

## Reinventing Islamic Education Management: When Islamic Humanism Meets the Future of Policy, Technology, and Human Flourishing

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**Abstract:** This study explores the integration of Islamic Humanism into the management of contemporary Islamic educational institutions, examining how leadership, curriculum, technology, and community engagement collectively contribute to holistic human development. Employing a qualitative research design, data were collected through semi-structured interviews, focus group discussions, document analysis, and non-participant observations across multiple pesantrens and madrasahs. Findings indicate that humanistic leadership fosters ethical decision-making, participatory governance, and policy frameworks prioritising the dignity and flourishing of students, teachers, and communities. The integration of technology and interdisciplinary curricula enables students to engage with classical knowledge while developing critical thinking, ethical reasoning, and practical skills relevant to modern society. Additionally, community engagement initiatives operationalise ethical principles, promoting empathy, civic responsibility, and socially oriented action. Together, these interconnected dimensions demonstrate that Islamic education guided by humanistic principles can balance tradition and modernity, preparing learners to navigate contemporary challenges, contribute positively to society, and achieve holistic intellectual, moral, and social development. The study provides a comprehensive model for Islamic educational management that aligns spiritual and ethical objectives with the demands of twenty-first-century learning.

**Keywords:** Islamic Humanism; Educational Management; Ethical Leadership; Curriculum Integration; Technology in Education; Community Engagement; Holistic Development; Islamic Education.

**Abstrak:** Penelitian ini mengkaji integrasi Humanisme Islam dalam pengelolaan lembaga pendidikan Islam kontemporer, dengan meneliti bagaimana kepemimpinan, kurikulum, teknologi, dan keterlibatan komunitas secara bersama-sama berkontribusi pada pengembangan manusia secara holistik. Menggunakan desain penelitian kualitatif, data dikumpulkan melalui wawancara semi-terstruktur, diskusi kelompok terfokus, analisis dokumen, dan pengamatan non-partisipan di berbagai pesantren dan madrasah. Hasil penelitian menunjukkan bahwa kepemimpinan humanis mendorong pengambilan keputusan etis, tata kelola partisipatif, dan kerangka kebijakan yang memprioritaskan martabat dan kesejahteraan siswa, guru, dan komunitas. Integrasi teknologi dan kurikulum interdisipliner memungkinkan siswa untuk berinteraksi dengan pengetahuan klasik sambil mengembangkan pemikiran kritis, penalaran etis, dan keterampilan praktis yang relevan dengan masyarakat modern. Selain itu, inisiatif keterlibatan

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*masyarakat mengimplementasikan prinsip-prinsip etika, mempromosikan empati, tanggung jawab warga negara, dan tindakan yang berorientasi pada masyarakat. Bersama-sama, dimensi-dimensi yang saling terhubung ini menunjukkan bahwa pendidikan Islam yang dipandu oleh prinsip-prinsip humanis dapat menyeimbangkan tradisi dan modernitas, mempersiapkan peserta didik untuk menghadapi tantangan kontemporer, berkontribusi secara positif bagi masyarakat, dan mencapai perkembangan intelektual, moral, dan sosial yang holistik. Studi ini menyediakan model komprehensif untuk manajemen pendidikan Islam yang menyelaraskan tujuan spiritual dan etika dengan tuntutan pembelajaran abad ke-21.*

**Kata Kunci:** *Humanisme Islam; Manajemen Pendidikan; Kepemimpinan Etis; Integrasi Kurikulum; Teknologi dalam Pendidikan; Partisipasi Masyarakat; Pengembangan Holistik; Pendidikan Islam.*

## Introduction

Islamic education, historically rooted in the transmission of religious knowledge and ethical cultivation, has long been central to Muslim societies. Traditional institutions such as madrasahs and pesantrens have been instrumental in shaping not only intellectual development but also moral character and social responsibility. Over the centuries, these institutions developed robust frameworks that integrated knowledge acquisition (*'ilm*), spiritual formation (*tazkiyah*), and communal engagement (*khidmah*) (Achmadin et al., 2024). However, in the twenty-first century, Islamic education faces unprecedented challenges. Rapid technological advancement, globalisation, policy reform pressures, and the growing complexity of societal needs demand that Islamic educational management redefines its paradigms. This study argues that integrating the principles of Islamic Humanism into management frameworks offers a transformative pathway, bridging timeless values with contemporary demands for policy coherence, technological adaptation, and holistic human flourishing.

Islamic Humanism, as a conceptual framework, emphasizes the intrinsic dignity, intellectual potential, and ethical responsibility of every human being. It moves beyond a purely ritualistic understanding of education to foreground the cultivation of knowledge that is meaningful, socially responsible, and conducive to the overall well-being of individuals and communities (Adiyono et al., 2022). Unlike traditional educational paradigms that may prioritize rote memorization or narrowly defined

competencies, Islamic Humanism advocates for an education system that nurtures critical thinking, empathy, creativity, and ethical discernment. In the context of management, this perspective challenges administrators, educators, and policymakers to reconceptualize the goals, processes, and evaluation metrics of Islamic educational institutions (Abdulghani & Alrumayh, 2025). Management is no longer merely a matter of operational efficiency or compliance with regulations; it becomes an ethical practice oriented toward human development, societal welfare, and alignment with higher moral objectives.

The contemporary landscape of education is marked by a complex interplay between policy, technology, and social expectations. Governments increasingly emphasize measurable outcomes, accreditation standards, and alignment with global frameworks such as the Sustainable Development Goals (SDGs) (M. Abdullah, 2018). Simultaneously, technological innovations—from digital learning platforms to artificial intelligence—offer new opportunities for personalized instruction, resource optimization, and expanded access to knowledge (Adiyono et al., 2022). Yet, these developments also carry risks: over-reliance on technology may undermine the relational and spiritual dimensions of learning, while policy mandates may inadvertently prioritize quantifiable metrics over ethical and humanistic considerations. Islamic education management, therefore, faces the dual challenge of engaging with modern tools and structures without compromising its foundational values (A'la & Makhshun, 2022). By applying the lens of Islamic Humanism, institutions can navigate this balance, leveraging technology and policy as instruments to enhance, rather than replace, the holistic development of learners.

One crucial aspect of integrating Islamic Humanism into education management is rethinking the role of leadership. Leaders in Islamic educational institutions are called upon to cultivate environments that foster ethical reasoning, mutual respect, and community engagement (Achmadin et al., 2024). Leadership practices must be informed by a vision that harmonizes spiritual, intellectual, and social dimensions (Adeel et al., 2023). This involves promoting participatory decision-making, valuing teacher autonomy, and ensuring that institutional policies reflect ethical principles. Moreover, leaders must be adept at translating technological innovations and policy reforms into practices that are consistent with the humanistic values of Islam. For

instance, the implementation of learning management systems or data-driven assessment methods should serve to enhance pedagogical effectiveness, equity, and student well-being, rather than functioning merely as instruments of control or efficiency.

The nexus of Islamic Humanism, policy, and technology also raises important questions about curriculum design and pedagogical strategies. Traditional curricula in many Islamic educational institutions emphasize memorization of sacred texts, jurisprudence, and theological discourse (Sunhaji, 2017). While these components remain essential, contemporary curricula must also equip learners with skills necessary for navigating a complex, interconnected world. This includes critical thinking, digital literacy, intercultural competence, and ethical decision-making. Islamic Humanism provides a framework for curriculum integration by advocating for content and methods that respect the dignity of learners, promote ethical engagement with knowledge, and encourage reflection on the broader societal and environmental implications of learning (Alam, n.d.). In practice, this could manifest as interdisciplinary programs that combine religious studies with social sciences, technology, or sustainability education—ensuring that learners develop both spiritual depth and practical competencies.

Furthermore, Islamic Humanism has implications for assessment and quality assurance within educational management. Traditional evaluation methods often prioritize memorization or doctrinal accuracy. While mastery of religious texts remains a core component, assessments must also capture dimensions of ethical reasoning, civic responsibility, creativity, and collaboration (Achmad et al., 2024). Implementing multi-dimensional evaluation frameworks can provide a more holistic picture of student development and institutional effectiveness. Such approaches align with the humanistic orientation of Islamic education, which regards knowledge not merely as an end in itself, but as a means to nurture wisdom, empathy, and social contribution (Abidin, 2020). Quality assurance mechanisms, therefore, should integrate quantitative and qualitative measures, ensuring accountability while upholding the values of fairness, equity, and human dignity.

Another dimension of significance is community engagement and social responsibility. Islamic education has historically been deeply embedded within

communities, fostering networks of mutual support, social cohesion, and ethical guidance (A. H. Abdullah et al., 2025). In contemporary contexts, educational institutions are increasingly called upon to extend their influence beyond traditional boundaries, addressing social, environmental, and economic challenges. By grounding management practices in Islamic Humanism, institutions can design programs that empower students to contribute meaningfully to society. Initiatives may include community service projects, entrepreneurial programs, environmental stewardship efforts, and platforms for civic dialogue. Such activities not only enhance learning outcomes but also reinforce the ethical and humanistic purpose of Islamic education (Adiyono et al., 2022).

Finally, the integration of Islamic Humanism into educational management necessitates ongoing reflection and adaptability. Institutions must be capable of responding to emergent technologies, shifting policy landscapes, and evolving societal expectations without losing sight of their core ethical commitments. This requires a culture of continuous professional development, collaborative governance, and ethical deliberation. Faculty, administrators, and policymakers must collectively engage in dialogue that bridges classical knowledge with contemporary practice, ensuring that innovation serves the overarching goal of human flourishing. In this sense, Islamic Humanism functions as both a guiding philosophy and a practical framework for the transformation of educational management, offering a pathway for institutions to remain relevant, effective, and ethically grounded in the twenty-first century.

In summary, Islamic education management stands at a pivotal intersection of tradition and modernity. Integrating Islamic Humanism into administrative practices, curriculum development, assessment, leadership, and community engagement provides a comprehensive framework for addressing contemporary challenges. By harmonizing timeless ethical principles with policy requirements, technological advancements, and the aspirations of learners, Islamic educational institutions can foster environments that promote intellectual growth, moral development, and social responsibility. This study seeks to explore how Islamic Humanism can inform the strategic management of educational institutions, offering insights for leaders, educators, and policymakers who aspire to cultivate meaningful, ethical, and future-ready learning environments.

## Research Method

This study employs a qualitative research design to explore how Islamic Humanism informs the management of Islamic educational institutions. A qualitative approach allows for an in-depth examination of complex social, ethical, and institutional dynamics, capturing the perspectives of leaders, educators, and students on integrating humanistic principles into contemporary educational practices (Braun & Clarke, 2006; Miles et al., 2014).

The research was conducted in a selection of Islamic institutions, including traditional pesantrens and modern madrasahs, chosen purposefully to reflect diverse organisational cultures and management styles. Participants comprised thirty-five individuals, including twelve administrators, ten teachers, and thirteen senior students (Haryani, 2020). This purposive sampling aimed to ensure a wide range of insights regarding leadership, policy implementation, curriculum design, and technological integration. Data collection relied on multiple methods to enhance credibility and provide rich, triangulated insights. Semi-structured interviews with administrators, teachers, and students explored their experiences with humanistic approaches in leadership, policy, and pedagogy. Institutional documents, such as strategic plans, curriculum outlines, and internal evaluation reports, were examined to identify explicit and implicit incorporation of ethical and humanistic values (Zed, 2008). Additionally, non-participant observations in classrooms, administrative meetings, and community activities captured real-time practices, interactions, and decision-making processes. Focus group discussions with students and teachers further explored shared perceptions of curriculum relevance, leadership responsiveness, and technology use in fostering human development.

Data analysis followed a thematic approach, combining deductive and inductive strategies. Deductive coding was guided by the framework of Islamic Humanism, focusing on dimensions such as ethical cultivation, intellectual growth, human dignity, and social responsibility (Kistoro et al., 2023). Inductive coding allowed new themes to emerge from participants' narratives and observed practices. Data were managed and coded using NVivo software to maintain systematic organisation and traceability. Triangulation across interviews, documents, and observations enhanced credibility, while member checking allowed participants to validate preliminary interpretations .



Ethical considerations were strictly observed. Participants provided informed consent, and confidentiality and anonymity were maintained throughout. Institutional permissions were secured prior to data collection. The study adhered to principles of respect, beneficence, and justice, ensuring that data collection and analysis were conducted ethically and responsibly.

Despite limitations in generalisability due to purposive sampling and qualitative design, the methodological rigor, triangulation, and reflective procedures ensure that findings provide credible, nuanced, and contextually rich insights into the role of Islamic Humanism in educational management..

## **Results and Discussion**

### **Humanistic Leadership and Policy in Islamic Education**

Islamic educational institutions are traditionally recognised not only as sites for knowledge transmission but also as centres for moral and spiritual cultivation. Within this dual mission, leadership plays a crucial role in shaping the institutional ethos, determining policy directions, and ensuring that both educational and ethical objectives are realized (A. H. Abdullah et al., 2025). The findings of this study indicate that the integration of Islamic Humanism into leadership and policy is not merely a philosophical aspiration but a practical necessity for contemporary institutions navigating the complexities of modern educational environments.

Leaders in the studied institutions consistently demonstrated a deep commitment to humanistic principles, emphasising the ethical dimension of decision-making. Rather than focusing solely on procedural compliance or operational efficiency, administrative strategies were informed by an overarching concern for the well-being, dignity, and holistic development of students, teachers, and the broader community (Ajizah et al., 2025). For example, strategic plans often incorporated explicit objectives related to moral and spiritual growth alongside academic targets, reflecting a deliberate alignment between institutional policies and ethical values (Arifin & Priyana, 2025). This integration of ethics and management reflects the central tenets of Islamic Humanism, which asserts that human development is inherently multidimensional, encompassing intellectual, spiritual, and social aspects.

A key manifestation of humanistic leadership was the adoption of participatory governance mechanisms. Leaders frequently engaged staff, teachers, and students in consultative processes when making decisions about curricula, resource allocation, or institutional priorities (Syah et al., 2025). Observations of administrative meetings revealed that decisions were not imposed top-down but emerged from collective dialogue that considered diverse perspectives, ethical implications, and long-term societal outcomes (Anam et al., 2025). This approach resonates with the Qur'anic principle of shura (consultation), which encourages inclusive deliberation and the recognition of the intrinsic worth and insight of each community member. Participants consistently reported that this culture of consultation not only enhanced trust in leadership but also fostered a sense of shared ownership over institutional goals, thereby reinforcing commitment to both academic and ethical objectives (Syah et al., 2025).

Teacher development programmes emerged as another critical arena where humanistic leadership and policy intersected. Rather than focusing exclusively on pedagogical techniques or curriculum delivery, professional development initiatives incorporated mentorship in ethical reasoning, spiritual formation, and leadership skills (Asfiati, 2023). For instance, teachers were encouraged to reflect on how classroom interactions and pedagogical choices could promote justice, empathy, and social responsibility (Adiyono et al., 2022). By embedding ethical considerations into professional development, institutions ensured that educators could model humanistic values for students, translating abstract principles into tangible practices within classrooms and school communities. This approach aligns with the broader literature on moral and value-based educational leadership, which emphasises the role of leaders in cultivating ethical cultures that extend beyond formal instruction to shape the character of both teachers and learners.

Policy frameworks further reinforced the integration of humanistic values. Institutional policies governing curriculum design, student assessment, and community engagement were deliberately structured to reflect ethical and humanistic priorities (Alharbi, 2022). For example, assessment systems went beyond measuring cognitive mastery to include indicators of moral reasoning, collaboration, and social



contribution. Curriculum policies mandated the incorporation of interdisciplinary content that bridged religious knowledge with contemporary challenges, ensuring that students developed both spiritual depth and practical competencies (Adiyono et al., 2022). Observations revealed that policy implementation was closely monitored not only for efficiency and compliance but also for alignment with the institution's ethical and humanistic goals. This dual focus on procedural and moral dimensions demonstrates the operationalisation of Islamic Humanism within institutional governance.

Leadership practices were also shaped by responsiveness to social and technological change. While institutions engaged with contemporary educational technologies and global policy frameworks, leaders carefully evaluated these innovations through a humanistic lens (Ahmad et al., 2025). Technology was adopted to enhance learning and accessibility rather than to replace relational or spiritual aspects of education. Similarly, policy adjustments in response to national educational standards or accreditation requirements were interpreted in ways that preserved ethical integrity and human-centric goals. Participants noted that this reflective and value-based approach enabled institutions to remain relevant and competitive while maintaining fidelity to their core mission of human development and social responsibility (Ghasemy et al., 2022).

Community engagement represented an additional dimension where humanistic leadership and policy converged. Leaders consistently prioritised initiatives that encouraged students and teachers to contribute meaningfully to society (Alazmi & Bush, 2024; Fauzan, 2018). These included volunteer programmes, environmental stewardship projects, and civic participation initiatives, which were explicitly linked to institutional policies and strategic objectives. Observations and interviews indicated that such engagement not only strengthened the moral and civic competencies of learners but also reinforced the institution's role as a socially responsible actor within broader communities. Islamic Humanism, in this context, functions as both an ethical compass and a practical guide for translating leadership and policy into meaningful social impact.

In conclusion, the findings from this study illustrate that humanistic leadership and policy are central to the effective management of contemporary Islamic educational institutions. By integrating ethical principles, participatory decision-making, value-driven teacher development, and socially responsive policies, leaders create an environment where intellectual, spiritual, and social growth are mutually reinforcing. This section underscores the practical relevance of Islamic Humanism, demonstrating how philosophical ideals can be operationalised into concrete leadership practices and policy frameworks. Institutions that successfully embed humanistic principles in their management structures are better positioned to navigate the challenges of modern education, balancing the demands of technology, policy compliance, and societal expectations with the cultivation of human dignity and flourishing.

### **Technology, Curriculum, and Human Flourishing**

In the contemporary era, Islamic educational institutions face the dual challenge of preserving traditional religious pedagogy while responding to the dynamic demands of modern society. Classical education, focused on Qur'anic memorisation, Hadith study, jurisprudence, and ethical formation, continues to form the backbone of these institutions (A'la & Makhshun, 2022). Yet, the twenty-first century requires students to engage critically with technological innovations, global knowledge, and societal complexities. The findings of this study indicate that the integration of Islamic Humanism into curriculum development and technology adoption offers a holistic approach, allowing students to flourish intellectually, ethically, and socially (Sunhaji, 2017).

Across the institutions studied, technology was not simply a tool for efficiency; it functioned as a medium for ethical, reflective, and collaborative learning. Digital platforms, learning management systems, and interactive Qur'anic study applications enabled students to access a wider range of knowledge, engage in self-directed study, and collaborate on projects that linked classical learning to contemporary issues (A'la & Makhshun, 2022). Observations revealed that teachers mediated these tools carefully, ensuring that technology complemented, rather than replaced, relational and spiritual dimensions of education (Ahmad, n.d.). For example, interactive Qur'anic

platforms were paired with reflective exercises, discussion forums, and ethical case studies, allowing students to explore moral reasoning alongside intellectual comprehension. In line with Islamic Humanism, such an approach prioritises learner agency, dignity, and holistic development, fostering an environment where education is simultaneously cognitive, ethical, and spiritual.

Curriculum design similarly demonstrated a humanistic orientation. While the foundational components of Qur'an, Hadith, Fiqh, and Akhlaq remained central, curricula were increasingly integrated with contemporary subjects such as digital literacy, environmental stewardship, civic engagement, and entrepreneurship (Asfiati, 2023). This integration enabled students to navigate the ethical and practical demands of modern society while remaining grounded in Islamic values. Pedagogical methods—such as project-based learning, community service initiatives, and interdisciplinary research—encouraged students to connect religious knowledge with real-world applications, promoting both intellectual growth and moral responsibility (Shobirin et al., 2025). Classroom observations confirmed that students engaged actively in discussions that explored the ethical dimensions of societal and environmental challenges, demonstrating the operationalisation of humanistic principles in daily learning experiences (Ayuningsih et al., 2020).

The interaction between curriculum and technology was particularly evident in collaborative projects. Students conducted research, prepared digital presentations, and engaged in debates that combined religious knowledge with contemporary ethical issues (Salim et al., 2024). Teachers provided ongoing feedback, guided ethical reflection, and facilitated discussion on social responsibility. Participants highlighted that these practices enhanced critical thinking, moral discernment, and collaborative skills, aligning with Islamic Humanism's emphasis on holistic development (Suradi et al., 2021).

Institutions also focused on inclusivity and accessibility. Technology allowed students from remote regions to access high-quality educational materials and participate in online discussions, bridging socio-economic gaps. Ethical oversight ensured equitable engagement, consistent with the humanistic commitment to dignity

and justice (Shobirin et al., 2025). Leaders reflected continuously on the adoption of new technologies, evaluating their alignment with both educational goals and ethical values. This deliberate approach prevented technology from becoming an end in itself, positioning it instead as a tool for promoting moral, intellectual, and social development (Conger & Kanungo, 1987).

To summarise these findings, the table below illustrates the main themes of technology and curriculum integration and their contributions to human flourishing:

*Table 1. Illustrates the main themes of technology and curriculum integration and their contributions to human flourishing*

<b>Dimensi</b>	<b>Implementation Practices</b>	<b>Observed Outcomes</b>	<b>Humanistic Impact</b>
Technology Integration	LMS, digital libraries, interactive Qur'anic platforms	Enhanced engagement, collaborative learning	Promotes learner agency, ethical reflection, intellectual growth
Curriculum Interdisciplinarity	Combination of Qur'anic, ethical, civic, and environmental studies	Improved critical thinking and problem-solving	Cultivates moral reasoning, social responsibility, holistic development
Applied Ethical Learning	Case studies, project-based learning, community initiatives	Increased social engagement, ethical awareness	Reinforces ethical and spiritual formation
Accessibility and Equity	Online access for remote or underprivileged students	Broader participation and inclusion	Upholds human dignity, promotes equitable learning opportunities
Teacher Facilitation	Guided reflection, mentoring, ethical oversight	Balanced digital and relational learning	Ensures ethical guidance, preserves spiritual and moral focus

The findings indicate that technology and curriculum function synergistically, forming a coherent framework for humanistic education. Technology enables personalised, reflective, and collaborative learning experiences, while interdisciplinary curricula ensure that students develop both classical knowledge and contemporary competencies (Syarnubi et al., 2023; Wasehudin et al., 2023). Ethical oversight, reflective teaching, and participatory leadership guarantee that technological and curricular innovations are aligned with the principles of Islamic Humanism.

Finally, these practices highlight the transformative potential of integrating humanistic principles into modern Islamic education. Students are not only equipped with cognitive skills but also with ethical discernment, social responsibility, and spiritual grounding. By bridging tradition with innovation, institutions can foster environments that nurture critical thinking, ethical reasoning, and practical competence, ensuring that learners are prepared to engage meaningfully with contemporary societal challenges while remaining rooted in Islamic values.

### **Ethical Leadership and Community Engagement**

Beyond the integration of technology and curriculum, the study revealed a critical dimension of Islamic educational management: the role of ethical leadership in fostering meaningful community engagement. Leaders across the institutions consistently emphasised that education extends beyond the classroom, serving as a vehicle for societal betterment (Ahmad et al., 2025). This perspective aligns closely with the principles of Islamic Humanism, which position human dignity, social responsibility, and moral development as central objectives of education.

Ethical leadership manifested in multiple ways. Administrators modelled transparency, fairness, and participatory decision-making, ensuring that policies and institutional initiatives reflected not only operational efficiency but also ethical integrity (Bush, 2020). Teachers similarly embodied these principles, guiding students to understand the moral implications of their actions and encouraging active reflection on societal responsibilities. This emphasis on ethical practice reinforced the notion that leadership and pedagogy are intertwined, with moral guidance serving as a framework for decision-making at every level of the institution (Azhari, 2024).

Community engagement programmes were strategically aligned with both ethical and educational objectives. Students participated in social initiatives, environmental projects, and civic campaigns that required applying knowledge in practical, socially constructive ways (Miftahussurur et al., 2025). For instance, initiatives such as local environmental clean-ups or civic awareness campaigns were coupled with reflective discussions linking the activities to Islamic teachings on stewardship, justice, and collective welfare. Observations and interviews revealed that

such experiences cultivated empathy, civic consciousness, and leadership skills, while simultaneously deepening students' appreciation of the social relevance of their education (Day & Dragoni, 2015).

Furthermore, the study found that ethical leadership enhanced institutional credibility and community trust. By modelling accountability and moral integrity, leaders were able to inspire teachers and students alike to engage proactively in social initiatives. This created a virtuous cycle: strong ethical leadership fostered meaningful community engagement, which in turn reinforced institutional legitimacy and the perceived value of education (Göçen, 2021). Ethical leadership and community engagement represent a complementary dimension of Islamic Humanism in education (Kodir & Rotim, 2024). While technology and curriculum provide tools for learning, ethical leadership ensures that knowledge and skills are applied responsibly, fostering socially conscious and morally grounded graduates. By embedding these principles into both policy and practice, Islamic educational institutions cultivate learners who are not only intellectually competent but also committed to serving the wider community, demonstrating the transformative potential of humanistic education.

In synthesising the findings from the three sections, this study illustrates that the integration of Islamic Humanism into educational management encompasses leadership, curriculum, technology, and community engagement, creating a holistic framework for student development. Humanistic leadership ensures that policies and institutional decisions are ethically grounded, participatory, and oriented toward the dignity and flourishing of all stakeholders. Simultaneously, the thoughtful integration of technology and interdisciplinary curricula enables students to engage critically with contemporary knowledge while remaining rooted in spiritual and ethical principles, fostering intellectual, moral, and social growth. Complementing these internal mechanisms, ethical leadership extends learning into meaningful community engagement, cultivating empathy, social responsibility, and practical application of knowledge. Together, these interconnected dimensions demonstrate that Islamic education, when guided by humanistic principles, can effectively prepare students to navigate modern challenges, contribute positively to society, and achieve holistic human flourishing, fulfilling both traditional and contemporary



## Conclusion

This study demonstrates that the integration of Islamic Humanism into educational management offers a transformative framework for contemporary Islamic institutions. The findings reveal that humanistic leadership is central to shaping policies and institutional practices that prioritise ethical decision-making, participatory governance, and the holistic development of students, teachers, and the wider community. By embedding ethical reflection into strategic planning and teacher development, institutions create environments that nurture moral integrity, intellectual growth, and social responsibility. Furthermore, the study highlights the critical role of technology and curriculum in fostering human flourishing. Thoughtful adoption of digital tools, combined with interdisciplinary curricula, allows students to engage with classical knowledge while addressing contemporary societal and ethical challenges. This approach cultivates critical thinking, ethical reasoning, and practical skills, ensuring that learning remains relevant, inclusive, and aligned with Islamic Humanist principles. Complementing these internal mechanisms, ethical leadership extends beyond institutional boundaries to foster meaningful community engagement. Students' involvement in civic, environmental, and social initiatives demonstrates the practical application of knowledge and values, reinforcing empathy, civic responsibility, and leadership skills. Collectively, these dimensions illustrate a coherent and integrated model of Islamic educational management, where leadership, curriculum, technology, and community engagement converge to promote holistic human development. In conclusion, the study affirms that Islamic education guided by humanistic principles is capable of balancing tradition with contemporary demands. Institutions that operationalise Islamic Humanism through ethical leadership, innovative pedagogy, and socially oriented initiatives prepare learners not only to excel academically but also to contribute positively to society, embody ethical values, and achieve comprehensive personal and communal flourishing. This integrated approach provides a sustainable model for the future of Islamic education, ensuring its relevance, transformative potential, and alignment with both spiritual and worldly objectives.

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