in its formulation of a "Vibrant Social-Justice Policy Framework" within the madrasah institution. While previous studies viewed policy as a static, top-down legal product of the state, this study positions policy as a dynamic, interactive process of value negotiation constructed from the bottom up. This research is highly vital and urgent because it offers a new theoretical lens to deconstruct the dominance of quality quantification that has long shackled pedagogical creativity. Through an in-depth exploration of best practices in the case study madrasah, this research provides an empirical foundation demonstrating that genuine quality can be achieved without sacrificing spiritual identity, local wisdom, and a moral commitment to social justice for vulnerable student groups.

Based on this background, this study focuses on three main research problems: (1) How does technocratic governance implicate the distortion of values and social justice in madrasahs? (2) How is the internalization model of value-based policies implemented to counter the dominance of performativity? (3) How are socially just policy designs formulated in the practical governance of madrasahs? The initial argument put forward in this study is that purely technocratic governance policies have proven unsuccessful in substantively improving madrasah quality, and instead trigger professional alienation among educators. Preliminary findings suggest that the integration of spiritual-humanist values and distributive justice can restore pedagogical autonomy and

create a more inclusive quality ecosystem. This research is expected to provide a theoretical contribution to the sociology of Islamic educational policy and a practical contribution in the form of humanistic policy recommendations for the Ministry of Religious Affairs.

METHOD

This study employs a qualitative approach with a case study design to undertake an in-depth, contextually embedded investigation into the strategic shift from metrics-based, technocratic mandates toward value-based and socially just governance within the madrasah environment. The research was conducted over a six-month period at two selected madrasahs in Indonesia using purposive sampling to select key informants, including madrasah principals, teachers, and quality assurance units, who directly navigate the structural tensions between national standardization and spiritual-humanist institutional goals. Data collection was robustly triangulated through semi-structured in-depth interviews, participatory observations of administrative and pedagogical practices, and an extensive documentary analysis of institutional blueprints and strategic plans. The collected empirical materials were analyzed iteratively using a thematic analysis framework—encompassing data condensation, data display, focused coding, and conclusion drawing—to map out patterns of structural negotiation and bottom-up resistance. To ensure academic rigor and trustworthiness, the study strictly adhered to qualitative validity criteria by maintaining method and source triangulation for credibility, providing a thick description of institutional contexts for transferability, and securing a transparent audit trail combined with reflexivity journals to achieve high dependability and confirmability.

The research was conducted in selected Islamic educational institutions and educational authorities responsible for the implementation of Islamic Religious Education policy. Participants were selected using purposive sampling based on their direct involvement and expertise in educational policy and Islamic education. The participants consisted of policymakers within educational institutions, school principals, Islamic Religious Education teachers, curriculum developers, education supervisors, and Islamic education scholars. These participants were considered information-rich sources capable of providing comprehensive insights into the philosophical considerations underlying policy formulation, curriculum development, instructional practices, and educational governance.

Data were collected through multiple qualitative techniques to ensure the richness and credibility of the findings. Semi-structured in-depth interviews constituted the primary method of data collection, allowing participants to express their perspectives regarding the philosophical foundations of Islamic Religious Education policy while providing flexibility for further exploration of emerging themes. Interviews focused on participants' understanding of the ontological basis of Islamic education, epistemological approaches to curriculum and knowledge development, axiological values embedded within educational

policies, and the practical challenges encountered during policy implementation. In addition to interviews, non-participant observations were conducted to examine educational practices, curriculum implementation, classroom activities, institutional culture, and policy enactment within the educational environment. Documentary analysis was also undertaken by examining institutional policy documents, curriculum guidelines, government regulations, school strategic plans, and other official educational documents to complement the interview and observational data.

Data collection was conducted in several stages. Initially, the researcher obtained research permission from the participating institutions and identified potential participants who met the predetermined selection criteria. Subsequently, interviews were scheduled and conducted individually using an interview guide developed from the conceptual framework of ontology, epistemology, and axiology in Islamic educational philosophy. Each interview was audio-recorded with participants' informed consent and later transcribed verbatim for analysis. During the fieldwork, observational field notes were recorded systematically to document educational activities, institutional interactions, and contextual conditions relevant to the implementation of Islamic Religious Education policy. Documentary evidence was collected throughout the fieldwork to support data triangulation and strengthen the interpretation of empirical findings.

The collected data were analyzed using qualitative thematic analysis following an iterative process. The first stage involved data familiarization through repeated reading of interview transcripts, observation notes, and institutional documents to gain a comprehensive understanding of the collected information. The second stage consisted of open coding, whereby meaningful statements and significant concepts related to the philosophical dimensions of Islamic Religious Education policy were identified and assigned initial codes. The third stage involved categorizing these codes into broader analytical themes, including ontological foundations of Islamic education, epistemological approaches to knowledge construction, axiological values in educational policymaking, curriculum orientation, educational governance, leadership, and ethical dimensions of policy implementation. Finally, these themes were interpreted within broader philosophical and educational policy frameworks to develop an integrated explanation of how philosophical assumptions shape Islamic Religious Education policy in practice.

To enhance the trustworthiness of the study, several validation strategies were employed throughout the research process. Data triangulation was achieved by integrating evidence obtained from interviews, observations, and documentary analysis. Source triangulation was implemented by comparing perspectives from policymakers, school leaders, teachers, curriculum developers, and Islamic education scholars to identify convergent and divergent viewpoints. Member checking was conducted by sharing interview summaries and preliminary interpretations with selected participants to verify the accuracy of the findings and reduce researcher misinterpretation. In addition, peer debriefing with fellow researchers in the fields of Islamic education and

educational policy was undertaken to strengthen analytical rigor. An audit trail documenting all stages of data collection, coding, thematic development, and interpretation was maintained to enhance the transparency, dependability, and confirmability of the study. These procedures ensured that the findings were grounded in credible empirical evidence while providing a robust philosophical understanding of Islamic Religious Education policy within its real-world educational context.

RESULT AND DISCUSSION

Result

Technocratic governance implicate the distortion of values and social justice in madrasahs

Ontology is the branch of philosophy concerned with the nature of reality, existence, and being, serving as the most fundamental philosophical basis for educational thought. Within Islamic educational philosophy, ontology is grounded in the principle of *tawhid*, which affirms the absolute unity of Allah as the Creator and Sustainer of all existence. Human beings are understood as '*abd Allah* (servants of God) and *khalifah fi al-ard* (vicegerents on earth), whose intellectual, moral, and spiritual development constitutes the primary purpose of education. Consequently, Islamic Religious Education (IRE) policy cannot be viewed merely as an administrative instrument regulating curriculum, institutions, or assessment systems. Instead, it represents a philosophical framework that translates Islamic conceptions of reality into educational objectives, curriculum structures, institutional governance, and character formation. Existing literature consistently argues that educational policy must reflect this ontological worldview to ensure that educational practices remain aligned with the ultimate aims of Islamic education, namely the holistic development of individuals who balance spiritual devotion, intellectual excellence, ethical responsibility, and social contribution.

Previous literature consistently positions ontology as the philosophical starting point for understanding Islamic education. Al-Attas emphasizes that Islamic education should cultivate *adab*, enabling learners to recognize the proper order of existence and the relationship between God, humanity, knowledge, and nature. Similarly, Al-Faruqi argues that the unity of knowledge originates from the unity of God, requiring educational systems to eliminate the dichotomy between revealed and acquired sciences. Contemporary scholars extend these classical perspectives by asserting that educational policy should institutionalize these ontological principles through curriculum design, leadership, governance, and educational objectives. Research further demonstrates that educational policies emphasizing holistic human development are more consistent with Islamic educational philosophy than policies focusing exclusively on measurable academic performance or economic productivity. Collectively, these studies demonstrate that ontology functions not merely as an abstract philosophical doctrine but as a normative foundation shaping the identity and direction of

Islamic education.

Recent studies further examine the ontological implications of educational reform within rapidly changing social and technological contexts. The expansion of globalization, digital transformation, artificial intelligence, and international educational standards has encouraged policymakers to adopt competency-based curricula, standardized assessments, and performance-driven governance models. While these reforms improve institutional accountability and educational efficiency, numerous scholars argue that they also risk shifting educational priorities toward utilitarian and market-oriented objectives. Consequently, several researchers advocate reconstructing educational policy through an Islamic ontological framework capable of balancing modernization with religious authenticity. Rather than rejecting innovation, the literature suggests that technological and institutional reforms should be interpreted through Islamic conceptions of human existence, ethical responsibility, and social justice. Such an approach allows Islamic educational institutions to participate in global educational development without compromising their philosophical identity. Therefore, contemporary literature increasingly recognizes ontology as an indispensable reference for evaluating both the direction and legitimacy of educational reform.

A critical examination of the literature reveals that although ontological concepts receive considerable attention, many studies remain predominantly normative and conceptual. Discussions surrounding *tawhid*, *fitrah*, *insan kamil*, and *maqasid al-shariah* often explain why Islamic education differs from secular educational philosophy but provide limited guidance regarding their operationalization within educational policy. Conversely, policy-oriented studies frequently evaluate governance effectiveness, curriculum implementation, quality assurance, and educational management while neglecting the philosophical assumptions that shape these policies. This separation between philosophical discourse and policy analysis creates an important theoretical limitation because educational policy is inherently founded upon assumptions regarding reality, human nature, and the purpose of education. Consequently, the existing literature demonstrates a need for a more integrated analytical framework that systematically connects ontological philosophy with educational policymaking, curriculum development, institutional governance, and policy evaluation.

The synthesis of previous studies reveals several recurring patterns. First, scholars consistently agree that Islamic education derives its philosophical legitimacy from the ontological principle of *tawhid*, which integrates spiritual, intellectual, and social dimensions of human development. Second, educational policy is widely understood as a reflection of broader philosophical assumptions rather than merely an administrative or legal instrument. Third, the literature increasingly emphasizes that contemporary educational reforms should maintain continuity with Islamic ontological principles despite responding to globalization, technological innovation, and changing educational demands.

Finally, there is growing consensus that successful educational transformation depends upon maintaining philosophical coherence between educational objectives, institutional governance, curriculum orientation, and learner development. These patterns indicate that ontology constitutes the primary conceptual foundation from which other philosophical dimensions of Islamic education logically emerge.

The ontological dimension makes a significant contribution to the present study because it provides the philosophical basis for understanding how Islamic Religious Education policy should be formulated, interpreted, and evaluated. By identifying the assumptions concerning reality, human existence, divine purpose, and educational goals embedded within the literature, this study demonstrates that educational policy cannot be separated from its philosophical worldview. Furthermore, the ontological analysis establishes the conceptual foundation for the subsequent epistemological and axiological discussions by explaining why particular forms of knowledge, curriculum organization, ethical values, and educational practices are considered legitimate within Islamic education. Consequently, ontology functions as the cornerstone of the proposed analytical framework, enabling a more comprehensive understanding of Islamic Religious Education policy as an integrated philosophical system rather than merely a collection of administrative regulations or institutional procedures.

Evolution of Governance and Policy

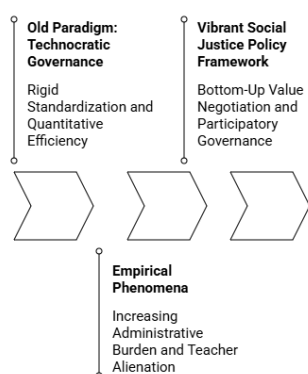


Figure 1. Evaluation of Educational Policy Paradigms

Internalization model of value-based policies implemented to counter the dominance of performativity

Epistemology is the branch of philosophy that examines the origin, nature, validity, and methods of acquiring knowledge. Within the philosophy of Islamic education, epistemology provides the intellectual foundation that determines how educational knowledge is generated, validated, organized, and disseminated through educational policies. Islamic epistemology differs

fundamentally from secular epistemological traditions because it recognizes revelation (*wahy*), reason (*'aql*), empirical observation (*tajribah*), and critical reasoning (*ijtihad*) as complementary sources of knowledge. Consequently, Islamic Religious Education (IRE) policy should establish educational systems that integrate these epistemological sources into curriculum development, pedagogical strategies, teacher professionalism, and learning assessment. Rather than separating religious sciences from modern scientific disciplines, Islamic educational policy seeks to create an integrated knowledge system that supports holistic human development. Therefore, epistemological perspectives play a crucial role in explaining how educational policies formulate legitimate knowledge, implement learning processes, and continuously develop educational institutions in accordance with Islamic philosophical principles.

Previous studies consistently argue that Islamic epistemology serves as the philosophical basis for curriculum formulation and educational policy. Al-Faruqi's theory of the Islamization of knowledge proposes that the historical separation between revealed knowledge and modern sciences has weakened Islamic education and should therefore be reconstructed through an integrated educational framework. Similarly, Al-Attas emphasizes that knowledge should cultivate *adab*, ensuring that intellectual development is accompanied by moral discipline and spiritual awareness. Contemporary scholars further extend these classical ideas by arguing that educational policy should facilitate interdisciplinary learning that combines Islamic studies with natural sciences, social sciences, and technological innovation. Research concerning curriculum reform also demonstrates that integrated knowledge systems improve students' critical thinking, problem-solving abilities, and ethical awareness while preserving Islamic identity. Collectively, these studies indicate that epistemological assumptions significantly influence curriculum content, instructional strategies, educational objectives, and policymaking processes within Islamic educational institutions.

Recent scholarship increasingly examines epistemological issues within the context of globalization, digital transformation, and technological advancement. The rapid expansion of artificial intelligence, online learning platforms, digital libraries, and open educational resources has transformed the production and dissemination of knowledge across educational institutions. Several researchers argue that these technological developments expand educational accessibility and encourage collaborative learning. However, they also emphasize that digital environments create new epistemological challenges related to information credibility, algorithmic bias, religious authority, and misinformation. Within Islamic education, these challenges become particularly significant because learners increasingly acquire religious knowledge through social media, digital platforms, and online communities rather than traditional scholarly institutions. Consequently, recent studies advocate strengthening epistemological literacy through educational policies that promote critical evaluation of information, integration of digital competence with Islamic ethics,

and balanced utilization of technological innovation. These findings demonstrate that educational policy should regulate not only curriculum content but also the philosophical principles governing knowledge production and validation in contemporary educational environments.

A critical examination of the literature reveals that although epistemological discussions have expanded considerably, important limitations remain. Much of the existing scholarship concentrates on theoretical debates concerning revelation, reason, empirical inquiry, and the integration of knowledge without adequately explaining how these philosophical principles influence practical educational policymaking. Conversely, educational policy studies frequently emphasize curriculum implementation, digital learning, educational quality, and institutional effectiveness while neglecting the epistemological assumptions underlying these reforms. As a result, many educational policies adopt internationally standardized educational models without critically examining their compatibility with Islamic conceptions of knowledge. This conceptual separation between epistemological philosophy and policy implementation limits the capacity of Islamic educational institutions to formulate coherent educational reforms. Therefore, future policy development requires a more integrated epistemological framework that systematically connects philosophical theories of knowledge with curriculum governance, teacher development, assessment systems, and educational innovation.

The synthesis of previous studies reveals several consistent patterns. First, scholars overwhelmingly agree that Islamic education recognizes multiple interconnected sources of knowledge, including revelation, reason, empirical observation, and reflective interpretation. Second, the reviewed literature consistently rejects the dichotomy between religious and scientific knowledge, advocating integrated educational systems that promote intellectual and spiritual development simultaneously. Third, recent studies increasingly emphasize digital literacy, critical thinking, interdisciplinary learning, and technological competence as essential components of contemporary Islamic education. Finally, educational policy is widely understood as the principal mechanism through which epistemological principles are translated into curriculum structures, teaching methodologies, institutional governance, and learning outcomes. These converging findings demonstrate that epistemology constitutes the intellectual foundation through which Islamic Religious Education policy maintains both academic relevance and philosophical authenticity in rapidly changing educational contexts.

The epistemological perspective contributes substantially to the present study by explaining how Islamic Religious Education policy constructs, legitimizes, and disseminates educational knowledge within contemporary educational systems. Within the integrated philosophical framework proposed in this article, epistemology functions as the connecting dimension between ontology, which explains the nature and purpose of education, and axiology, which determines educational values and ethical objectives. Through this

relationship, educational policy becomes a mechanism for translating Islamic conceptions of knowledge into curriculum development, pedagogical innovation, institutional governance, and lifelong learning. Consequently, this epistemological analysis strengthens the overall argument of the study by demonstrating that effective Islamic Religious Education policy must be grounded in an integrated philosophy of knowledge capable of responding to scientific advancement, digital transformation, and globalization while preserving the theological and ethical foundations of Islamic education.

Axiological Perspectives: Values, Ethical Foundations, and Educational Objectives Embedded in Islamic Religious Education Policy

Axiology is the branch of philosophy concerned with the study of values, ethics, and the purposes that underlie human action. Within the philosophy of education, axiological perspectives explain why educational policies are formulated, what values they seek to cultivate, and how these values guide educational practices. In the context of Islamic Religious Education (IRE) policy, axiology positions education not merely as a mechanism for knowledge transmission but as a transformative process aimed at developing morally responsible, spiritually conscious, and socially engaged individuals. Islamic educational values originate from the Qur'an, Sunnah, and the broader tradition of Islamic scholarship, emphasizing justice ('*adl*), trustworthiness (*amanah*), moderation (*wasatiyyah*), compassion (*rahmah*), responsibility (*mas'uliyah*), and the holistic development of human beings. Consequently, IRE policy embodies ethical commitments that integrate cognitive, affective, and behavioral dimensions while aligning educational objectives with the broader goals of Islamic civilization and national educational aspirations.

Previous studies consistently argue that the axiological foundation of Islamic Religious Education policy extends beyond curriculum content to encompass the ethical orientation of educational governance, leadership, assessment, and learning environments. Research demonstrates that contemporary IRE policies increasingly emphasize character education, citizenship, social harmony, religious moderation, and moral responsibility as central educational outcomes. Scholars highlight that educational policies inspired by Islamic values seek to balance individual piety with collective welfare, encouraging learners to develop both personal integrity and social accountability. Furthermore, numerous studies indicate that the integration of Islamic ethical principles into policy contributes to strengthening students' moral reasoning, civic engagement, and resilience against social challenges arising from globalization, secularization, and digital transformation.

Other researchers emphasize that the axiological dimension of IRE policy has evolved in response to changing societal contexts while maintaining its normative foundations. Comparative studies reveal that educational reforms in Muslim-majority countries increasingly combine universal educational values – such as human rights, inclusion, tolerance, sustainability, and lifelong learning –

with Islamic ethical principles. Rather than perceiving these values as contradictory, many scholars argue that Islamic educational philosophy provides a normative framework capable of harmonizing religious commitments with contemporary educational needs. Recent literature also underscores the significance of *Maqasid al-Shariah* as an axiological framework for evaluating educational policies because it aligns educational objectives with the protection and development of religion, life, intellect, family, and property. Consequently, IRE policy becomes an instrument for promoting holistic human development that addresses both spiritual excellence and societal well-being.

A critical analysis of the literature reveals that although many studies acknowledge the importance of values and ethics within Islamic Religious Education policy, relatively few explicitly employ axiological philosophy as their primary analytical framework. Most research treats educational values as policy outcomes rather than examining how philosophical assumptions about ethics shape policy formulation, implementation, and evaluation. Moreover, empirical studies often focus on character education programs or curriculum implementation without critically investigating the philosophical coherence between educational objectives, ethical principles, and policy mechanisms. This indicates an important theoretical gap in the literature, suggesting the need for a more systematic integration of axiological analysis into studies of Islamic education policy.

Across the reviewed literature, several recurring patterns emerge. First, nearly all studies identify Islamic values as the normative foundation of educational policy. Second, ethical principles consistently function as criteria for determining educational objectives, curriculum design, teacher professionalism, and institutional governance. Third, researchers agree that effective IRE policy should simultaneously develop intellectual competence, moral character, spiritual awareness, and social responsibility. Finally, recent scholarship demonstrates an increasing tendency to integrate Islamic ethical values with contemporary educational concepts such as inclusiveness, multiculturalism, digital ethics, environmental sustainability, and global citizenship, thereby expanding the practical relevance of Islamic educational philosophy in modern educational systems.

The axiological perspective contributes significantly to the broader topic of this study by explaining that Islamic Religious Education policy should not be understood solely as an administrative or legal instrument but as a value-oriented framework designed to achieve ethical and civilizational objectives. Together with ontological perspectives that define the nature of Islamic education and epistemological perspectives that explain the sources and construction of educational knowledge, axiology completes the philosophical foundation of IRE policy. Consequently, the integration of ontological, epistemological, and axiological analyses provides a comprehensive framework for understanding how Islamic Religious Education policy is conceptually constructed, ethically justified, and educationally implemented within

contemporary Muslim societies.

Tabel Sintesis Literatur

Penulis & Tahun	Fokus Penelitian	Metode	Temuan Utama	Kontribusi
Halstead (2004)	Islamic values in education	Conceptual analysis	Islamic education is fundamentally value-oriented and emphasizes moral formation.	Establishes Islamic values as the axiological foundation of education.
Ashraf (1985)	Philosophy of Islamic education	Philosophical study	Education aims at balanced intellectual, spiritual, and moral development.	Explains educational objectives from an Islamic philosophical perspective.
Al-Attas (1991)	Concept of Islamic education	Philosophical analysis	Education develops the "good man" through ethical cultivation and adab.	Strengthens ethical foundations of Islamic educational policy.
Kamali (2008)	Maqasid al-Shariah and education	Normative analysis	Educational policies should reflect the higher objectives of Shariah.	Provides a policy evaluation framework based on Islamic ethics.
Abdullah (2017)	Religious moderation in Islamic education	Literature review	Islamic education promotes tolerance, inclusiveness, and social harmony.	Demonstrates the adaptation of Islamic values to contemporary educational challenges.
Saeed (2020)	Islamic education and global citizenship	Qualitative review	Islamic ethical values can coexist with universal educational values.	Expands the relevance of Islamic educational policy in the global era.

Interpretasi

The literature synthesis demonstrates that the axiological dimension of Islamic Religious Education policy is consistently anchored in ethical and moral values derived from Islamic teachings. Earlier philosophical works primarily focus on defining the normative objectives of education, emphasizing character formation, spiritual development, and the cultivation of *adab*. These foundational studies establish that educational policy should serve ethical purposes rather than merely administrative or academic functions.

More recent studies extend these philosophical foundations by addressing contemporary educational challenges, including multiculturalism, religious moderation, digital citizenship, and sustainable development. Instead of replacing traditional Islamic values, contemporary researchers reinterpret them within modern educational contexts, illustrating the adaptability of Islamic educational philosophy. This progression indicates that the axiological framework of IRE policy has evolved from classical moral philosophy toward a dynamic value system capable of responding to changing social realities while maintaining its normative Islamic identity.

Discussion

The findings of this literature review demonstrate that the axiological perspective occupies a central position in explaining the philosophical foundations of Islamic Religious Education (IRE) policy (Memon et al., 2024). Unlike administrative or technical approaches that primarily focus on governance mechanisms, the axiological perspective emphasizes that educational policies are fundamentally directed by values, ethical commitments, and educational purposes (Kouarfaté, 2025). The reviewed literature consistently indicates that IRE policy is designed not merely to regulate curriculum implementation or institutional management but to cultivate morally responsible, spiritually mature, and socially engaged individuals (Mulpeter et al., 2026). This orientation reflects the Islamic understanding that education is inseparable from the formation of character (*akhlaq*), justice (*'adl*), responsibility (*amanah*), and the cultivation of *adab*. Consequently, the philosophy of Islamic education policy cannot be adequately understood without examining the ethical values that define educational objectives and shape policy implementation (Meng & Liu, 2023).

The comparison of previous studies reveals substantial convergence regarding the normative foundations of Islamic education while also highlighting differences in theoretical emphasis. Classical scholars such as Al-Attas and Ashraf primarily conceptualize Islamic education as a process of nurturing balanced human development through ethical cultivation and spiritual refinement (Mudin et al., 2026). Their philosophical arguments stress that educational objectives should prioritize the integration of intellectual, moral, and spiritual dimensions. In contrast, more recent studies interpret these foundational values within contemporary educational contexts by emphasizing religious moderation, multicultural education, inclusive learning, digital ethics,

sustainable development, and global citizenship (Omidvar et al., 2025). Rather than replacing traditional Islamic principles, contemporary researchers reinterpret classical values to address emerging educational challenges. This synthesis illustrates the dynamic nature of Islamic educational philosophy, where enduring ethical principles remain constant while their practical applications evolve alongside changing social, political, and technological conditions.

Although the reviewed literature demonstrates broad agreement regarding the importance of values in Islamic education policy, notable differences emerge in the analytical approaches employed by researchers. Philosophical studies generally investigate normative concepts such as *adab*, *Maqasid al-Shariah*, and Islamic ethics as foundational principles for educational policy (Gallien & Saad, 2025). Conversely, empirical studies tend to evaluate the effectiveness of character education programs, curriculum reforms, teacher professionalism, or policy implementation without explicitly connecting these initiatives to broader axiological frameworks. As a result, ethical values are frequently treated as expected educational outcomes rather than as philosophical premises guiding policy formulation and evaluation. This gap suggests that greater integration between philosophical inquiry and empirical educational research is necessary to provide a more comprehensive understanding of how ethical values influence every stage of educational policymaking, from conceptual design to institutional practice.

From a theoretical perspective, the literature contributes to the development of Islamic education policy by reinforcing the inseparable relationship between ontology, epistemology, and axiology within educational philosophy. While ontology explains the essential nature and purpose of Islamic education, and epistemology clarifies the sources and validation of educational knowledge, axiology provides the ethical justification for educational objectives and policy priorities (Cossa et al., 2025). The literature further demonstrates that Islamic educational policy should be understood as a value-based system in which curriculum design, learning processes, assessment, institutional governance, and educational leadership are interconnected through shared ethical commitments. This integrated philosophical framework expands existing theories of educational policy by demonstrating that policy effectiveness cannot be evaluated solely through administrative efficiency or academic performance but must also consider the extent to which educational institutions successfully cultivate moral integrity, social responsibility, and spiritual development.

The practical implications of these findings are significant for policymakers, educational institutions, curriculum developers, and teachers responsible for implementing Islamic Religious Education. Educational policies should systematically integrate Islamic ethical values into curriculum content, pedagogical strategies, teacher preparation, assessment systems, and institutional governance rather than treating character education as a separate

educational component. Furthermore, policymakers should employ axiological principles as evaluative criteria when designing and revising educational reforms to ensure consistency between policy objectives and Islamic educational philosophy. As contemporary educational systems increasingly confront challenges associated with globalization, technological transformation, cultural diversity, and digital learning environments, value-oriented Islamic education policies can provide an ethical framework that supports both academic excellence and holistic human development. Therefore, strengthening the axiological dimension of Islamic Religious Education policy is essential for developing educational systems capable of producing knowledgeable, ethical, and socially responsible citizens who contribute positively to contemporary society while remaining grounded in Islamic moral principles.

CONCLUSION

This literature review concludes that the axiological perspective constitutes a fundamental philosophical basis for understanding Islamic Religious Education (IRE) policy by explaining the values, ethical foundations, and educational objectives embedded in policy formulation and implementation. The reviewed literature consistently demonstrates that IRE policy is not merely an administrative instrument but a value-oriented framework grounded in the Qur'an, Sunnah, Islamic ethics, and *Maqasid al-Shariah*. These normative foundations shape educational objectives aimed at fostering holistic human development through the integration of intellectual competence, moral integrity, spiritual awareness, and social responsibility. The study also highlights that contemporary Islamic education policies increasingly integrate universal educational values, including inclusiveness, religious moderation, global citizenship, and sustainability, while maintaining their distinctive Islamic identity. Theoretically, this review contributes to the philosophy of Islamic education policy by positioning axiology as a central analytical perspective that complements ontological and epistemological dimensions, thereby providing a more comprehensive framework for explaining the formulation, implementation, and development of Islamic Religious Education policy. Practically, the findings suggest that policymakers, curriculum developers, educational leaders, and teachers should consistently embed Islamic ethical values into curriculum design, teaching practices, assessment systems, and educational governance to ensure that policy implementation remains aligned with its philosophical foundations.

Despite these contributions, this study is limited by its reliance on a literature review approach, meaning that its conclusions are derived from the synthesis of previous scholarly works rather than direct empirical investigation. In addition, variations in educational contexts, policy environments, and philosophical interpretations across the reviewed studies may limit the generalizability of the findings. Therefore, future research should conduct empirical investigations using qualitative, quantitative, or mixed-methods

approaches to examine how axiological principles influence educational policymaking and implementation in different institutional and national contexts. Comparative studies across countries and educational systems are also recommended to explore how Islamic ethical values are translated into policy and practice while responding to contemporary educational challenges. Such research will strengthen the empirical foundation of Islamic education policy studies and contribute to the development of a more integrated philosophical framework that incorporates ontological, epistemological, and axiological perspectives.

REFERENCES

- Abdalla, M. (2025). Exploring tarbiyah in Islamic education: A critical review of the English-and Arabic-language literature. *Education Sciences*, 15(5), 559. <https://doi.org/10.3390/educsci15050559>
- Abdul-Jabbar, W. K., & Makki, Y. (2024). Integrating intercultural philosophy into the high school curriculum: Toward a deliberative pedagogy of Tadabbur in diasporic Muslim education. *Religions*, 15(2), 189. <https://doi.org/10.3390/rel15020189>
- AlJanadi, Y. (2026). Gender diversity and disclosure: a meta-analysis. *International Journal of Disclosure and Governance*, 23(1), 197–211. <https://doi.org/10.1057/s41310-024-00285-w>
- Amin, H. (2024). Value-based frameworks and peace education in faith-neutral, faith-based and faith-inspired schools in Islamabad: A comparative analysis. *Journal of Peace Education*, 21(1), 54–81. <https://doi.org/10.1080/17400201.2023.2289655>
- Arena Jr, D. F., Volpone, S. D., & Jones, K. P. (2023). (Overcoming) Maternity bias in the workplace: A systematic review. *Journal of Management*, 49(1), 52–84. <https://doi.org/10.1177/01492063221086243>
- Asnawi, N., & Zuhdi, M. (2025). Deconstructing Logocentrism and School-Centrism in Indonesia's Islamic Education: A Critical Epistemological Analysis. *Education Sciences*, 15(12), 1615. <https://doi.org/10.3390/educsci15121615>
- Bahri, R., Rofiqi, R., Kusaeri, & Rusydiyah, E. F. (2025). Religious moderation education: a comparative study of Islamic approaches in Indonesia and Malaysia with implications for faith-based education. *International Studies in Catholic Education*, 1–23. <https://doi.org/10.1080/19422539.2025.2519727>
- Baitussalam, M. I. (2025). The Effectiveness of Islamic Group Counseling in Improving the Self-Esteem of Students at Al-Mashduqiah Islamic Boarding School. *DAAR EL-BASYIROH: Journal of Islamic Psychology and Counseling Guidance*, 1(01), 1–9.
- Cossa, J., Harris, K., & Barat, S. (2025). Modernist education and the myth of development in Africa. *International Review of Education*, 71(5), 959–978. <https://doi.org/10.1007/s11159-025-10192-z>
- Coverdale, T. C., & Davies, A. B. (2023). Unravelling the relationship between

- plant diversity and vegetation structural complexity: A review and theoretical framework. *Journal of Ecology*, 111(7), 1378–1395. <https://doi.org/10.1111/1365-2745.14068>
- Gallien, C., & Saad, E. (2025). Reading Literature as Theology in Islam. An Introduction and Two Case Studies: al-Tha‘ālibī and Ḥāfīz. *Open Theology*, 11(1), 20250047. <https://doi.org/10.1515/opth-2025-0047>
- Habsi, M., Affan, M., & Nasution, N. R. (2026). Inner Development as a Transformative Paradigm for Educational Development: A Qualitative Literature Study on Consciousness and Character Formation. *Chalim Journal of Teaching and Learning*, 6(1), 1–15. <https://doi.org/10.31538/cjotl.v6i1.3123>
- Habsi, M., Hefniy, H., & Munawaroh, M. (2025). Optimization of Social Media Management in Enhancing the Brand Image of Islamic Boarding Schools. *Journal of Educational Management Research*, 4(5), 1934–1946. <https://doi.org/10.61987/jemr.v4i5.1160>
- Hasan, M. F. (2025). Educational authority and regulatory legitimacy: comparing normative systems in pesantren and public schools in Indonesia. *Legal Pluralism and Critical Social Analysis*, 57(2–3), 182–206. <https://doi.org/10.1080/27706869.2025.2556586>
- Husni, H., & Hayden, W. (2024). The epistemology of ta’dib in islamic civilizational discourse: reviving and reconstructing contemporary muslim scholars’ views. *Journal of Al-Tamaddun*, 19(1), 181–197. <https://doi.org/10.22452/JAT.vol19no1.14>
- Hussin, M. Y. M., Muhammad, F., Razak, A. A., & Awang, S. A. (2024). Islamic religious school as an alternative education institution in the global era: A bibliometric and thematic analysis. *International Journal of Learning, Teaching and Educational Research*, 23(9), 560–591. <https://doi.org/10.26803/ijlter.23.9.28>
- Inda, A., Gibreil, N. A. I., Elbadawi, E. M. N., Salem, S. M. S., & Gurafi, A. (2024). Developing critical thinking in Islamic education: A comparative analysis of traditional and modern institutions. *Procedia Environmental Science, Engineering and Management*, 11(1), 53–63. <https://doi.org/10.26803/ijlter.23.9.28>
- Islamic, G., Ishaq, M., & Dayati, U. (2024). Character education through philosophical values in traditional Islamic boarding schools. *Kasetsart Journal of Social Sciences*, 45(1), 31–42. <https://doi.org/10.34044/j.kjss.2024.45.1.04>
- Karwadi, Bin Zakaria, A. R., Setiyawan, A., & Ferdi Hasan, M. (2025). Integration of critical pedagogy in Islamic education: a case study of pre-service teacher training. *British Journal of Religious Education*, 1–22. <https://doi.org/10.1080/01416200.2025.2560905>
- Kosim, M., Muqoddam, F., Mubarak, F., & Laila, N. Q. (2023). The dynamics of Islamic education policies in Indonesia. *Cogent Education*, 10(1), 2172930. <https://doi.org/10.1080/2331186X.2023.2172930>
- Kouarfaté, B. B. (2025). Axiology of Cultured Meat and Consumer Perception: An Analysis Based on the Phenomenology of Perception. *Foods*, 15(1), 34.

- <https://doi.org/10.3390/foods15010034>
- Maemonah, M., Zuhri, H., Masturin, M., Syafii, A., & Aziz, H. (2023). Contestation of Islamic educational institutions in Indonesia: Content analysis on social media. *Cogent Education*, 10(1), 2164019. <https://doi.org/10.1080/2331186X.2022.2164019>
- Mazzei, M. J., DeBode, J., Gangloff, K. A., & Song, R. (2025). Old habits die hard: A review and assessment of the threat-rigidity literature. *Journal of Management*, 51(6), 2154–2181. <https://doi.org/10.1177/01492063241286493>
- Memon, N. A., Abdalla, M., & Chown, D. (2024). Laying foundations for Islamic teacher education. *Education Sciences*, 14(10), 1046. <https://doi.org/10.3390/educsci14101046>
- Meng, L., & Liu, S. (2023). Why apply yinyang philosophy in mixed methods research: Harmony perspectives from ancient Chinese culture. *Educational Philosophy and Theory*, 55(4), 468–482. <https://doi.org/10.1080/00131857.2022.2105695>
- Mu'alimin, M., Muhith, A. M., & Hepni, H. (2026). School principals' and teachers' perspectives on school quality management in Islamic schools: insights from Indonesia. *International Journal of Educational Management*, 40(4), 727–741. <https://doi.org/10.1108/IJEM-05-2025-0387>
- Mudin, M. I., Ihsan, N. H., & Huringiin, N. (2026). Fortifying the deep ecology platform: Nursi's' Tafakkur Imani'as a metaphysical completion to Arne Naess' deep questioning. *Australian Journal of Islamic Studies*, 11(3), 1–24. <https://doi.org/10.55831/ajis.v11i3.1057>
- Muis, A. (2026). Incorporating religious moderation values into the Islamic religious education curriculum in secondary education: a systematic review of goals, experiences, methods, and evaluation. *British Journal of Religious Education*, 48(2), 248–262. <https://doi.org/10.1080/01416200.2025.2598619>
- Mulpeter, N., O'Flaherty, J., & McCormack, O. (2026). 'A better fit' and an 'easier sell': perceptions of a pilot values-based curriculum in publicly managed schools in Ireland. *Journal of Beliefs & Values*, 1–17. <https://doi.org/10.1080/13617672.2026.2644206>
- Omidvar, O., Hadjimichael, D., Burke, G. T., Pyrko, I., & Chia, R. (2025). Temporal patterns in management: integrating perspectives on rhythms of work and organizing. *Academy of Management Annals*, 19(2), 861–902. <https://doi.org/10.5465/annals.2024.0081>
- Pascucci, D., Tanrikulu, Ö. D., Ozkirli, A., Houborg, C., Ceylan, G., Zerr, P., Rafiei, M., & Kristjánsson, Á. (2023). Serial dependence in visual perception: A review. *Journal of Vision*, 23(1), 9. <https://doi.org/10.1167/jov.23.1.9>
- Rahmatullah, M., & Baitussalam, M. I. (2025). The Role of Ethical Leadership in Strengthening Organizational Culture within Islamic Higher Education. *DAAR EL-IDARAH: Journal of Islamic Education Management*, 1(01), 21–30. <https://doi.org/10.66931/jmpi.v1i01.1>
- Riaz, M., Baloch, F., Siddiqui, M., Ejaz, R., & Bashir, M. (2023). The role of islamic education in promoting peace and tolerance. *Al-Qanṭara*, 9(4), 308–327.

- <https://doi.org/10.26803/ijlter.23.9.28>
- Rodrigues, C., Neto-Mendes, A., Santos, M., & Gouveia, A. (2025). Mapping Problems and Approaches in Educational Governance: A Systematic Literature Review. *Education Sciences*, 15(8), 1048. <https://doi.org/10.3390/educsci15081048>
- Saada, N. (2023). Educating for global citizenship in religious education: Islamic perspective. *International Journal of Educational Development*, 103, 102894. <https://doi.org/10.1016/j.ijedudev.2023.102894>
- Sijamhodžić-Nadarević, D. (2024). Philosophy and pedagogy of Islamic education in today's Europe. *Journal of Muslims in Europe*, 13(3), 365–378. <https://doi.org/10.1163/22117954-bja10106>
- Succarie, A. (2024). Examining the implications of Islamic teacher education and professional learning: Towards professional identity renewal in Islamic schools. *Education Sciences*, 14(11), 1192. <https://doi.org/10.3390/educsci14111192>
- Syauqi, M. L., Ghozali, M. Y., Khairah, R., Nurzen, K., Muksin, A., Romdhon, M. R., Prasetiawan, A. Y., Rezi, M., Sayska, D. S., & Muftadin, D. (2025). Embedding Islamic values in higher education: Trends, practices, and future research agenda. *Research Journal in Advanced Humanities*, 6(4). <https://doi.org/10.26803/ijlter.23.9.28>
- Utomo, P., & Baitussalam, M. I. (2025). Quality Assurance in Islamic Education A Comparative Study of Accreditation Standards and Sharia Based Educational Values. *DAAR EL-IDARAH: Journal of Islamic Education Management*, 1(01), 31–40. <https://doi.org/10.66931/jmpi.v1i01.5>
- Weißmüller, K. S., & Zuber, A. (2023). Understanding the micro-foundations of administrative corruption in the public sector: Findings from a systematic literature review. *Public Administration Review*, 83(6), 1704–1726. <https://doi.org/10.1111/puar.13699>
- Zainullah, M., Baitussalam, M. I., & Fiestighfarillah, S. (2026). The Effect of Islamic Financial Literacy Mentoring Programs on Improving Islamic Financial Literacy and Financial Behavior among Islamic Boarding School Students. *DAAR EL-TAMKIN: Journal of Community Empowerment*, 1(01), 63–78. <https://doi.org/10.26803/ijlter.23.9.28>