

Good Governance Based on Islamic Values in PTKIN Personnel Management: A Case Study

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ABSTRACT: *This research is motivated by the increasing demands for accountability, transparency, and effectiveness of higher education governance, particularly at State Islamic Religious Higher Education Institutions (PTKIN), which are faced with the need to integrate sound governance principles with Islamic values. Despite the widespread implementation of good governance, institutions still struggle to operationalise Islamic values concretely in personnel management practices. Therefore, this study aims to analyse the implementation of Islamic-based sound governance principles, identify supporting and inhibiting factors, assess their impact on employee performance, and formulate optimisation strategies at the State Islamic Institute (IAIN) Curup as a non-metropolitan PTKIN. This study uses a qualitative approach with a case study design, through in-depth interviews, participant observation, and document analysis, which are analysed using reflective thematic analysis. The results show that the institution has integrated the implementation of sound governance with Islamic values such as amanah, syura, ihsan, and 'adl, thereby forming a holistic governance model based on spiritual values. This integration has a positive impact on motivation, loyalty, professionalism, and organisational performance, although it still faces structural and cultural obstacles and limited digital capacity. Optimisation strategies include strengthening Islamic leadership, developing human resource capacity, values-based digitalisation, and strengthening organisational culture. This research is limited by its single-case focus and qualitative approach, resulting in limited generalizability. The implications of this research enrich the development of good governance and Islamic work ethics theory with a hybrid governance model based on Islamic values, and provide practical recommendations for PTKIN management. The novelty of this research lies in the operationalisation of Islamic values in personnel governance practices in an integrative and contextual manner.*

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Penelitian ini dimotivasi oleh meningkatnya tuntutan akan akuntabilitas, transparansi, dan efektivitas tata kelola pendidikan tinggi, khususnya di Lembaga Pendidikan Tinggi Agama Islam Negeri (PTKIN), yang dihadapkan pada kebutuhan untuk mengintegrasikan prinsip-prinsip tata kelola yang baik dengan nilai-nilai Islam. Meskipun implementasi tata kelola yang baik telah meluas, lembaga-lembaga tersebut masih kesulitan untuk mengoperasionalkan nilai-nilai Islam secara konkret dalam praktik manajemen personalia. Oleh karena itu, penelitian ini bertujuan untuk menganalisis implementasi prinsip-prinsip tata kelola yang baik berbasis Islam, mengidentifikasi faktor pendukung dan penghambat, menilai dampaknya terhadap kinerja karyawan, dan merumuskan strategi optimasi di Institut Agama Islam Negeri (IAIN) Curup sebagai PTKIN non-metropolitan. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus, melalui wawancara mendalam, observasi partisipan, dan analisis dokumen, yang dianalisis menggunakan analisis tematik reflektif. Hasil penelitian menunjukkan bahwa lembaga tersebut telah mengintegrasikan implementasi tata kelola yang baik dengan nilai-nilai Islam seperti amanah, *syura*, *ihsan*, dan *adl*, sehingga membentuk model tata kelola holistik berdasarkan nilai-nilai spiritual. Integrasi ini berdampak positif pada motivasi, loyalitas, profesionalisme, dan kinerja organisasi, meskipun masih menghadapi hambatan struktural dan budaya serta keterbatasan kapasitas digital. Strategi optimasi mencakup penguatan kepemimpinan Islami, pengembangan kapasitas sumber daya manusia, digitalisasi berbasis nilai, dan penguatan budaya organisasi. Penelitian ini terbatas karena fokusnya pada satu studi kasus dan pendekatan kualitatif, sehingga generalisasinya terbatas. Implikasi penelitian ini memperkaya pengembangan teori tata kelola yang baik dan etika kerja Islami dengan model tata kelola hibrida berdasarkan nilai-nilai Islam, dan memberikan rekomendasi praktis untuk manajemen PTKIN. Kebaruan penelitian ini terletak pada operasionalisasi nilai-nilai Islam dalam praktik tata kelola personalia secara integratif dan kontekstual.

Keywords: *Good Governance, Islamic Values, Personnel Management, Organisational Culture, Islamic Religious Colleges (PTKIN).*

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I. INTRODUCTION

In an era of globalisation marked by increasing demands for accountability, transparency, equity, and sustainability, higher education institutions worldwide face increasing pressure to demonstrate good governance as a prerequisite for legitimacy and public trust. Good governance is no longer understood solely as an administrative mechanism, but rather as a normative framework encompassing the principles of transparency, accountability, participation, effectiveness, efficiency, and fairness that determine the quality of performance and institutional legitimacy (Leal Filho et al., 2021; Zarghami, 2025). In the context of higher education, such governance plays a crucial role in ensuring the integration of sustainable development goals (SDGs) through inclusive and evidence-based strategic policies (Filho et al., 2023). The success of higher education institutions, particularly Islamic higher education institutions, is determined mainly by their ability to integrate sound governance principles with Islamic

ethical values as the foundation for governance that is not only efficient but also moral and sustainable.

In the Indonesian context, particularly at State Islamic Religious Colleges (PTKIN), the integration of sound governance principles and Islamic values is both a strategic necessity and a structural challenge. This research took place at the State Islamic Institute (IAIN) Curup, focusing on personnel management involving teaching and administrative staff as the primary population. This context has strong relevance to the SDGs, particularly SDG 4 (Quality Education), SDG 8 (Decent Work and Economic Growth), and SDG 16 (Peace, Justice, and Strong Institutions), which emphasise the importance of transparent, accountable, and equitable institutions. From an Islamic perspective, this integration is strengthened by the values of *amanah* (trust), *'adl* (justice), and *mas'uliyah* (responsibility), which provide a moral dimension to modern governance practices (Pahlevi, 2023). However, the institutional transformation of PTKIN amidst the pressures of modernisation, autonomy, and market orientation often threatens the Islamic character if it is not balanced by strengthening these values (Khoir et al., 2025).

While Islamic value-based governance has become a formal commitment, reality demonstrates a gap between the idealised values and actual practices. Initial observations at IAIN Curup (2023–2025) revealed favouritism in job promotions, a less-than-transparent selection process, an employee turnover rate of 18%, and suboptimal performance (only 62% met targets). This phenomenon indicates that the implementation of sound governance principles and Islamic values has not been fully effective. The theoretical problem lies in the limited number of studies capable of operationally integrating sound governance principles with Islamic values in personnel management, resulting in the lack of a comprehensive and applicable conceptual model (Filho et al., 2023; Pahlevi, 2023).

This gap reflects the difference between the ideal of transparent, fair, and accountable governance grounded in Islamic values and the practical reality, where organisational bias, nepotism, and weak evaluation systems persist. This mismatch has an impact on declining organisational commitment and increasing turnover intention, as shown by Abdi et al. (2025), who found that the perception of organisational politics can weaken professional commitment. From an institutional perspective, this gap does not necessarily arise from a rejection of values; instead, shallow bureaucratisation separates professed values from actual practice (Irham, 2025). Therefore, a more in-depth study is needed to identify the causal factors and formulate strategies for resolving them.

Based on this background, this study focuses on several main questions, namely how the implementation of sound governance principles integrated with Islamic values in personnel management at PTKIN, the factors that support and hinder its implementation, its effects on employee performance and the strategies organisations can propose to optimise implementation. In line with that, the purpose of this study is to comprehensively analyse the implementation, determinants, impacts, and optimisation strategies of Islamic value-based governance in personnel management at PTKIN, with a case study at IAIN Curup.

This research makes important contributions to both scientific development and institutional management practices. Conceptually, it enriches the development of Islamic Governance through the integration of good governance theory, Islamic Work Ethics (IWE), and Organisational Behaviour (OB) within a comprehensive analytical

framework. Practically, it offers strategic recommendations for PTKIN (Private Islamic University) managers to improve the quality of transparent, fair, and performance-oriented personnel governance. Furthermore, the findings support efforts to strengthen inclusive and accountable institutions, in line with the SDGs agenda.

Conceptually, this research draws on three main theoretical frameworks. First, the theory of good governance emphasises the importance of transparency, accountability, participation, effectiveness, and the rule of law in the management of public organisations (Addink, 2018; Singh, 2023). Second, the theory of Islamic Work Ethics (IWE), which views work as an integral part of worship, is based on the values of trust, honesty, and responsibility (Murtaza et al., 2016; Tufail et al., 2017). Third, the theory of Organisational Behaviour (OB), which posits that psychological, cultural, and structural factors shape individual and group behaviour within organisations, while Islamic perspectives integrate these factors with spiritual values (Halim, 2022). The integration of these three theoretical perspectives is used as an analytical framework to comprehensively understand the dynamics of personnel management at PTKIN.

Previous research has shown that good higher education governance is a key factor in enhancing institutional accountability, legitimacy, and sustainability amidst global dynamics, where principles such as transparency, accountability, participation, effectiveness, and fairness are the main foundations for assessing institutional performance (Leal Filho et al., 2021; Zarghami, 2025). In the context of higher education, governance has been shown to play a strategic role in encouraging the implementation of the sustainable development agenda and strengthening the quality of academic services through inclusive and evidence-based decision-making mechanisms (Filho et al., 2023). Several studies have also confirmed that the integration of Islamic values such as *amanah* (trust), *syura* (law), *ihsan* (goodness), and *‘adl* (justice) into organisational governance can strengthen ethical and moral dimensions, thereby increasing organisational accountability and trust (Nasution et al., 2023; Pahlevi, 2023). In the context of human resource management in Islamic higher education institutions, the application of Islamic values has been shown to positively impact performance and professionalism, both at the individual and organisational levels, as demonstrated by improved academic performance and organisational commitment (Faizin et al., 2025). However, various studies have also identified structural and cultural challenges, such as the dominance of top-down leadership, nepotism, limited human resource capacity, and resistance to change, which hamper the implementation of values-based governance (Hermawan et al., 2025; Sahrodi & Karim, 2025).

On the other hand, governance reform through the Public Service Agency (BLU) model shows that strengthening transparency, professionalism, and internal control systems can improve service quality and institutional accountability (Fatmawati et al., 2024). Comparative studies in international Islamic higher education institutions also show that the integration of modern science and Islamic values can produce holistic graduates. However, its implementation still faces challenges in maintaining a balance between the demands of modernisation and Islamic identity (Idris et al., 2019). Furthermore, the literature shows a theoretical and empirical gap regarding how good governance principles can be concretely operationalised in Islamic value-based personnel management, as most research is still normative or partial without deeply examining implementation mechanisms, inhibiting factors, and their impact on organisational performance (Irham, 2025; Khoir et al., 2025). Therefore, research is needed that is able to integrate modern governance perspectives with Islamic values holistically and

contextually, especially in personnel management practices in State Islamic Religious Universities, in order to bridge the gap between normative ideals and empirical realities in the field.

Based on this review, this study seeks to comprehensively examine the integration of sound governance principles with Islamic values in personnel management at PTKIN. Several previous studies have generally focused on a normative or descriptive approach, resulting in discussions of implementation mechanisms, influencing factors, and their implications for employee performance that have not been systematically described and based on empirical data. In this context, this study aims to present an analysis that connects conceptual dimensions with empirical findings, thereby providing a more comprehensive understanding of Islamic-value-based personnel governance practices within PTKIN.

In line with that, this study develops an integrative model of Islamic value-based personnel governance that combines the principles of good governance, Islamic Work Ethics, and Organisational Behaviour in a comprehensive conceptual and empirical framework. The formulated model is aimed at providing a more complete understanding of the relationship between governance, internalisation of Islamic values, and organisational performance, while also producing the formulation of implementative strategies that have the potential to be applied in other PTKIN contexts. This research is expected to contribute to the achievement of the Sustainable Development Goals (SDGs), particularly in strengthening transparent and accountable institutions (SDG 16), improving the quality of education (SDG 4), and creating a decent and productive work environment (SDG 8). Thus, this research not only has academic relevance but also provides practical implications in supporting the reform of Islamic higher education governance that is sustainable, ethically based, and oriented towards the welfare of the community.

II. METHOD

This research employs a constructivist-interpretive qualitative paradigm, which views social reality as something shaped through the interactions, experiences, and subjective meanings of actors within a specific context. This study adopts this paradigm to understand how PTKIN interprets and implements sound governance principles in integration with Islamic values in personnel management, given its normative, cultural, and religious dimensions. This approach allows researchers to explore meanings, perceptions, and practices that cannot be measured quantitatively, as well as to understand phenomena in a holistic, real-life context (Creswell, 2018). This research uses a qualitative research type with a case study design, which focuses on an in-depth exploration of phenomena within one specific context, namely the State Islamic Institute (IAIN) Curup. This study employs a case study approach to examine complex social phenomena contextually and to understand the structural, cultural, and operational dynamics of Islamic value-based governance implementation. This design is relevant for uncovering the relationship between formal policies and actual practices in personnel management, especially in Islamic higher education institutions with unique characteristics (Creswell, 2018).

This study took place from January to November 2025 at IAIN Curup, Bengkulu Province, Indonesia, a non-metropolitan PTKIN with limited resources and a strong commitment to integrating Islamic values into institutional governance. This study

selected IAIN Curup because it represents a regional PTKIN facing structural, cultural, and bureaucratic challenges in implementing good governance, offering an opportunity for in-depth contextual analysis.

The research subjects consisted of key actors involved in personnel management, namely leaders (rectors and vice-rectors), deans, heads of sub-sections, lecturers, and educational staff. Meanwhile, the object of the research was the implementation of sound governance principles integrated with Islamic values in personnel management, including the recruitment process, placement, performance evaluation, and human resource development. Informants were selected using purposive sampling, with the criteria being direct involvement in policy-making, implementation, or evaluation of personnel management. To broaden the perspective, snowball sampling was also used to identify additional informants based on previous participant recommendations (Bouncken et al., 2026). The researchers recruited a total of 18 informants—comprising leaders, lecturers, and educational staff—until they achieved data saturation. Primary data were obtained from in-depth interviews and participant observations that described the informants' experiences, perceptions, and practices related to personnel governance. Secondary data were obtained from official institutional documents, such as organisational structures, HR management SOPs, decrees (SK), performance reports, and data from the Personnel Information System (SIMPEG). The use of secondary data aims to complement and verify primary data, as well as provide a formal overview of organisational policies and practices (Dalglish et al., 2021).

Data collection techniques in this study were conducted through semi-structured interviews, participant observation, and documentation studies. Semi-structured interviews were conducted in-depth, lasting between forty-five and sixty minutes, using a questionnaire designed to explore informants' perceptions regarding the implementation of sound governance principles and Islamic values, including transparency, accountability, participation, and fairness. They also identified factors that support and hinder such implementation, their impact on employee performance, and strategies for optimisation. Participant observation was conducted over eight weeks, focusing on various organisational activities, such as meetings, performance evaluations through the Lecturer Workload (BKD), and inter-unit coordination. Through these observations, the researchers attempted to capture real-world practices related to transparency, participation, and fairness in organisational management. Documentation studies focused on reviewing various relevant documents, including institutional policies, performance reports, and personnel information systems related to the research indicators. Informants were selected based on specific criteria: having a strategic role in personnel management, having sufficient experience in the organisation, being willing to provide information openly, and representing various levels within the organisational structure, including leaders, lecturers, and staff. The researchers set these criteria to ensure that informants have relevant knowledge and can contribute rich, diverse data to deepen the analysis.

To ensure data validity (trustworthiness), this study employed several techniques, including source and method triangulation, member checking, and an audit trail. Triangulation was conducted by comparing data from interviews, observations, and documentation to ensure consistency of findings. Member checking was conducted by confirming preliminary results with informants to enhance credibility. Furthermore, the researcher conducted in-depth descriptions and systematically documented the research process to enhance data transferability and dependability (Creswell, 2018). Data were

analysed using reflective thematic analysis developed by Braun & Clarke (2019), through six stages: data familiarisation through repeated readings, inductive initial coding, grouping codes into themes and subthemes, reviewing themes, defining and naming themes, and developing analytical narratives. The analysis was conducted iteratively by integrating data from interviews, observations, and documentation, resulting in themes that reflect the informants' lived experiences. This approach enabled the researcher to produce in-depth and contextual interpretations of the implementation of Islamic value-based governance in personnel management at PTKIN.

III. RESULT AND DISCUSSION

Result

Implementation of Islamic Value-Based Good Governance Principles in Personnel Management

The research results show that IAIN Curup has implemented sound governance principles not merely as administrative procedures but as norms integrated with Islamic values such as *amanah*, *syura*, *ihsan*, and *'adl*. This integration establishes a holistic governance framework that translates the principles of transparency, accountability, participation, effectiveness, efficiency, equality, and responsiveness into spiritually grounded practices.

Conceptually, institutional actors interpret governance as a moral and religious responsibility, not simply a bureaucratic obligation. Leadership statements that emphasise the harmony between good governance and Islamic ethics reflect this integration:

“The principles of good governance are aligned with trust and excellence in our daily work... helping us to form sincere intentions when carrying out our duties” (Interview with the Rector).

The institution ensures accountability by using formal documentation systems, including performance reports and internal audits, while reinforcing these mechanisms through moral awareness rooted in Islamic values.

“Accountability is not only administrative but also moral... we must consider the intention behind every action” (Interview with the Vice Chancellor).

In terms of participation, the shura culture serves as the primary decision-making mechanism, evident in coordination, planning, and evaluation meetings (Sumiati et al., 2024). Observations show that deliberation forums enable active employee involvement, thereby enhancing a sense of ownership over policies.

Effectiveness and efficiency are achieved through the use of digital systems such as SIMPEG and BKD, which operate on the principle of *ihsan* (goodwill) to ensure quality work (Priyono, 2026). However, this implementation is uneven due to limited digital literacy among staff.

In the aspect of equality, workload distribution and promotion are pursued based on the principles of justice (*'adl*) and trust (*amanah*):

“Equality in the distribution of workload helps us believe that justice is truly being applied” (Interview with Lecturer).

Responsive leadership also demonstrates the integration of Islamic values, where problem-solving is carried out through a just mediation approach:

“Leaders try to listen and find solutions that feel fair to all parties” (Interview with Education Staff).

Overall, the implementation shows a governance model that is normatively and operationally integrated, although there are still inconsistencies in technology adoption and bureaucratic practices.

Supporting and Inhibiting Factors for Implementation

The research findings identified three main categories of factors influencing implementation, namely structural, cultural, and external factors.

Structural factors exhibit a duality of supporting and inhibiting. On the one hand, national regulations and accreditation requirements provide a clear framework for governance implementation.

“National regulations provide clear guidelines to follow” (Interview with Dean).

However, on the other hand, layered bureaucracy and limited human resource capacity are the main obstacles:

“Multi-layered bureaucracy causes process delays... reduces the speed of decision-making” (Interview with Head of General Affairs).

In addition, limited digital competencies also hamper governance modernisation:

“Many staff are struggling with digital tools... needing additional assistance” (Interview with Lecturer).

Cultural factors also play a significant role. Resistance to change and permissive work habits are major obstacles to governance implementation:

“Permissive work habits reduce accountability” (Interview with Lecturer).

However, the culture of shura and trust-based leadership is a strong supporting factor:

“Shura culture helps us to discuss openly and work more collaboratively” (Interview with Education Staff).

External factors, particularly the Ministry of Religion's policies and accreditation system, serve as drivers of reform:

“Accreditation demands drive system improvements” (Interview with the Chancellor).

Thus, internal constraints and external support interact in complex ways to shape governance implementation in PTKIN.

Impact on Employee Performance

The integration of sound governance and Islamic values positively influences employee performance, as evidenced across four main dimensions: motivation and loyalty, individual and unit performance, professionalism, and organisational transformation.

First, motivation and loyalty increase due to the alignment of values between individuals and the organisation.

“Justice based on Islamic values makes work feel more meaningful” (Interview with Education Staff).

“Integration of values increases employee loyalty” (Interview with Lecturer).

Second, individual and unit performance improves through clearer accountability systems and broader participation:

“Clear accountability helps us work more efficiently as a team” (Interview with Dean).

Third, professionalism is increasing, especially in the aspects of discipline and ethics-based communication:

“Punctuality has increased as part of the work ethic” (Interview with Lecturer).

“Communication becomes more polite because of the value of ihsan” (Interview with the Vice Chancellor).

Fourth, there is an organisational transformation towards a more open, accountable, and adaptive culture:

“The organisational culture has become more open and balanced between spiritual and managerial values” (Interview with the Dean).

Overall, the integration of Islamic value-based governance is able to improve performance even in conditions of limited resources.

Implementation Optimisation Strategy

Based on the findings, this study identified four main strategies for optimising implementation, namely Islamic leadership, capacity building, system sustainability, and strengthening organisational culture.

First, strengthening leadership based on Islamic values through the situational *syura* model and exemplary trustworthiness:

“The situational shura model helps make decision-making more inclusive and responsive” (Interview with the Chancellor).

Second, capacity development through Islamic work ethics training and coaching to improve competency:

“Islamic work ethics training helps us understand correct behaviour” (Interview with Dean).

Third, strengthening the system through digitalisation based on *ihsan* values and fair reward and punishment mechanisms:

“Ihsan-based digitalisation ensures the system runs efficiently and ethically” (Interview with Education Staff).

Fourth, strengthening organisational culture through spiritual rituals, transparent communication, and local innovation:

“Spiritual rituals help reinforce shared values in work routines” (Interview with the Rector).

This strategy shows that optimising governance requires not only structural reform, but also cultural and value transformation.

The research findings shown in Figure 1 indicate that the principles of good governance implemented in personnel management at IAIN Curup include transparency, accountability, participation, effectiveness, efficiency, equality, and responsiveness, which are simultaneously combined with Islamic values such as *amanah* (trust and responsibility), *syura* (deliberation), *ihsan* (professionalism and work quality), and *'adl* (justice). Transparency and accountability are not only realised through administrative mechanisms such as documentation, audits, and performance reporting. However, they are also strengthened by moral awareness as a form of spiritual responsibility (*amanah*). The institution fosters participation by organising a shura forum that promotes collective decision-making. At the same time, the institution enhances effectiveness and efficiency through digital systems grounded in the principle of *ihsan*, ensuring work quality and accuracy. The institution upholds equality by fairly allocating workloads and promotions in line with *'adl*, and leadership reflects responsiveness by adopting a just and welfare-oriented approach to employee mediation (Kurniawan, 2025). This integration shows that the principles of modern governance do not stand alone, but are enriched by Islamic values that provide ethical and spiritual dimensions, thus producing a governance model that is not only oriented towards performance, but also towards the integrity and well-being of the organisation.

The formation of a distinctive organisational culture as a result of the integration of sound governance principles and Islamic values, as illustrated in Figure 1, is reflected in several key cultural patterns. First, a culture of trust (*amanah*) that emphasises moral responsibility and integrity in carrying out tasks, where work is understood as a trust that must be accounted for not only administratively but also spiritually. Second, a culture of shura (*shura*) that encourages participation, openness, and collaboration through deliberation in decision-making, thereby strengthening a sense of collective ownership and teamwork. Third, a culture of *ihsan* (goodness), which emphasises professionalism, work quality, and a strong work ethic, is reflected in efforts to increase efficiency through digital systems and disciplined and quality-oriented work behaviour. Fourth, a culture of *adl* (justice) is manifested in a fair and non-discriminatory distribution of workloads, promotions, and reward systems. Fifth, a culture of accountability and transparency that is not merely procedural but also reinforced by individual ethical awareness. Furthermore, an open, adaptive, and communicative organisational culture has developed, characterised by responsive leadership, polite communication based on good manners, and local innovation in responding to change. However, on the other hand, the findings also identified the existence of a permissive culture and resistance to change as challenges, which indicates that the transformation of organisational culture is still taking place gradually in the context of non-metropolitan PTKIN.

The successful implementation of Islamic value-based governance is determined mainly by the interaction of structural, cultural, and external factors, which simultaneously shape organisational dynamics. Regulatory support and accreditation provide institutional pressure that drives reform, while a culture of trust and shura (trustworthiness) acts as social capital that strengthens implementation at the micro-level. Conversely, layered bureaucracy, limited digital capacity, and a permissive culture act as obstacles that slow down transformation. Positive impacts on performance, such as increased motivation, loyalty, professionalism, and organisational culture, demonstrate that value integration can create meaningful work that strengthens employees' intrinsic commitment. Thus, governance not only improves performance

instrumentally but also builds a values-based organisational identity. Therefore, achieving optimisation requires not only structural reform but also a holistic approach that integrates exemplary leadership, human resource capacity building, ethical digital transformation, and the internalisation of values within organisational culture. These findings confirm that the PTKIN governance model is a hybrid form of governance that combines modern rationality with religious ethics, which has the potential to become an alternative model for developing sustainable and equitable higher education governance.

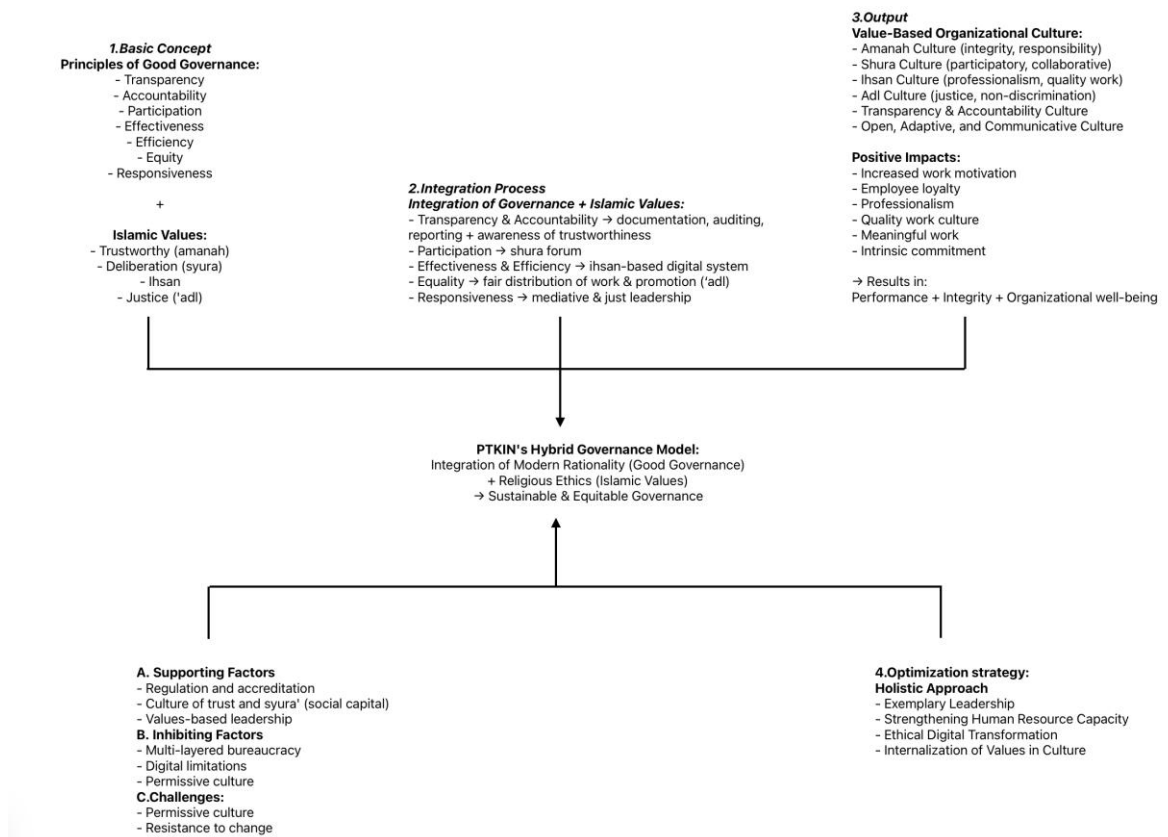


Figure 1. Hybrid Governance Model Based on Integration of Good Governance and Islamic Values in PTKIN Personnel Management

Discussion

The implementation of Islamic values-based sound governance principles in personnel management at IAIN Curup demonstrates a conceptual transformation from administrative governance to normative, values-based governance. This finding aligns with good governance theory, which emphasises that good governance is not solely concerned with administrative procedures but also encompasses normative values such as transparency, accountability, participation, effectiveness, and justice as the foundation for public organisation governance (Katsamunskaya, 2016). In this context, these principles are not merely implemented as technical standards but are internalised through Islamic values such as *amanah* (trust), *syura*, *ihsan* (goodness), and 'adl (fairness), resulting in a more holistic governance model. This reinforces the view that good governance is a multidimensional concept oriented not only toward administrative performance but also toward ethical and moral values that shape organisational behaviour (Singh, 2023).

Furthermore, findings showing that institutional actors interpret governance as a moral and religious responsibility indicate a paradigm shift from governance as administration to governance as ethical practice (Ma'wadah, 2026). This perspective aligns with criticisms of the concept of good governance, which is often too normative and lacking in operationalisation. Therefore, a contextual approach that integrates local and religious values as implementation pathways is needed (Grindle, 2017). In this study, Islamic values serve as an operational framework that bridges normative principles and actual practice, thus overcoming the conceptual limitations of good governance, which is often considered abstract. Thus, the integration of the values of *amanah* (trust) in accountability, *syura* in participation, *ihsan* (goodness) in effectiveness, and *'adl* (fairness) in equality becomes a concrete form of the implementation of value-oriented governance.

From the perspective of good governance theory, the implementation of transparency and accountability through documentation systems and internal audits at IAIN Curup demonstrates compliance with the principles of proper administration, which emphasise the importance of transparent and accountable administrative mechanisms (Addink, 2018). However, research findings indicate that accountability is not only formal, but also reinforced by moral awareness based on Islamic values, which emphasise intention (*niyyah*) and spiritual responsibility. This indicates that the concept of accountability has expanded its meaning from mere administrative responsibility to moral accountability, which is in line with the concept of Islamic Work Ethics (IWE), which views work as part of worship and devotion to Allah (Murtaza et al., 2016). Thus, accountability is not only measured through performance output, but also through integrity and sincerity in work.

The participatory aspect of this study, manifested through the shura culture, also reinforces the relevance of good governance theory, which emphasises the importance of involving various actors in the decision-making process (Keping, 2018). Deliberation as a participatory mechanism not only improves decision quality but also strengthens employees' sense of ownership and commitment to organisational policies. This aligns with Organisational Behaviour theory, which states that participation in decision-making can increase organisational commitment and individual performance through psychological mechanisms such as motivation and job satisfaction (Colquitt et al., 2015). In the context of Islamic educational institutions, the shura culture also serves as social capital that strengthens collaboration and organisational cohesion, thereby creating a more inclusive and participatory work environment (Halim, 2022).

The effectiveness and efficiency achieved through the use of digital systems such as SIMPEG and BKD demonstrate efforts to modernise governance in line with the principles of good governance. However, the integration of the principle of *ihsan* into the use of technology demonstrates that efficiency is understood not only as achieving maximum output but also as an effort to achieve optimal work quality. This aligns with the theory of Islamic Work Ethics, which emphasises the importance of professionalism and work quality as part of worship (Khofi et al., 2026). Thus, the use of technology is not only oriented towards technical efficiency but also towards ethical values that ensure that work processes are carried out correctly and with quality.

In terms of equality, the application of the principle of *'adl* in workload distribution and job promotions demonstrates that Islamic value-based governance can strengthen the principle of justice within an organisation. This aligns with the theory of good

governance, which emphasises justice as a key principle in governance (Addink, 2018). Furthermore, from an organisational behaviour perspective, perceptions of organisational justice are a crucial factor influencing employee job satisfaction, commitment, and performance. Research findings demonstrating increased employee trust in the organisational system demonstrate that the implementation of *'adl* values can create a fairer and more harmonious work environment, thereby enhancing organisational stability.

Responsive leadership, manifested through an Islamic mediation approach, demonstrates the integration of sound governance principles and leadership theory within Organisational Behaviour. Responsive, trustworthy leadership reflects an Islamic leadership model that contextually combines transformational, transactional, and servant leadership aspects (Sarnoto & Rahmawati, 2022). In this context, leaders not only act as decision-makers but also as mediators who maintain fairness and employee well-being. This aligns with Organisational Behaviour theory, which emphasises the importance of leadership in shaping organisational culture and improving performance (Safi'i, 2023).

Findings regarding supporting and inhibiting factors in implementation indicate that governance cannot be separated from the structural, cultural, and external context. From the perspective of good governance theory, this reflects the dynamic and contextual nature of governance, which lacks a universal model (Singh, 2023). Multilayered bureaucracies and limited human resource capacity represent common structural challenges in governance reform, while national regulations and accreditation serve as external pressures driving change. This aligns with the view that good governance develops as a global paradigm influenced by international dynamics and national policies (Najem, 2003).

From a cultural perspective, findings regarding the cultures of *amanah*, *syura*, *ihsan*, and *'adl* indicate that Islamic values function as an institutional culture that shapes organisational behaviour. This aligns with Organisational Behaviour theory, which emphasises that organisational culture is a crucial factor influencing individual and group behaviour (Auwal Gano et al., 2024). However, the presence of a permissive culture and resistance to change suggests that cultural transformation does not occur instantly, but rather through a gradual process. This highlights the importance of leadership and capacity development in managing organisational change.

The positive impact on employee performance, including increased motivation, loyalty, professionalism, and organisational transformation, demonstrates the relevance of Islamic Work Ethics (IWE) theory. In this theory, work is viewed as an act of worship that provides intrinsic meaning for individuals, thereby increasing motivation and commitment (Murtaza et al., 2016). Research findings showing that employees perceive their work as more meaningful and fair demonstrate that the integration of Islamic values can create meaningful work, which is a crucial factor in improving organisational performance (Rukiyah et al., 2022). Furthermore, increased collaboration and communication also indicate strong organisational citizenship behaviours, an important indicator in IWE theory (Tufail et al., 2017).

Optimisation strategies encompassing Islamic leadership, capacity building, values-based digitalisation, and strengthening organisational culture demonstrate that governance reform requires a holistic approach. This aligns with critiques of good governance that emphasise the importance of contextual implementation strategies, not

just a list of ideal principles (Grindle, 2017). In this context, the situational shura model and the exemplary *amanah* model demonstrate that leadership plays a key role in integrating values and practices. Furthermore, capacity building and *ihsan*-based digitalisation demonstrate that governance transformation must be accompanied by increased competency and supporting systems.

Overall, the findings of this study indicate that the implementation of Islamic values-based good governance in PTKIN (Public Higher Education Institutions) is a hybrid form of governance that combines modern rationality with religious ethics. This model not only improves organisational performance but also strengthens the institution's moral and social legitimacy. This suggests that integrating local and religious values can be an alternative for developing more contextual and sustainable governance, and contributes to the development of good governance theory that is more sensitive to cultural contexts and local values.

The results of this study indicate that the implementation of Islamic values-based sound governance principles in personnel management at IAIN Curup has moved beyond an administrative approach to a normative integration based on spiritual values, such as *amanah*, *syura*, *ihsan*, and *'adl*. This finding is in line with research by Faizin et al. (2025), which shows that the application of Islamic values in HR management in educational institutions not only improves organisational performance but also impacts student academic outcomes. In this context, the integration of Islamic values at IAIN Curup strengthens the moral dimension of governance, so that good governance becomes not only a set of procedures but also a work ethic that shapes individual and organisational behaviour. However, this study makes a further contribution by showing that this integration impacts not only academic output but also managerial dimensions, such as increased accountability, participation, and the quality of value-based decision-making.

The findings regarding accountability, which is not only administrative but also moral, reinforce the findings of research by Nasution et al. (2023), which showed that accountability positively influences employee trust and performance, with Islamic values acting as a mediator. In this study, Islamic value-based accountability expands this concept by incorporating the dimension of intention (*niyyah*) as part of the accountability, thus creating internal and sustainable accountability. This differentiates it from previous studies that tend to emphasise formal aspects, as this research demonstrates that internalisation of values can strengthen the effectiveness of formal accountability mechanisms. Thus, the integration of Islamic values serves as a reinforcement of moral legitimacy that increases organisational trust, ultimately impacting performance improvement.

In terms of participation, the shura culture implemented at IAIN Curup aligns with findings Pribadi & Kim (2022), which emphasise the importance of local cultural values such as empathy, cooperation, and harmony in improving the quality of public services. The shura culture serves not only as a decision-making mechanism but also as a social instrument that strengthens organisational cohesion and enhances employee ownership of policies. These findings extend previous research by demonstrating that Islamic values such as shura can serve as a more substantive form of participation than formal participatory approaches, as they contain ethical and spiritual dimensions that encourage more genuine and collaborative engagement.

Furthermore, findings regarding the effectiveness and efficiency of utilising digital systems integrated with the value of *ihsan* demonstrate relevance to research by Fatmawati et al. (2024), which emphasises the importance of governance transformation through digitalisation and system professionalisation in improving the quality of public services. However, this study provides a new perspective by adding an ethical dimension to technology use, where digitalisation is oriented not only toward efficiency but also toward the quality and integrity of work. Nevertheless, findings regarding limited digital literacy are similar to research (Hermawan et al., 2025), which identified human resource capacity as a major obstacle in implementing Islamic value-based governance. This suggests that successful value integration is inextricably linked to the readiness of human resources and adequate support systems.

In terms of equality, the application of the principle of *'adl* in workload distribution and job promotions aligns with research by Hermawan et al. (2025), which asserts that justice is the primary foundation of human resource management in PTKIN. However, this study provides an additional contribution by demonstrating that justice is not only understood as a normative principle but also as a practice perceived by employees, thereby increasing trust and reducing organisational conflict. This contrasts with the findings of Sahrodi & Karim (2025), which indicate the existence of nepotism and leadership dominance in human resource management in Islamic higher education institutions, which have the potential to reduce institutional quality. Thus, this study demonstrates that the integration of the values of *amanah* and *'adl* can be an effective internal control mechanism to prevent unfair practices within organisations.

The responsiveness of Islamic value-based leadership in this study also shows significant differences from the findings of Sahrodi & Karim (2025), which highlighted the dominance of top-down leadership in decision-making. At IAIN Curup, leadership based on trust and *syura* tends to be more participatory and responsive, thus creating a more egalitarian relationship between leaders and employees. This is in line with research by Riskawati et al. (2025), which shows that internalising Islamic values in leadership can result in inclusive, participatory, and justice-oriented leadership practices. Thus, this study strengthens the argument that Islamic value-based leadership can be an alternative to bureaucratic leadership models that tend to be hierarchical.

In terms of supporting and inhibiting factors, the findings of this study indicate a complex interaction between structural, cultural, and external factors, which aligns with research by Filho et al. (2023) that emphasises the importance of governance in supporting the successful implementation of education policies. National regulations and accreditation requirements serve as drivers of reform, as also found in research (Fatmawati et al., 2024), which suggests that external policies can drive governance improvements. However, this study also identified internal barriers such as multi-layered bureaucracy and a permissive culture, indicating that governance reform relies not only on policy but also on changes in organisational culture. This reinforces the findings of Hermawan et al. (2025) that indicate resistance to change is one of the main challenges in implementing Islamic value-based governance.

The findings regarding the established organisational culture, such as the culture of *amanah*, *syura*, *ihsan*, and *'adl*, are also in line with research by Idris et al. (2019), which shows that the integration of Islamic values in higher education can produce holistic and balanced individuals. However, this study provides an additional contribution by showing that this integration impacts not only individuals but also the organisational

system as a whole, including the formation of an ethical and professional work culture. On the other hand, the existence of a permissive culture and resistance to change indicates that value integration is not yet fully optimal, which is in line with the findings of Irham (2025), which indicate a gap between value integration policies and practice in the field.

The positive impact on employee performance found in this study is also consistent with research by Faizin et al. (2025) and Nasution et al. (2023), which shows that integrating Islamic values can improve motivation, loyalty, and performance. Furthermore, the increase in professionalism and ethics-based communication aligns with research by Caniago et al. (2023), which emphasises that Islamic work ethics can improve work quality and prevent violations. These findings also support research by Walid et al. (2025), which shows that values-based leadership can improve work morale and organisational culture. Thus, the integration of Islamic values serves not only as a normative framework but also as a factor that concretely improves organisational performance.

The optimisation strategies identified in this study, such as Islamic leadership, capacity building, values-based digitalisation, and strengthening organisational culture, align with research Krogmann (2022) which emphasises the importance of integrating cultural and religious values into educational governance. Furthermore, these strategies are also relevant to the research by Karwadi et al. (2025), which emphasises the importance of innovation and capacity building in improving educational quality. However, this study provides an additional contribution by demonstrating that optimisation strategies must be values-based, focusing not only on technical aspects but also on transforming organisational culture.

Overall, this study fills a gap in the literature, which has tended to discuss governance or Islamic values separately, by demonstrating how both can be holistically integrated into personnel management practices. This addresses criticisms of previous research that lacks an operational framework for implementing values in governance (Khoir et al., 2025). Thus, this study not only strengthens previous findings but also provides a new contribution in the form of a hybrid governance model that integrates modern principles with religious values. This model has the potential to be an alternative in developing more contextual, sustainable, and equitable governance of Islamic higher education, particularly in the context of non-metropolitan PTKIN (Private Islamic Higher Education Institutions), which face complex structural and cultural challenges.

The synthesis of research results and discussion shows that the implementation of sound governance principles in personnel management at PTKIN, particularly at IAIN Curup, is not merely carried out as an administrative mechanism but is substantively integrated with Islamic values such as *amanah*, *syura*, *ihsan*, and *‘adl*, thus forming a holistic governance model. This integration is reflected in the practice of transparency and accountability reinforced by moral-spiritual awareness, participation through the *syura* forum, effectiveness and efficiency based on digital systems implemented with the principle of *ihsan*, and equality and responsiveness of leadership based on the value of justice. This process produces a unique organisational culture that emphasises responsibility, professionalism, collaboration, and justice, while encouraging the formation of an adaptive, communicative, and quality-oriented work environment, despite still facing challenges such as a permissive culture and resistance to change. Empirically, this value integration has a positive impact on increasing employee

motivation, loyalty, and intrinsic commitment through the creation of meaningful work, so that organisational performance not only improves instrumentally but is also strengthened by ethical and spiritual dimensions. The success of this model is influenced by the interaction of structural, cultural, and external factors, where regulatory support and cultural values act as reinforcements, while bureaucratic limitations and digital capacity act as obstacles. Therefore, optimisation requires a holistic approach through exemplary leadership, human resource development, ethical digital transformation, and continuous internalisation of values. Thus, these findings confirm the formation of a hybrid governance model that integrates modern rationality and religious ethics as an alternative for sustainable, integrated, and equitable higher education governance.

IV. CONCLUSION

The implementation of Islamic-based sound governance principles in personnel management at IAIN Curup has been carried out in an integrated manner between administrative and normative dimensions, where the principles of transparency, accountability, participation, effectiveness, efficiency, equality, and responsiveness are combined with Islamic values such as *amanah*, *syura*, *ihsan*, and *'adl*. Key findings indicate that governance is no longer understood solely as a bureaucratic mechanism, but as a moral and spiritual responsibility that shapes organisational behaviour. This implementation is supported by external factors such as regulations and accreditation, as well as cultural factors such as the culture of *syura* and *amanah*-based leadership, but also faces obstacles in the form of layered bureaucracy, limited human resource capacity, and cultural resistance. The impact is seen in increased motivation, loyalty, professionalism, and organisational transformation towards a more open and accountable culture. In addition, the resulting optimisation strategies include strengthening Islamic leadership, developing human resource capacity, value-based digitalisation, and strengthening organisational culture, which demonstrates that successful governance requires a holistic approach.

This research offers a novel contribution in the form of a hybrid governance model in the context of Islamic higher education, integrating modern sound governance principles with Islamic values operationally, not merely normatively. The novelty of this research lies in the operationalisation of Islamic values in concrete personnel management practices, such as moral-based accountability (*niyyah*), *syura*-based participation, and *ihsan*-based digitalisation. Thus, this research expands on previous literature that tends to separate the dimensions of governance and Islamic ethics, and provides a contextual implementation model for non-metropolitan PTKIN.

The implications of this research cover two main aspects. Theoretically, this study enriches the development of good governance and Islamic work ethics theory by demonstrating that the integration of spiritual values can strengthen the normative dimension, enhance moral legitimacy, and encourage the formation of an ethical and sustainable organisational culture. Practically, this study provides recommendations for Islamic higher education administrators to develop governance that is not only based on systems and regulations but also on values, through exemplary leadership, strengthening human resource capacity, and ethical digital transformation. Furthermore, for policymakers, this study's findings emphasise the importance of synchronising external regulations and internal organisational values to encourage sustainable governance reform.

The limitations of this study lie primarily in its focus on a single case, IAIN Curup. This limits the generalizability of the findings to other PTKIN (Islamic Higher Education Institutions), particularly those in metropolitan areas or privately-owned institutions. Furthermore, the qualitative approach potentially contains subjectivity in interpretation, although this has been minimised through data triangulation and informant validation. Another limitation is the lack of in-depth exploration of the longitudinal aspect, thus preventing a comprehensive assessment of the long-term impact of implementing Islamic values-based governance. Future research is recommended to develop comparative studies between PTKINs in different regions to examine variations in the implementation of Islamic values-based governance within a broader context.

Furthermore, the use of a mixed methods approach can provide quantitative validation of the impact of governance on organisational performance. Longitudinal research is also needed to assess the sustainability of implementation and the effectiveness of optimisation strategies over the long term. Furthermore, an in-depth study of the integration of Islamic values-based digital technology and the dynamics of organisational culture in the face of change is also an important agenda for strengthening an adaptive, sustainable, and equitable model of Islamic higher education governance.

V. REFERENCES

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