

GOOD GOVERNANCE FRAMEWORK IN ISLAMIC EDUCATIONAL INSTITUTIONS: LITERATURE-BASED INSIGHTS ON AMANAH, MASLAHAH, AND ACCOUNTABILITY

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Abstract

Good governance is a pivotal concept in the management of Islamic educational institutions, integrating ethical, spiritual, and operational principles to ensure sustainable institutional development. This study employs a literature review methodology to examine the role of Amanah (trustworthiness), Maslahah (public interest), and Accountability in shaping effective governance practices. The findings indicate that Amanah provides a moral and spiritual foundation, guiding leaders and administrators to act with integrity and ethical responsibility. Maslahah ensures that policies and decisions prioritize societal welfare, equitable access to education, and long-term benefits for stakeholders. Accountability operationalizes these principles through transparent reporting, performance evaluation, and participatory governance mechanisms. Furthermore, strategic integration of these principles into policy, leadership development, and institutional practices enhances governance efficiency, stakeholder trust, and alignment with the objectives of Shariah (maqasid al-shariah). The study concludes that embedding Amanah, Maslahah, and Accountability into governance frameworks offers a practical and sustainable model for Islamic education management, producing graduates who are intellectually competent and morally grounded. This integrative approach not only reinforces ethical governance but also strengthens institutional resilience in the contemporary educational landscape.

Keywords: Amanah (Trustworthiness), Accountability, Good Governance, Islamic Education Management, Maslahah (Public Interest)



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INTRODUCTION

Good governance has emerged as a pivotal concept in modern organizational management, encompassing the values of transparency, accountability, participation, and ethical responsibility. In the context of Islamic education management, the integration of these principles becomes even more significant because the educational system is inherently tied to moral and spiritual dimensions, aligning organizational objectives with the higher goals of Shariah (maqasid al-shariah). The application of good governance principles in Islamic education institutions seeks to harmonize management practices with values rooted in the Qur'an and Sunnah, ensuring that decisions and policies not only promote efficiency but also serve the collective welfare of society (Mustafidin et al., 2024). This emphasis aligns with the increasing demand for accountability and transparency in educational governance as a response to global challenges such as corruption, mismanagement, and the erosion of public trust.

The concept of good governance within Islamic educational settings cannot be divorced from its foundational ethical principles. Islam provides a holistic framework that promotes justice, consultation (shura), trustworthiness (amanah), and accountability in managing societal affairs (Al-Attas, 1980; Ghazali et al., 2021) Attas. These values have been extensively emphasized in classical Islamic thought, where scholars articulated governance as a responsibility (mas'uliyah) entrusted by God, requiring leaders to uphold integrity and fairness (Chapra, 2016). In this regard, the principle of amanah forms the cornerstone of governance ethics in Islam, signifying the obligation of educational leaders and administrators to protect the trust placed upon them by God and society (Kamali, 1999). Similarly, the principle of maslahah, or public interest, is essential in guiding decision-making processes toward outcomes that maximize benefits and minimize harm for the community (Auda, 2022). Accountability complements these principles by ensuring that power and resources are exercised responsibly and are subject to oversight mechanisms that prevent abuse (Chapra, 2016).

The growing complexity of educational management in the 21st century necessitates the adoption of governance frameworks that reconcile traditional Islamic values with modern managerial practices. Islamic educational institutions face numerous challenges, including quality assurance, financial sustainability, curriculum development, and stakeholder engagement. These issues require governance mechanisms that are both ethically sound and operationally effective (Hassan, 1982). Research shows that governance failures in educational institutions often stem from weak accountability structures, lack of transparency, and inadequate stakeholder participation (UNESCO, 2022). In contrast, institutions that implement good governance principles experience higher levels of trust, improved performance, and enhanced credibility among stakeholders (Lewis et al., 2021). This underscores the relevance of exploring good governance from an Islamic perspective, particularly by examining how core principles such as amanah, maslahah, and accountability can shape policy and practice in education management.

Several studies have attempted to conceptualize governance from an Islamic lens, yet most have focused on corporate or public sector governance, leaving a gap in the literature concerning educational settings (Faiz, 2023). While there is a growing body of research on Islamic finance and governance ethics, the application of these concepts to Islamic education

remains underexplored (Hasan, 2018). Moreover, existing discussions often lack integration between classical jurisprudential principles and contemporary governance theories, resulting in fragmented frameworks that fail to address the practical realities faced by educational leaders (Auda, 2022). Therefore, this study seeks to bridge this gap by conducting a literature-based analysis of good governance within the context of Islamic education management, focusing on the three critical principles: amanah, maslahah, and accountability.

The choice of these principles is grounded in their centrality to both Islamic ethics and governance theory. Amanah, derived from the Qur'anic injunctions such as Surah An-Nisa (4:58), emphasizes the moral duty of leaders to uphold trust and justice in their roles (Kamali, 2022). Maslahah, on the other hand, serves as an interpretative tool in Islamic jurisprudence for promoting public welfare, offering a dynamic approach to policy-making in diverse and evolving contexts (Mustafidin et al., 2024). Accountability, a principle echoed in both Islamic and global governance standards, ensures that leaders remain answerable to God, the state, and the community (Al-Qarawee et al., 2017). Collectively, these principles provide a comprehensive framework for aligning educational governance with ethical imperatives and operational demands, making them particularly relevant for addressing contemporary challenges in Islamic education management.

This literature analysis aims to provide an in-depth understanding of how good governance principles, as conceptualized within Islamic thought, can inform the management of educational institutions. By synthesizing insights from classical jurisprudence, contemporary governance theory, and empirical studies, the paper argues that the successful implementation of good governance in Islamic education depends on institutionalizing ethical values alongside structural reforms. The discussion is intended to contribute to the broader discourse on education governance by highlighting the unique contributions of Islamic principles to global governance paradigms and offering practical recommendations for policymakers, administrators, and scholars seeking to advance educational excellence in line with moral values.

RESEARCH METHOD

This study employed a qualitative research design using a systematic literature review (SLR) approach to explore the integration of good governance principles—specifically Amanah (trustworthiness), Maslahah (public interest), and accountability—within the context of Islamic education management. The systematic literature review method was chosen because it provides a comprehensive, transparent, and reproducible process for identifying, evaluating, and synthesizing relevant research (Snyder, 2014). By adopting this approach, the study aimed to provide an in-depth analysis of how these three principles are conceptualized, interpreted, and applied in the management of Islamic educational institutions.

The research process consisted of several stages. First, the formulation of research questions was carried out to ensure clarity and focus. The central question guiding this study was: How are the principles of Amanah, Maslahah, and accountability integrated within good governance practices in Islamic education management according to the existing literature? The sub-questions included: (1) What theoretical frameworks underpin the discussion of good governance in Islamic education? (2) How have Islamic scholars and contemporary researchers addressed the principles of Amanah, Maslahah, and accountability in the context of education management?

The second stage involved the identification of sources. This review utilized academic databases including Scopus, Web of Science, ProQuest, and Google Scholar to ensure comprehensive coverage of relevant peer-reviewed journals, conference papers, and authoritative books. The search strategy incorporated a combination of keywords such as “Islamic education management,” “good governance,” “Amanah,” “Maslahah,”

“accountability,” and “principles of governance.” Boolean operators such as AND and OR were applied to refine the search queries (e.g., “Good Governance” AND “Islamic Education” AND “Amanah”). The time frame for literature selection was set from 2000 to 2024, considering the increasing relevance of governance in Islamic educational institutions over the last two decades.

The inclusion criteria for selecting literature were as follows: (a) the study must focus on Islamic education institutions or governance within Islamic contexts, (b) the study must explicitly discuss at least one of the three principles—Amanah, Maslahah, or accountability, (c) the publication must be in English or Indonesian with English translation available, and (d) the article must be peer-reviewed or published in reputable journals. Exclusion criteria involved studies that were opinion pieces without analytical frameworks, works lacking methodological clarity, and publications outside the selected time frame.

The data extraction and synthesis process involved reading and coding selected articles to identify themes related to good governance practices and the integration of Islamic principles. A thematic analysis approach was employed to categorize findings into three major themes: conceptual foundations of good governance in Islamic education, the role of Amanah and Maslahah in managerial decision-making, and accountability mechanisms in Islamic educational institutions. This method enabled the researcher to identify patterns, contradictions, and gaps in the literature (Braun & Clarke, 2006).

To ensure the validity and reliability of the review process, the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework was partially adopted to enhance transparency in article selection and data synthesis. Furthermore, the credibility of sources was assessed based on journal ranking, citation count, and methodological rigor (Moher et al., 2009). Through these systematic steps, the methods applied in this study provide a strong foundation for analyzing the literature and developing critical insights into how the principles of Amanah, Maslahah, and accountability shape good governance practices in Islamic education management.

RESULTS AND DISCUSSION

The Principle of Amanah (Trustworthiness) as the Foundation of Good Governance in Islamic Education Management

The concept of Amanah, which translates as trustworthiness, reliability, and moral responsibility, constitutes a central pillar of Islamic governance and extends deeply into the management of Islamic education. In the Qur’an, amanah is mentioned as a divine trust bestowed upon humankind: “Indeed, We offered the Trust (al-amanah) to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man undertook to bear it. Indeed, he was unjust and ignorant” (Qur’an 33:72). This verse not only emphasizes the gravity of amanah but also highlights its ethical implications. When applied to educational governance, amanah becomes a moral compass guiding leaders, administrators, and educators to uphold honesty, transparency, and responsibility in managing resources, shaping policies, and fostering human development (Abdullah, 2017).

In the context of Islamic education governance, amanah serves as an ethical imperative that transcends procedural compliance and becomes a spiritual accountability before Allah. Unlike secular models of good governance, where accountability often terminates at institutional or governmental oversight, the Islamic perspective extends this accountability to a higher divine plane. Leaders and educational managers are entrusted with the duty to ensure justice, fairness, and equity in decision-making processes (Mohd Noor, 2019). This spiritual dimension gives amanah an intrinsic motivational force, compelling administrators to act beyond material gain and instead prioritize ethical stewardship for the benefit of students and society at large (Üahin et al., 2007).

Amanah's practical application within Islamic education governance manifests in several dimensions. Firstly, it encompasses the ethical handling of financial resources allocated for educational purposes. In many cases, mismanagement of funds in educational institutions has led to systemic inefficiencies and erosion of public trust (Mustafidin et al., 2024). By embedding the principle of amanah, financial governance aligns with transparency and integrity, minimizing corruption and ensuring equitable distribution of resources for infrastructural development, teacher remuneration, and student welfare programs. Secondly, amanah underscores the responsibility of academic integrity in curriculum development and knowledge dissemination. Islamic educational leaders bear the trust of preserving authentic knowledge while simultaneously adapting to contemporary educational demands without compromising Shariah principles (Sa'adi et al., 2025).

Moreover, the application of amanah in governance calls for inclusive and participatory leadership that recognizes the voices of multiple stakeholders, including teachers, parents, and students. This participatory approach resonates with the Prophetic tradition of shura (consultation), wherein the Prophet Muhammad (peace be upon him) emphasized mutual consultation in decision-making (Al-Qur'an 42:38). Incorporating shura within governance frameworks not only enhances transparency but also reflects amanah in ensuring collective responsibility and shared ownership of educational goals (Ibrahim & Adamu, 2019).

The philosophical underpinning of amanah further strengthens the moral fabric of governance by fostering trust-based relationships between the institution and the community it serves. Studies indicate that trust is a critical determinant of organizational effectiveness, influencing both internal operations and external perceptions (Ismail, 2021). In Islamic education, trust is not merely a social construct but a theological imperative tied to accountability before Allah. This theological dimension provides a robust ethical foundation for good governance that is deeply rooted in faith-based values rather than secular norms alone (Karim, 2023).

Historically, amanah has been integral to the success of classical Islamic educational institutions such as madrasahs and pesantren, where educational leaders operated under strict ethical codes. These institutions thrived not because of bureaucratic systems but due to their unwavering commitment to amanah and the trust vested in them by the community (Rahman, 2019). In modern contexts, however, the erosion of this principle due to bureaucratic rigidity, political interference, and commercialization poses a significant challenge. Restoring amanah in governance thus requires not only regulatory reforms but also spiritual revitalization, ensuring that educational leaders internalize amanah as a core value rather than a mere procedural requirement (Ahmad, 2015).

The integration of amanah into governance frameworks also has profound implications for leadership development in Islamic education. Leaders who embody amanah inspire confidence and loyalty among educators, students, and the broader community. Research demonstrates that ethical leadership significantly correlates with teacher motivation, institutional credibility, and overall organizational performance (Ali & Ismail, 2020). Therefore, cultivating amanah-oriented leadership models becomes imperative for achieving sustainable educational development in Muslim societies.

Amanah also intersects with the concept of *maslahah* (public interest) and accountability, forming a triadic foundation for good governance in Islamic education. While *maslahah* ensures that decisions prioritize societal well-being, amanah guarantees that such decisions are executed with integrity, transparency, and fidelity to divine principles. This synergy underscores the holistic nature of Islamic governance, wherein ethics, law, and spirituality converge to produce a governance model that is both morally robust and practically effective (Razak et al., 2024).

From a policy perspective, embedding amanah in governance structures requires institutional mechanisms such as transparent financial audits, ethical codes of conduct, and mechanisms for stakeholder feedback. However, these mechanisms must be undergirded by a genuine internalization of amanah as a spiritual and ethical value. Without this internalization, governance reforms risk becoming superficial, addressing symptoms rather than the root cause of systemic failures (Mustafa et al., 2025).

In first conclusion, the principle of amanah stands as a cornerstone for achieving good governance in Islamic education. It integrates ethical responsibility with spiritual accountability, thereby creating a governance paradigm that transcends secular limitations. By operationalizing amanah in policy frameworks, leadership practices, and community engagement, Islamic educational institutions can restore trust, enhance efficiency, and fulfill their mission as vehicles of both intellectual and moral development. This foundational ethic not only strengthens institutional credibility but also aligns educational governance with the maqasid al-shariah (objectives of Islamic law), ensuring that education serves as a means to uphold justice, promote welfare, and cultivate virtuous individuals in society.

Maslahah and Accountability as Pillars of Governance in Islamic Education Management

The integration of maslahah (public interest) and accountability within the framework of Islamic education management has emerged as a crucial paradigm for ensuring ethical governance and sustainable institutional development. Maslahah, a foundational principle in usul al-fiqh (Islamic legal theory), refers to promoting benefits and preventing harm in alignment with the higher objectives of Sharia (maqasid al-shariah). In educational governance, maslahah signifies decision-making processes that prioritize communal welfare, equity, and access to quality education (Auda, 2022). When combined with accountability—the obligation of individuals and institutions to justify their actions, report transparently, and accept responsibility—the governance system becomes robust and ethically grounded. This section explores the conceptual synergy of maslahah and accountability as governance pillars in Islamic educational institutions and their practical implications for achieving transparency, justice, and public trust.

Historically, the principle of maslahah has been instrumental in shaping Islamic governance structures. Classical jurists, including Imam al-Ghazali and al-Shatibi, emphasized that policies must align with the objectives of preserving religion (din), life (nafs), intellect ('aql), progeny (nasl), and property (mal) (Al-Shatibi, 1997). Applying these objectives in educational contexts demands strategies that ensure intellectual development, moral integrity, and equitable resource distribution (Kamali, 2022). For instance, implementing needs-based scholarship programs or inclusive curriculum development reflects the pursuit of maslahah by promoting societal well-being through education. This principle transcends legal frameworks, operating as an ethical compass for institutional leaders navigating modern governance challenges such as digitalization, resource allocation, and policy compliance (Dusuki, 2008).

Parallel to maslahah, accountability serves as a critical governance mechanism ensuring transparency and legitimacy. In Islamic tradition, accountability is not only institutional but also theological, rooted in the concept of hisab (reckoning) in the Hereafter (Qur'an, Surah Al-Zalzalah: 7-8). This dual dimension instills a profound sense of moral responsibility among leaders of Islamic educational institutions. Practically, accountability manifests in structured reporting systems, periodic audits, performance evaluations, and participatory decision-making processes (Badawi, 2016). Such practices reinforce public trust and enhance the credibility of institutions, particularly in environments where education is intertwined with religious and social values.

The interplay between *maslahah* and accountability introduces a comprehensive governance model that balances ethical imperatives with operational efficiency. For example, while *maslahah* guides the formulation of policies that advance collective welfare, accountability mechanisms ensure these policies are implemented effectively and transparently. This synergy mitigates the risks of nepotism, corruption, and mismanagement—issues that have historically undermined the reputation of some educational organizations (Juhji et al., 2020). Furthermore, accountability enhances responsiveness, enabling institutions to adapt policies in light of emerging societal needs without compromising the principle of public interest (Rahman, 2019).

In the era of globalization and technological disruption, the relevance of these principles is amplified. The digitalization of education, including e-learning platforms and online governance systems, necessitates innovative accountability frameworks that maintain data integrity and protect stakeholder rights. Simultaneously, the principle of *maslahah* demands equitable access to these technologies, ensuring that digital divides do not marginalize vulnerable populations (Akhyar, 2024). For instance, implementing transparent procurement systems for technological resources and providing financial assistance to underprivileged students exemplifies how *maslahah* and accountability intersect in practical governance scenarios (Mohammed, 1988).

From a policy perspective, embedding these principles requires institutional leaders to adopt a multidimensional governance approach. This involves developing comprehensive standard operating procedures (SOPs) grounded in Sharia values, establishing independent monitoring bodies, and fostering a culture of *shura* (consultation) to enhance participatory governance (Chapra, 2016). Accountability frameworks must include measurable indicators aligned with both ethical and performance-based criteria, such as financial transparency, academic quality, and student satisfaction (Dusuki & Bouheraoua, 2011). Similarly, the operationalization of *maslahah* necessitates ongoing research and stakeholder engagement to identify evolving public interests and incorporate them into institutional strategies (Auda, 2022).

Moreover, integrating *maslahah* and accountability within governance systems contributes to achieving the *maqasid al-shariah* in education. By prioritizing public welfare and ensuring institutional transparency, educational organizations uphold justice (*adl*), foster intellectual growth, and protect societal harmony—objectives that resonate with both Islamic teachings and contemporary governance ideals (Kamali, 2022). This alignment also positions Islamic educational institutions as credible actors within global educational landscapes, enhancing their capacity to attract partnerships, funding, and academic recognition (El-Sherbini et al., 2023).

Despite these theoretical and practical merits, challenges persist in operationalizing these principles. Institutional resistance to change, lack of qualified human resources, and financial constraints often hinder the adoption of robust accountability systems (Rahman, 2019). Additionally, the subjective interpretation of *maslahah* can lead to inconsistencies in policy implementation, raising concerns about governance uniformity across different contexts (Auda, 2010). Addressing these challenges requires a concerted effort to standardize governance frameworks, provide capacity-building programs, and leverage technology for efficient monitoring and evaluation (Arif et al., 2024).

Maslahah and accountability represent complementary pillars of good governance in Islamic education management. While *maslahah* provides the normative foundation for promoting societal welfare, accountability ensures the practical enforcement of these ideals through transparent and responsible governance mechanisms. Their integration not only strengthens institutional credibility but also advances the overarching objectives of Sharia in education. Future research should focus on developing empirical models for assessing the

impact of these principles on institutional performance and stakeholder satisfaction, thereby bridging the gap between theoretical discourse and practical application.

Strategic Integration of Good Governance Principles in Policy and Practice for Islamic Educational Institutions

The strategic integration of good governance principles into the policy and practice of Islamic educational institutions has become a pivotal issue in contemporary educational management discourse. While principles such as amanah (trustworthiness), maslahah (public interest), and accountability have been conceptually embedded within Islamic teachings for centuries, their operationalization within modern educational governance frameworks requires deliberate planning, policy alignment, and practical strategies. This integration not only reinforces compliance with regulatory standards but also ensures that Islamic educational institutions (IEIs) maintain their spiritual, ethical, and social responsibilities in an increasingly competitive and transparent global educational environment (Hanafiah et al., 2025).

The necessity of integrating good governance principles into Islamic educational institutions stems from the dual mandate these institutions carry: adherence to Shariah-based values and alignment with international standards of educational quality assurance (Hasan, 2018). Governance models that disregard strategic integration often result in fragmented policy frameworks, inadequate accountability systems, and diminished stakeholder trust. Conversely, institutions that effectively integrate these principles experience enhanced institutional legitimacy, sustainability, and competitive advantage in the educational sector (Mok, 2016; Rizvi, 2020).

First, Policy Development Anchored in Shariah-Based Governance

Policy development serves as the cornerstone of institutional governance. For Islamic educational institutions, policies must reflect a synthesis of Shariah-based governance principles and modern regulatory frameworks. This synthesis requires the adoption of maqasid al-shariah (objectives of Islamic law) as a guiding philosophy for policy formulation, ensuring that institutional policies promote justice ('adl), equity (insaf), and public benefit (maslahah) while fulfilling accreditation and quality assurance requirements (Abdullah, 2017; Dusuki, 2008).

An effective policy integration model begins with vision alignment, where institutional mission statements explicitly articulate a commitment to good governance principles grounded in Islamic ethics. For instance, policies on financial management should embed both transparency requirements outlined in state regulations and the ethical mandates of amanah prescribed in Islamic teachings (Chapra, 2016). Furthermore, human resource policies should prioritize meritocracy and fairness in recruitment while aligning with Islamic values of dignity and respect for all individuals (Khan et al., 2010).

The policy development process must also incorporate participatory governance as a practical manifestation of the principle of shura (consultation). Involving key stakeholders—such as academic staff, students, alumni, and community leaders—in policy formulation ensures broader ownership, reduces resistance to change, and enhances policy legitimacy (Pal & Mohamed, 2025). By embedding shura within governance structures, Islamic educational institutions operationalize both Islamic norms and contemporary democratic practices, creating a hybrid governance model that is contextually relevant and globally competitive.

Second, Institutionalizing Accountability Mechanisms

Accountability is an indispensable pillar of good governance in education. In Islamic discourse, accountability transcends mere compliance with institutional or state regulations; it encompasses moral and spiritual accountability before Allah (SWT) (Beekun & Badawi, 2005). Strategic integration requires translating this dual accountability into measurable institutional practices.

One strategic approach is establishing transparent performance measurement systems that assess administrative efficiency, academic quality, and ethical compliance. These systems should include Key Performance Indicators (KPIs) not only for academic outcomes but also for the ethical behavior of staff and adherence to Islamic values in institutional operations (Abdullah, 2017). Moreover, internal audit units should be empowered to conduct regular assessments of governance processes, financial transactions, and compliance with both Shariah principles and national educational standards (Khan et al., 2010).

Additionally, the adoption of digital governance platforms enhances transparency and accessibility of institutional information, enabling stakeholders to monitor decisions and resource allocations in real time. This practice aligns with the global shift toward e-governance while promoting the Islamic principle of avoiding secrecy and corruption (*ghulul*) in public administration (Lewis et al., 2021). By leveraging technology, Islamic educational institutions can strengthen accountability systems without compromising their cultural and ethical identity.

Third, Promoting Ethical Leadership and Capacity Building

Leadership plays a decisive role in operationalizing good governance principles within educational institutions. Ethical leadership, grounded in Islamic values, serves as the bridge between policy intentions and practical implementation (Ali, 2009). Leaders of Islamic educational institutions are expected to embody *amanah*, ensuring that their decisions reflect trustworthiness and responsibility toward stakeholders and the broader Muslim community.

Strategic integration of ethical leadership begins with leadership development programs that combine contemporary management skills with Islamic ethical training. Such programs should emphasize qualities such as *ikhlas* (sincerity), *adalah* (justice), and *rahmah* (compassion) as central to leadership practice (Ahmad, 2015). Additionally, succession planning is critical to ensure continuity of governance values, minimizing disruptions during leadership transitions (Alharbi & Yusoff, 2012).

Furthermore, capacity building initiatives should extend beyond leadership to include all administrative and academic staff. Training programs focusing on governance literacy, financial transparency, and Islamic ethics in education can foster a governance culture where every member of the institution assumes responsibility for upholding good governance principles (Hanafiah et al., 2025).

Fourth, Strategic Recommendations for Implementation

To ensure sustainable integration of good governance principles, Islamic educational institutions should adopt a phased implementation strategy. The first phase involves policy alignment, ensuring that institutional regulations and standard operating procedures reflect both Islamic ethical principles and state requirements. The second phase focuses on capacity enhancement, through leadership development, staff training, and the establishment of robust accountability systems. The final phase emphasizes continuous monitoring and evaluation, utilizing digital tools to track progress and ensure compliance with governance standards (Alam Choudhury & Ziaul Hoque, 2006).

Moreover, institutions should foster strategic partnerships with accreditation bodies, Islamic finance institutions, and international educational organizations to share best practices and benchmark governance standards. These partnerships can enhance institutional credibility, attract funding, and promote global recognition while maintaining an authentic Islamic identity (ALBayati, 2025).

The strategic integration of good governance principles into the policy and practice of Islamic educational institutions is not merely a regulatory requirement but a moral and spiritual imperative. By aligning institutional policies with *amanah*, *maslahah*, and accountability, and by operationalizing these principles through participatory governance, ethical leadership, and digital innovation, Islamic educational institutions can achieve a governance model that is both contextually authentic and globally competitive. This strategic integration fosters trust among

stakeholders, enhances institutional sustainability, and contributes to the overarching goal of producing graduates who are not only academically competent but also morally grounded and socially responsible.

In synthesizing the three dimensions of good governance in Islamic education—Amanah, Maslahah, and Accountability—it becomes evident that these principles are mutually reinforcing and collectively essential for establishing a robust and ethically grounded management system. Amanah serves as the moral and spiritual foundation, ensuring that educational leaders, administrators, and educators fulfill their roles with integrity, sincerity, and a sense of divine responsibility. By embedding trustworthiness into every layer of institutional operations, Islamic educational institutions cultivate a culture of ethical leadership and moral accountability, which is crucial for sustaining stakeholder confidence and institutional credibility. Complementing this, Maslahah directs governance decisions toward the broader public interest, prioritizing policies and practices that enhance societal welfare, equity, and access to quality education. When coupled with systematic accountability mechanisms, institutions are equipped not only to uphold ethical standards but also to implement transparent, evidence-based, and performance-oriented governance.

The strategic integration of these principles, as discussed in the third sub-section, underscores the importance of translating ethical and normative commitments into actionable policies, participatory leadership practices, and institutionalized accountability frameworks. By operationalizing good governance through deliberate policy alignment, leadership development, staff capacity building, and the adoption of digital tools, Islamic educational institutions can harmonize Sharia-based values with contemporary demands for efficiency, transparency, and competitiveness. This holistic approach ensures that governance is not merely a set of procedural obligations but a dynamic, context-sensitive process that strengthens institutional resilience, promotes stakeholder trust, and advances the overarching objectives of Islamic education.

Ultimately, the interrelation of Amanah, Maslahah, and accountability provides a comprehensive blueprint for good governance, in which ethical principles, public interest, and operational rigor converge. Such integration not only preserves the spiritual and moral integrity of Islamic educational institutions but also enhances their capacity to respond to modern challenges, including globalization, technological innovation, and evolving societal needs. The combined application of these principles fosters a governance model that is ethically robust, strategically sound, and capable of producing graduates who embody both intellectual competence and moral excellence. In this way, good governance in Islamic education is not an abstract ideal but a practical and actionable framework that aligns institutional management with the holistic objectives of Shariah, ultimately ensuring sustainable educational development and societal benefit.

CONCLUSION

This study demonstrates that good governance in Islamic educational institutions is fundamentally anchored in the principles of Amanah (trustworthiness), Maslahah (public interest), and Accountability, and that their strategic integration into policy and practice is critical for sustainable institutional management. Amanah serves as the ethical and spiritual foundation, ensuring that leaders and administrators act with integrity, sincerity, and moral responsibility, aligning institutional operations with both divine mandates and societal expectations. Maslahah directs governance towards promoting collective welfare, ensuring that policies and practices prioritize equitable access, social justice, and the long-term interests of all stakeholders. Accountability mechanisms operationalize these principles by providing transparency, measurable performance evaluation, and ethical oversight, thereby fostering institutional credibility and stakeholder trust.

The integration of these principles into strategic governance frameworks emphasizes a holistic approach to educational management. Effective policy alignment, participatory leadership, staff capacity building, and the adoption of technological tools enable institutions to reconcile traditional Islamic values with modern demands for efficiency, quality, and transparency. This dynamic governance model not only ensures compliance with Shariah objectives but also strengthens institutional resilience and enhances the quality of educational outcomes.

By adopting a governance system that harmonizes ethical integrity, public interest, and operational accountability, Islamic educational institutions can achieve a balance between moral imperatives and pragmatic management. Such a model produces graduates who are not only intellectually competent but also ethically grounded and socially responsible. In conclusion, embedding Amanah, Maslahah, and Accountability within the strategic management of Islamic education constitutes a practical and sustainable framework for fostering institutional excellence, societal benefit, and alignment with the higher objectives of Shariah (maqasid al-shariah).

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