



## INTEGRATION OF ISLAMIC EDUCATION MANAGEMENT PRINCIPLES FOR STRENGTHENING GOOD GOVERNANCE BASED HIGHER EDUCATION GOVERNANCE

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### Abstract

This study aims to analyze the integration of Islamic education management principles in strengthening higher education governance based on good governance. A qualitative approach with a case study design was employed to gain an in-depth understanding of the implementation of Islamic values (*amanah*, *'adl*, *syura*, and *ihsan*) and good governance principles (transparency, accountability, participation, effectiveness, and efficiency). Data were collected through in-depth interviews, participatory observation, and institutional document analysis, and subsequently analyzed using the interactive model by Miles, Huberman, & Saldaña. The findings indicate that the integration of Islamic values with good governance principles enhances decision-making quality, accountability, and trust among academic communities. Furthermore, this integration strengthens organizational culture, academic service efficiency, and institutional reputation. The main challenges identified include limited human resources, managerial capacity, and regulatory synchronization with participatory practices. These findings confirm that value-based Islamic management combined with good governance constitutes an effective strategy to improve institutional performance, integrity, and higher education service quality.

**Keywords:** Islamic Education Management, Good Governance, Higher Education Governance, Value Integration, Institutional Quality

### I. INTRODUCTION

The phenomenon of weakening university governance in Indonesia is getting more and more attention, especially related to transparency, accountability, and the effectiveness of institutional management. The *Indonesian Integrity Assessment* (KPK, 2023) report shows that the education sector still faces integrity issues, including low information disclosure and weak internal oversight systems. On the other hand, public demands on the quality of higher education services continue to increase, so universities are required to adopt professional, ethical, and service-oriented governance. This condition shows the urgency of implementing the principles of *good governance* to ensure the sustainability and quality of higher education institutions. In the context of Islamic education, the integration of modern management principles with Islamic spiritual values and ethics is a strategic necessity. Data from the Directorate of Islamic Religious Higher Education (Diktis, 2024) shows that more than 60% of PTKIs are still constrained in terms of planning consistency, program implementation effectiveness, and the quality of institutional evaluation. In fact, the values of Islamic education management such as trust, justice (*al-'adl*), deliberation, and moral accountability are

conceptually in line with the pillars of *good governance*. The synergy of the two approaches is believed to be able to strengthen governance and increase the credibility of the institution.

Various previous studies have shown that the integration of Islamic management principles in higher education governance has not been optimal. Azizah & Rahman's (2022) study found that most PTKIs do not have systematic value-based operational standards, while the BAN-PT survey (2023) revealed that aspects of strategic planning, quality assurance systems, and the effectiveness of academic services are still weak points. Therefore, this study is important to examine how the integration of Islamic education management principles can contribute to strengthening good governance-based higher education governance, as well as providing an implementable model that can be adopted by various institutions. Al-Khalifa's study (2021) in the *International Journal of Educational Management* found that the principles of trust and fairness are able to increase the level of trust of the academic community in institutional policies. In addition, research by Al-Zoubi & Sabri (2020) in the *Journal of Islamic Education Studies* confirms that institutions that apply shura values in decision-making tend to have a more collaborative and responsive organizational culture. These findings indicate that the application of Islamic values is not only theologically relevant, but also strategic in strengthening university governance. A study by Altbach & de Wit (2022) in *Higher Education Quarterly* shows that colleges with high levels of transparency and accountability have better academic performance and stronger public trust. Another study by Ahmed, Osman, & Khan (2021) in the *International Journal of Public Administration* confirms that managerial integrity and a strong internal oversight system are determining factors for the success of educational institution governance in developing countries. Thus, these findings strengthen the argument that the integration of Islamic education management principles with *good governance* standards is a relevant and evidence-based approach in answering the challenges of higher education governance.

Although various studies have discussed the application of Islamic education management principles and the implementation of *good governance* in higher education, studies that specifically integrate the two approaches in one governance model are still very limited. International studies emphasize more aspects of ethics, spiritual leadership, or strengthening organizational culture, while research in the context of PTKI in Indonesia tends to focus on fulfilling accreditation standards without delving into the dimensions of Islamic values and principles in depth. This condition creates a *research gap* in the form of a lack of a comprehensive study that outlines how the values of Islamic education management can be synergized operationally with the principles of *good governance* to strengthen higher education governance. Based on this gap, the formulation of this research problem includes: (1) What is the current state of university governance from the perspective of *good governance*? (2) How can the principles of Islamic education management be integrated into the governance of higher education? (3) What kind of integration model is most effective to improve the quality of good governance-based higher education *governance*. Based on the formulation of these problems, this study aims to: (1) Describe the condition of university governance in the perspective of *good governance*; (2) Analyze relevant Islamic education management principles to support the strengthening of governance; and (3) Formulate an integrative model of Islamic education management and *good governance principles* that are applicable to universities. This research is expected to produce theoretical contributions in the form of conceptual models of governance

based on Islamic values and modern principles, as well as practical contributions in the form of implementable recommendations for university managers to improve transparency, accountability, and quality of institutional services.

## II. THEORIES

### 2.1. Islamic Education Management

Islamic education management is the process of managing educational institutions based on Islamic values, principles, and teachings to produce effective, efficient, and worship-worthy educational activities. The basic principles of Islamic education management include *amanah* (moral responsibility), *'adl* (justice), *shura* (deliberation), *himmah* (commitment), and *amanah* in resource management. According to Al-Faruqi (2020), the concept of Islamic education management not only regulates administrative aspects, but also shapes the character, integrity, and spirituality of all education citizens. Thus, Islamic education management integrates spiritual, moral, and professional dimensions as a framework that guides the process of planning, organizing, implementing, and evaluating in educational institutions.

Islamic education management is the process of managing educational institutions based on Islamic values, principles, and teachings to produce educational activities that are effective, efficient, quality, and with worship value. The basic principles of Islamic education management include *amanah* (moral and professional responsibility), *'adl* (justice in policy and service), *shura* (participatory deliberation), *himmah* (commitment and work ethic), and resource management based on spiritual ethics. This theory is in line with the concept of *the Islamic Management Model* put forward by Beekun (2012), which emphasizes that management in an Islamic perspective aims to create a balance between material and spiritual dimensions, so that organizational decisions are not only results-oriented, but also on moral values and social responsibility. According to Al-Faruqi (2020), the management of Islamic education is not limited to administrative functions, but also includes the formation of character, integrity, ethics, and spirituality of all educational citizens. Thus, Islamic education management is a holistic approach that combines spiritual, moral, and professional values as a framework that guides the process of planning, organizing, implementing, and evaluating educational institutions.

Various previous studies have shown that the application of Islamic education management principles has a positive impact on the effectiveness of the management of educational institutions. Research by Rahman & Shah (2019) in the *International Journal of Islamic Educational Studies* found that the principles of *trust* and *shura* improve the quality of decision-making, internal trust, and leadership effectiveness in Islamic educational institutions. Meanwhile, a study by Al-Zubaidi (2021) from *the Journal of Educational Management and Leadership* confirms that educational institutions that apply *the values of 'adl* and *ihsan* tend to have a more harmonious and high-performance organizational culture. In the context of higher education, research by Hashim & Jamal (2020) in the *International Journal of Higher Education Governance* shows that the integration of Islamic moral principles strengthens accountability, transparency, and quality of academic services. In addition, the study by Al-Salimi & Osman (2022) states that the application of Islamic education management has an effect on improving the professionalism of educators, curriculum effectiveness, and a more religious and collaborative organizational climate. These findings prove that Islamic education

management is not only normatively relevant, but also empirically effective in strengthening the governance of modern educational institutions.

## 2.2. Higher Education Governance

Higher education governance refers to the systems, mechanisms, and structures that govern authority relations, decision-making, accountability, and performance of higher education institutions. Altbach (2016) explained that good governance will determine academic quality, organizational stability, and credibility of an educational institution. In Indonesia, higher education governance is regulated through regulations such as Permendikbud No. 3/2020 and the BAN-PT accreditation standards which emphasize the importance of an internal quality assurance system, organizational efficiency, and the provision of professional academic services. Effective governance must include transparency, academic participation, internal oversight, and public accountability as minimum requirements for the management of superior higher education institutions.

Higher education governance refers to the systems, mechanisms, and structures that govern authority relationships, decision-making processes, accountability, and performance of higher education institutions. Theoretically, governance includes four main pillars as stated by Shattock (2017): authority structure, coordination process, participatory policies, and accountability mechanisms. Altbach (2016) emphasized that good governance is a key factor that determines academic quality, organizational stability, and credibility of an institution at the national and global levels. In the Indonesian context, regulations such as Permendikbud No. 3 of 2020 and the BAN-PT accreditation instrument regulate governance standards through internal quality assurance (SPMI), organizational effectiveness, transparency of public information, and professionalism in the implementation of academic services. This is in line with the theory of the *Higher Education Governance Model* which states that strong governance must include transparency, participation of the academic community, integrity of the supervisory system, and public accountability. A number of studies support the importance of implementing effective governance in universities. Research by Fielden (2019) in *The World Bank Education Working Paper Series* shows that universities with strong governance have 40% better academic performance than institutions with weak governance systems. A study by Marginson (2020) in the *Higher Education Policy Journal* found that participatory decision-making mechanisms increase the effectiveness of academic policies and academic community satisfaction. Meanwhile, research by Aithal & Aithal (2021) in the *International Journal of Applied Research in Higher Education* explains that transparency and internal oversight have a significant relationship with the quality of academic services and the credibility of higher education institutions. In the context of Southeast Asia, a study by Sallis & Wong (2022) revealed that universities that consistently implement internal quality assurance systems show faster increases in accreditation and performance of the tridharma of higher education. Thus, theory and empirical evidence show that effective governance is the main foundation for building superior, competitive, and publicly trusted universities.

## 2.3. Good Governance in Higher Education

*Good governance* is an organizational management principle that emphasizes transparency, accountability, responsiveness, effectiveness, efficiency, justice, and the rule of

law. In the context of higher education, *good governance* includes institutional management practices that ensure the integrity of decision-making, public information disclosure, and accountability to internal and external stakeholders. According to the OECD (2021), the implementation of *good governance* in higher education contributes to improving academic, financial, and administrative performance. Universities that implement good governance tend to have a stronger reputation, higher student satisfaction levels, and more efficient resource management. *Good governance* is an organizational management principle that emphasizes transparency, accountability, responsiveness, effectiveness, efficiency, justice, and the rule of law as the minimum standard to realize a professional organization that is trusted by the public. In the context of higher education, *good governance* includes institutional management practices that ensure integrity in decision-making, public information disclosure, effectiveness of academic services, and accountability to internal and external stakeholders. Theoretically, this concept is strengthened by the *Governance Theory* developed by Kooiman (2003), which emphasizes the importance of collaboration, networks, and control mechanisms in creating healthy higher education governance. In addition, the theory of *New Public Management* (Hood, 2011) also explains that higher education institutions that apply the principles of efficiency, transparency, and accountability will be able to improve the quality of services and competitiveness of their institutions. Referring to the OECD (2021), the implementation of *good governance* has a positive impact on improving academic, financial, and administrative performance through a strong supervisory system and quality and justice-oriented resource management.

Previous research has consistently shown the relevance and significant impact of *good governance* in higher education. A study by Trakman (2020) in the *Higher Education Management Journal* found that colleges that implement transparency and accountability have stronger reputations and increased levels of public trust. Research by García-Holgado & García-Peñalvo (2021) shows that the implementation of open information systems in campus governance improves student satisfaction and the effectiveness of academic services. Meanwhile, a study by Alsharari (2022) in the *International Journal of Educational Governance* explained that universities that consistently apply the principles of *good governance* have experienced an increase in administrative efficiency of up to 35% and are able to minimize internal conflicts. Another study by Bernasconi & Celis (2019) in the context of universities in Latin America confirms that the integrity of decision-making and effective internal supervision are able to significantly improve the performance of the tridharma of universities. These findings confirm that *good governance* is not only a normative standard, but is empirically proven to have a positive influence on the quality and sustainability of higher education.

#### **2.4. Integration of Islamic Education Management Principles and Good Governance**

The integration of Islamic education management principles with *good governance* is an approach that combines aspects of Islamic moral values and modern governance professional standards. Theoretically, the principles of *trust* and *'adl* are in line with accountability and fairness in *good governance*; the *concept of shura* supports participation and transparency; while the value of *ihsan* emphasizes the quality of service and professional work ethic. According to Ahmad & Khan (2022), the integration of Islamic values with modern governance

principles can increase leadership effectiveness, academic trust, and decision-making quality. Thus, this integration forms a management framework that is not only administratively accountable, but also morally and spiritually meaningful. The integration of Islamic education management principles with *good governance* is a comprehensive approach that unites Islamic moral values with modern governance professional standards. This approach is built on the theoretical framework of *Islamic Value-Based Governance*, which explains that Islamic ethical principles can serve as a foundation in building accountable, transparent, and benefit-oriented governance. Theoretically, the principles of trust and 'adl are in line with the concepts of accountability and fairness in *good governance*, as affirmed in the *theory of the Ethical Governance Model* by Talbot (2018), which states that moral integrity is the core of effective governance. Meanwhile, the concept of shura is in line with the principles of participation and transparency in *participatory governance theory*, which emphasizes that collective decision-making results in stronger legitimacy and quality of policies. In addition, the value of ihsan, which demands professionalism and the best quality, is in line with the theory of *Total Quality Management (TQM)* in the context of educational institutions, which emphasizes continuous improvement of services.

A number of previous studies support the importance of integrating Islamic values and modern governance principles in improving the performance of higher education organizations. Research by Ahmad & Khan (2022) shows that the integration of Islamic values in the campus governance system increases leadership effectiveness, academic community trust, and decision-making quality. A study by Salleh & Khalid (2020) in the *Journal of Islamic Management Studies* found that the application of *trust* and *ihsan* values improves professionalism, work ethics, and the effectiveness of the internal quality management system in Islamic universities. Research by Al-Karawi & Mubarak (2021) confirms that *the principles of shura* integrated in the university's management mechanism increase the participation of lecturers and students and strengthen a democratic and transparent organizational climate. In addition, a study by Hasan & Ghafar (2019) concluded that Islamic values-based governance models have been shown to improve institutional accountability, academic service quality, and integrity of internal oversight systems. The results of these studies reinforce that the integration of Islamic values and *good governance* is not only normatively relevant, but also empirically effective in strengthening the governance of modern universities.

## 2.5. Value-Based College Governance Model

The theory of *the value-based governance model* emphasizes the unification of regulations, ethics, and moral principles in the management of educational institutions. This model places values as the foundation in every process of planning, implementation, and institutional evaluation. The study of Rahim & Hashim (2021) shows that the value-based governance model has a positive impact on organizational culture, the quality of academic services, and the integrity of the institution. In the context of Islamic education, this model is very relevant because it accommodates spiritual values while answering the demands of modern professionalism. Therefore, this framework is an important reference in formulating higher education governance based on the integration of Islamic values and *good governance*. Kraemer (2011), who emphasized that organizational decisions based on core values will result in institutional integrity, consistency of actions, and increased stakeholder trust. In higher

education, this model helps institutions achieve a balance between regulatory compliance, the demands of professionalism, and the moral character of the organization. *The Ethical Governance Model* (Brown & Treviño, 2020) explains that governance that integrates ethical values is able to strengthen a healthy organizational culture, increase transparency, and minimize abusive practices. This theory is particularly relevant for universities, especially Islamic universities, as it emphasizes the importance of ethics in every decision-making and resource management process. This approach is also in line with the concepts of *Maṣlahah* and *maqāṣid al-sharī'ah*, which emphasize the usefulness and protection of the public interest as the main goal of the organization of educational institutions.

The results of previous research provide strong support for the effectiveness of value-based governance models. A study by Rahim & Hashim (2021) found that the implementation of value-based governance in Islamic universities in Malaysia promotes positive organizational cultures, strengthens academic integrity, and improves the quality of educational services. Likewise, research by Abdullah & Othman (2022) shows that the integration of spiritual values and modern governance principles has an impact on increasing leadership accountability, academic satisfaction, and the effectiveness of policy implementation. In Indonesia, research by Suyatno et al. (2020) on religious-based universities shows that governance built based on Islamic values such as trust, honesty, and deliberation has been proven to improve organizational performance and the quality of internal quality services. Similar findings are also shown by the research of Hafidhuddin & Tanjung (2019) which confirms that spiritual values and leadership morals have a significant contribution to the effectiveness of the management of Islamic educational institutions. Thus, previous theories and research consistently show that values-based governance models not only strengthen the ethical and moral dimensions of educational institutions, but also have a real impact on improving the institution's professionalism, service quality, and reputation. This approach is an important framework in designing integrative, modern, and quality-oriented Islamic university governance.

### III. RESEARCH METHODS

#### 3.1. Types of Research

This study uses a qualitative approach with a case study design. The qualitative approach was chosen because it is able to explore in depth the phenomenon of value-based university governance and good governance. According to Creswell (2018), qualitative research is effective in understanding the processes, meanings, and social dynamics that cannot be quantitatively measured. The case study design is used to examine the phenomenon contextually in one higher education institution so that the data obtained is holistic, in-depth, and contextual.

#### 3.2. Data Collection Techniques

Data collection is done through the following three main techniques:

1. Interview

Interviews were conducted in a semi-structured manner with university leaders, institutional managers, lecturers, education staff, and students. The semi-structured interview model allows for the flexibility to dig into information more broadly.

According to Kvale & Brinkmann (2015), this technique is effective for understanding participants' perspectives, experiences, and interpretations of governance practices.

## 2. Participatory Observation

Observations were made on managerial activities, the implementation of academic services, institutional meetings, and administrative interactions. The observation aims to capture the pattern of behavior, management practices, and implementation of Islamic values in governance. Spradley (2016) explained that participatory observation provides empirical data that is naturalistic and realistic.

## 3. Document Analysis

The documents analyzed included statutes, strategic plans, renops, academic and administrative SOPs, accreditation reports, SPMI documents, and minutes of senate meetings. Document analysis was carried out to verify information from interviews and observations and to understand the normative foundations of governance. Bowen (2009) stated that document analysis is an important technique in qualitative research to strengthen the credibility of data.

# IV. RESULTS AND DISCUSSION

## 4.1. Research Results

### 1. Implementation of Islamic Education Management Values in Higher Education Governance

The results of the study show that Islamic education management values such as amanah (moral responsibility), 'adl (justice), shura (deliberation), and ihsan (spiritual professionalism) have been applied in various aspects of institutional management. At the leadership level, the value of trust is reflected in the openness of the leadership in delivering programs, financial reports, and academic policies. The value of 'adl is seen in the academic service policy that does not distinguish between the background of students and lecturers. Meanwhile, the practice of shura can be seen in the mechanism of open meetings, cross-unit discussions, and the involvement of the academic community in strategic decision-making. Observations also show that the value of ihsan influences a work culture that is more disciplined, friendly, and service-oriented.

### 2. Conformity of *Good Governance Principles* with Institutional Practices

Research found that most of the principles of *good governance* have been implemented in university governance. The principle of transparency can be seen from the publication of financial statements, accreditation, and SOPs on the official website of universities. Accountability is realized through internal audit mechanisms, lecturer performance evaluation, and academic program monitoring by SPMI. Responsiveness is reflected in the speed of the academic and administrative service units in following up on student complaints. In addition, the principle of effectiveness can be seen in the application of digital services such as academic information systems, electronic correspondence, and digital archive management which can reduce service time by up to 30%. This shows that the adoption of *good governance* principles has had a real impact on improving the quality of governance.

### **3. Integration of Islamic Values with *Good Governance* Increases Trust of the Academic Community**

Important findings show that the integration between Islamic values and the principles of good governance not only improves the quality of governance, but also strengthens the trust of the academic community in institutions. Interviews with lecturers and education staff show that the integration of trust values and transparency provides a sense of security and confidence that management decisions are made fairly. Students also admitted that academic services became more orderly and friendly after the application of courtesy values and the principle of service effectiveness. Thus, the integration of spiritual and professional values has been proven to create a positive and collaborative organizational culture.

### **4. Implementation Challenges: Limited Resources and Regulatory Inconsistency**

The research also found several challenges in implementing value-based governance. Some units experience limited human resources who are competent in digital management and quality management. In addition, there is a mismatch between the value of inclusive shura (deliberation) and the demand for quick decision-making in higher education regulations. This causes some policies not to go through full deliberation due to the need for efficiency. Another challenge is the resistance of some employees who are not used to value-based work patterns and high accountability.

### **5. The Impact of the Implementation of Integrative Models on Improving Institutional Quality**

Overall, the implementation of the integration of Islamic education management principles with *good governance* has a positive impact on improving the quality of the institution. Based on the SPMI evaluation document and accreditation report, there was an increase in scores in the indicators of governance, quality assurance, and student services. The academic services unit reported a 20% increase in student satisfaction in the last two years. Field observations also show that the work culture is more orderly, relationships between units are more harmonious, and the decision-making process is more directed. Thus, this integrative model has been shown to improve institutional effectiveness, organizational professionalism, and quality of academic services.

## **4.2. Discussion**

### **1. Integration of Islamic Values and *Good Governance* Principles in Higher Education Governance**

The results of the study show that Islamic education management values such as amanah, 'adl, shura, and ihsan have been systemically integrated into higher education governance practices. This integration shows that moral and spiritual values are not only an ethical basis, but also serve as a driver for increasing institutional effectiveness. These findings are in line with the view of Ahmad & Khan (2022) who affirm that Islamic values have the ability to strengthen the leadership and accountability of educational institutions. In the context of governance, the value of trust strengthens the aspect of accountability; Shura strengthens the principle of participation; Meanwhile, Ihsan encourages service quality that is more oriented to

the needs of the academic community. The integration proves that value-based governance offers a more humanistic and comprehensive approach than conventional governance models.

## **2. Conformity of the Findings with *the Modern Good Governance Framework***

The results of the study show that universities have implemented various principles of *good governance*, such as transparency, accountability, effectiveness, and efficiency. This is in line with the OECD's (2021) recommendations which emphasize that effective higher education governance requires public information disclosure, audit systems, performance evaluations, and internal quality monitoring mechanisms. The application of digital services in the management of academic services shows the integration of the principles of effectiveness and efficiency that have a great impact on improving service quality. In addition, the application of accountability principles is reflected in SPMI management, internal audits, and reporting regularity. Thus, governance practices in universities show consistency with *global good governance standards*.

## **3. Integrative Model as an Organizational Culture Reinforcer**

The integration of Islamic values and good governance not only functions as an administrative approach, but also becomes an important instrument in building a positive organizational culture. The findings show that the trust of the academic community increases along with the implementation of trust and transparency values. This is in line with the research of Suleiman & Ibrahim (2019), who stated that governance based on spiritual values increases employee loyalty and decreases organizational conflicts. Work culture influenced by the value of *ihsan* also contributes to improving the quality of academic and administrative services. Thus, the integration of Islamic values and good governance functions as a *cultural driver* that influences the behavior, ethics, and professionalism of the academic community.

## **4. Implementation Challenges as a Space for Governance Improvement**

Although the integration of Islamic values and good governance yielded positive results, the study also found significant challenges, especially related to limited human resources, digital competency gaps, and misalignments between the value of deliberation and the demands of quick decision-making. This challenge is in line with the findings of Altbach (2016) that changes in higher education governance require structural, cultural, and administrative readiness. In addition, the resistance of some employees shows the importance of an organizational change approach based on value education and managerial training. These challenges show that successful governance depends not only on regulations and values, but also on the availability of resources and a commitment to change work culture.

## **5. The Contribution of the Value-Based Governance Model to Institutional Performance**

The integration of Islamic values and *good governance* has been proven to improve management effectiveness, procedural clarity, and quality of academic services. This can be seen from the increase in accreditation scores, service efficiency, and student satisfaction levels. These findings support the research of Rahim & Hashim (2021) who showed that value-based governance models are able to strengthen institutional integrity and the quality of academic services. Thus, the integrative governance model is not only relevant for Islamic universities,

but also has the potential to be adopted by higher education institutions in general as a holistic and quality-oriented management approach.

#### 4.3. Analysis of Research Results

The results of the study show that the implementation of value-based governance in higher education has resulted in significant changes in the aspects of transparency, accountability, and organizational culture. Islamic values such as amanah, ihsan, and shura are not only ethical guidelines, but are also internalized in service procedures, meeting mechanisms, and communication patterns between units. These findings are in line with research by Rahim and Hashim (2021) in *the International Journal of Educational Management*, which found that spiritual values play an important role in strengthening institutional integrity and increasing the trust of the academic community. Thus, the integration of values and modern management systems provides a moral foundation that strengthens the quality of governance. In addition, research reveals that the implementation of good governance strengthens leadership effectiveness and resource management efficiency. Information transparency, stakeholder engagement, and document-based accountability drive improved performance of academic and administrative services. These results support the findings of the OECD (2021) and the Altbach (2016) study, and are reinforced by the research of Gürüz & Güner (2022) in *Higher Education Policy*, which shows that transparency and accountability-based governance improves institutional reputation and student satisfaction. The effectiveness of leadership that adopts modern governance principles also accelerates the decision-making process and strengthens the quality culture in higher education.

The integration of Islamic moral values and modern governance principles creates a governance model that is more holistic and adaptive to the challenges of higher education. This study found that the combination of religious values and professional practices can improve the quality of academic services, create a collaborative work environment, and strengthen the quality assurance system. These findings are consistent with a study by Ahmad & Khan (2022) in *the Journal of Islamic Management*, which emphasizes that value-based governance results in more trusted leadership and more stable organizations. Thus, the results of the study confirm that value-based higher education governance is a relevant and effective strategic approach for the development of modern higher education institutions.

## V. CONCLUSION

Based on the results of research and analysis, it can be concluded that the integration of Islamic education management principles with *good governance* principles significantly strengthens higher education governance. Islamic values such as amanah, 'adl, shura, and ihsan are applied in leadership practices, decision-making mechanisms, and work culture, thereby increasing accountability, transparency, and quality of academic services. This integration not only creates a management system that is administratively accountable, but also morally and spiritually meaningful for the entire academic community. In addition, the application of *good governance principles* including transparency, participation, effectiveness, efficiency, and accountability has increased management effectiveness, academic trust, and overall institutional performance. The digitization of services, management information systems, and SPMI mechanisms supports the implementation of more professional and efficient governance.

The results show that the integration of Islamic values and modern governance practices creates a collaborative, disciplined, and quality-oriented organizational culture, while strengthening the reputation and legitimacy of the institution. This study found several challenges, including limited human resources, managerial capacity, and insynchronization of regulations with deliberative practices. Therefore, the sustainability of the integration of Islamic values and the principles of *good governance* requires strengthening human resource capacity, structured participatory mechanisms, and the development of value-based governance indicators. Overall, this integrative model has proven to be relevant and effective as a strategy to improve the governance of modern universities that are qualified, ethical, and sustainability-oriented.

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