Conceptual Integration Model of Good Governance and Qur'anic Leadership in Islamic Education

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Abstract

This study aims to develop a conceptual model that integrates the principles of good governance with the values of Qur'anic leadership in the effort to transform the quality of Islamic education. In the context of globalization challenges and the crisis of educational leadership, this concept is expected to serve as both a normative and applicative strategy to strengthen the governance of Islamic educational institutions with an emphasis on accountability, participation, and justice. A qualitative-conceptual approach is employed, utilizing literature review on good governance theory, Qur'anic verses on leadership, and contemporary Islamic education literature. The findings indicate that such integration can provide a model of educational leadership that is not only efficient in managerial terms but also deeply rooted in Islamic spiritual and moral values. This study offers a new insight: the principles of good governance can be rearticulated through Qur'anic values, resulting in an educational governance framework that is both systemically effective and grounded in strong moral and spiritual foundations. Practical recommendations include strengthening the leadership capacity of school principals, embedding Qur'anic values in school governance, and implementing value-based management training. This research is limited to a conceptual study without empirical testing. Therefore, future research is recommended to validate the model through field studies across various levels of Islamic educational institutions and to develop integrative-based quality evaluation instruments.

Keywords: *Good Governance; Qur'anic Leadership; Islamic Education; Conceptual Model; Quality of Education*

Abstrak

Penelitian ini bertujuan untuk mengembangkan model konseptual integrasi antara prinsip-prinsip good governance dan nilai-nilai kepemimpinan Qur'ani dalam upaya transformasi mutu pendidikan Islam. Dalam konteks tantangan globalisasi dan krisis kepemimpinan pendidikan, konsep ini diharapkan menjadi strategi normatif dan aplikatif untuk memperkuat tata kelola lembaga pendidikan Islam yang berorientasi pada akuntabilitas, partisipasi, dan keadilan. Pendekatan kualitatif-konseptual digunakan dengan studi literatur terhadap teori good governance, ayat-ayat Al-Qur'an tentang kepemimpinan, serta literatur pendidikan Islam kontemporer. Hasil kajian menunjukkan bahwa integrasi tersebut mampu menjadi model kepemimpinan pendidikan yang tidak hanya efisien secara manajerial, tetapi juga berakar pada nilai spiritual dan moral Islam. Penelitian ini menemukan insight baru bahwa prinsip-prinsip good governance dapat diartikulasikan ulang melalui nilai-nilai Qur'ani, sehingga menghasilkan kerangka tata kelola pendidikan Islam yang tidak hanya efisien secara sistemik, tetapi juga berbasis moral dan spiritual yang kuat. Rekomendasi praktis mencakup penguatan kapasitas kepemimpinan kepala sekolah, penanaman nilai Qur'ani dalam tata kelola sekolah, dan pelatihan manajemen berbasis nilai. Penelitian ini hanya terbatas pada studi konseptual tanpa pengujian empiris. Oleh karena itu, penelitian lanjutan disarankan untuk menguji validitas model melalui studi lapangan pada berbagai jenjang lembaga pendidikan Islam, serta mengembangkan instrumen evaluasi mutu berbasis integratif.

Kata Kunci : Good Governance; Kepemimpinan Qur'ani; Pendidikan Islam; Model Konseptual; Mutu Pendidikan

INTRODUCTION

Islamic education has an important role in shaping people who are faithful, pious, moral and intellectual in order to prepare young people who are ready to face the challenges of the times. However, in practice, many Islamic educational institutions still face various obstacles and complex challenges in improving the quality and relevance of Islamic education, including obstacles in terms of governance and effective educational leadership (Melisawati & Jamilus, 2024; Mirela & Santosa, 2022; M. Said et al., 2024; Supriani et al., 2022; Zam Zami & Hafizh, 2023). This will certainly hamper efforts to improve the quality of education as a whole. This condition has a direct impact on the low competitiveness and adaptability of Islamic educational institutions in the midst of rapid social and technological changes.

Despite the existence of various supportive educational policies, the effectiveness of implementation in the field is still far from expectations. The challenges of internalising modern managerial values into the Islamic education system, as well as the disconnect between policy and practice, make the transformation of education slow and sporadic. (Khoirunnisak et al., 2023; Nisa & Aimah, 2024). In fact, the quality of Islamic education is not only determined by the curriculum or facilities alone, but is highly dependent on the quality of leadership and governance that is able to build an educational ecosystem with character and competitiveness. (Kuntoro, 2019).

One approach that is gaining attention is community-based education governance, which emphasises the importance of collaboration between stakeholders and the efficient and participatory use of local resources(Tahili et al., 2021). This model also has the potential to create an inclusive and socially and culturally relevant educational environment (Mahfud, 2019; Wasik & Rohman, 2023).

However, there are not many studies that conceptually and systematically integrate the principles of good governance with Qur'anic leadership values as a

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strategic model of Islamic education governance. Most studies still separate the modern managerial approach from the normative Islamic approach, resulting in a gap between the systemic and spiritual dimensions of educational practice. In fact, the integration of the two approaches is becoming increasingly relevant in the contemporary context. Good governance provides an institutional framework that ensures transparency, accountability and participation, while Qur'anic leadership provides a moral and ethical foundation for decision-making, empowerment and character building (Arbi, 2018; Mufid et al., 2024).

Based on this background and gap, this research aims to develop a conceptual model that integrates the principles of good governance and Qur'anic leadership values in order to transform the quality of Islamic education in a sustainable manner. This model is expected to be able to overcome the dualism between systems and values, and become a strategic reference in the formulation of Islamic education policies and practices that are more adaptive, accountable, and characterised. In addition, the results of this study are expected to provide theoretical and practical contributions for policy makers, education managers, and researchers in building a superior Islamic education system that is relevant to the challenges of the times.

RESEARCH METHOD

This research is a conceptual study that uses a qualitative-descriptive approach with a library research method. This approach was chosen to explore theoretical concepts regarding good governance, Qur'anic leadership, and the quality of Islamic education from various relevant literature sources, both classical and contemporary. The scope of this research is limited to formal Islamic education in Indonesia.

The data sources of this research include: 1) scientific literature on good governance, leadership in the Qur'an, and Islamic education management; 2) main reference books, national and international journal articles, education policy

documents, and previous research results; and 3) Tafsir Al-Qur'an as well as classical and contemporary sources in the study of Islamic leadership. The stages of this research consist of: (1) Search and classification of data from various sources; (2) Thematic inductive analysis to find conceptual patterns; (3) Drawing conclusions based on theoretical synthesis; and (4) Data validation through source triangulation and argument consistency by referring to primary and secondary references that support integrative logic.

RESULTS AND DISCUSSION

A. The Urgency of Good Governance in Islamic Education

The integration of good governance principles in Islamic education is an urgent need to strengthen the quality and relevance of education in Indonesia, especially in facing the complex challenges of governance of educational institutions. Good governance, which includes principles such as accountability, transparency, participation and fairness, is closely related to Islamic values that emphasise honesty (ṣidq), trustworthiness, deliberation and social justice ('adl).

Islamic education should not only focus on theological and normative aspects, but also be able to answer contemporary issues related to the governance of educational institutions. One of the real challenges is the weak accountability system in the management of finances and human resources in Indonesian educational institutions, including Islamic educational institutions. For example, cases of misuse of School Operational Assistance (BOS) funds at various levels of education (Pakpahan, 2025). One of them occurred in a Madrasah Tsanawiyah in West Java (Alhamidi, 2023). This shows that there are governance practices that are not transparent. When financial management is not based on the principles of efficiency and transparency, public trust in educational institutions will be eroded.

In addition, the lack of participation of parents and communities in the

formulation of school/madrasah visions and policies is an obstacle in building a collaborative and democratic education ecosystem. Studies in Cirebon and West Lombok districts (Fahmi & Muslim, 2024; Persada et al., 2017) show that most parents are only involved in ceremonial activities and have not been included in strategic school decision-making. This shows the importance of strengthening the principle of participation in the context of community-based education.

Previous research also shows that Hadhari education, which is in line with Islamic principles, can integrate good governance values. This education emphasises the importance of justice, efficiency and openness as part of the moral and character building of the Islamic generation (Aminuddin et al., 2024; Azmiy et al., 2024). In the context of educational administration, leaders with integrity and ethics are proven to be able to create a productive learning environment. Research by Lailiya & Fitriatin (2025) revealed that ethics-based leadership practices in a number of leading madrasahs in West Java had a positive impact on the learning climate and increased student motivation.

It is also important to note that the evaluation of the Islamic education system needs to include aspects of fairness and transparency in the management of funds, facilities and teaching staff. Study Wijayanti et al., (2024) shows that in several excellent Islamic schools in Yogyakarta, the principles of efficiency and transparency in fund management have been well implemented, even in the "very good" category in the foundation's internal audit. This confirms that the principles of good governance are not just normative concepts, but can be implemented concretely and measurably.

In terms of curriculum, the integration between the pesantren curriculum and the national curriculum (as applied in several modern pesantren such as Gontor, Tebuireng, and Al-Azhar) has proven to be able to unite spiritual values and 21st century skills. Reseach Kusumawati & Nurfuadi (2024) found that this integration

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strengthens students' Islamic identity while building critical, collaborative, and participatory thinking skills, all of which are important dimensions of Good Governance in the context of education.

However, challenges remain. There is still a quality gap between Islamic education institutions in big cities and 3T (frontier, outermost, underdeveloped) areas. Access to school management training based on good governance in some madrasahs in Indonesia is also very limited. In addition, the challenge of digitalisation and technology-based governance is still a homework, considering that many Islamic education institutions do not have adequate school management information systems.

Thus, the integration of Good Governance in Islamic education is not only important, but crucial to encourage a more adaptive, inclusive and accountable education system. This holistic education model not only aims to produce graduates who excel academically, but also individuals who have strong character, social responsibility, and are able to compete ethically in global dynamics.

B. The Role of Qur'anic Leadership as a Moral and Spiritual Pillar

Qur'anic leadership is a leadership paradigm that emphasises the integration of spiritual, moral and social values in decision-making and organisational management. Key values such as shura (deliberation), amanah (responsibility and integrity), and 'adl (justice) become the main axis in this leadership model. In the context of Islamic education, Qur'anic leadership not only functions as a managerial instrument, but also as a character and value building mechanism in the educational environment.

Conceptually, shura encourages collective participation in decision-making, which is in line with the participatory principles of good governance. Amanah is rooted in the ethics of responsibility and accountability, reflecting the principles of transparency and integrity. While 'adl represents social justice

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and equal treatment, in line with the principle of fairness in a healthy governance system. Thus, Qur'anic leadership is value compatible to be integrated in the framework of Good Governance.

In the Qur'anic perspective, leaders are expected to pay serious attention to the development of individual competencies as well as morals and morals, thus creating synergy between worldly and ukhrawi goals. The concept of leadership in Islam, as explained in the research of Kurniawan et al., (2020) and Khusna Haibati Lathif et al., (2021) emphasises three main aspects, namely influence, spirituality, and characteristics. A Qur'anic leader must be able to set an example, prioritise moral values and uphold ethics in every action, including in decision making. Leadership is also influential in the context of career development that good leadership skills can positively influence individual and team performance (Pardede et al., 2023).

The literature shows that transformational (Prasetyo & Anwar, 2021), visionary (Rachman et al., 2023), and democratic (Mashudah & Ubaidillah, 2024) leadership have common ground with the Qur'anic leadership model. All three emphasise the importance of moral vision, collective empowerment and strong interpersonal relationships. However, this approach has yet to be tested in modern organisational conditions that face target pressure, rigid bureaucracy, or profit orientation such as in private educational institutions or flagship madrasas that are oriented towards global academic achievement.

In the Indonesian context, the application of Qur'anic values in educational leadership can be represented by the kyai leadership style that combines Qur'anic moral values with managerial principles to encourage organisational innovation, team building, and pesantren economic development (Pramitha, 2020). However, its implementation is often faced with the resistance of an organisational culture that tends to be hierarchical and bureaucratic. For

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example, in a number of large pesantren, the concentration of authority in the hands of the kyai sometimes hinders true shura (Ni'mah, 2016; Syarif, 2017). In contrast, modern formal education institutions that are heavily based on quality management systems sometimes struggle to accommodate spiritual values in their SOPs and evaluation instruments. In addition, there is a potential conflict between spiritual values and modern managerial realities, such as the use of reward-punishment, competition between schools, or strict grade attainment targets (Halimah et al., 2024; Nasucha et al., 2021). The human resource capacity gap is also a challenge, especially in remote areas that do not yet have spiritually and managerially qualified leaders.

Several case studies in madrasah and Islamic schools in Indonesia illustrate this complexity. In Madrasah Tsanawiyah Negeri 1 in East Lombok, for example, an exemplary Qur'anic value internalisation programme has proven effective in building a harmonious work culture, but faces obstacles in terms of documentation and public accountability (Hidayati, 2024). On the other hand, Madrasah Aliyah Negeri (MAN) 3 Malang has successfully implemented shura in school management through a deliberative forum of student guardians, teachers, and management, but often experiences a tug of interest that requires wise and adaptive leadership and a lack of strong joint commitment to make it happen (Saputra & Rozikin, 2014). Therefore, although Qur'anic leadership offers a strong moral basis for educational transformation, its implementation requires contextual adaptation. Not all values can be applied literally in modern organisations. It is necessary to develop an adaptive model that is able to integrate spiritual values with the demands of professionalism, transparency and work effectiveness. This will strengthen the position of Qur'anic leadership as a bridge between the moral vision of Islam and the practice of good governance in a competitive education system.

C. Integrative Conceptual Model: Strategic Synergy in Transforming Education Quality

In the context of discussing strategic models that integrate good governance and Qur'anic leadership, there is a fundamental need to understand the dynamic relationship between these two concepts and their practical implications in organisational governance, particularly in the Islamic education sector. Good governance, rooted in the principles of transparency, accountability, effectiveness, participation and rule of law, has become an important standard in the management of modern institutions (Musani et al., 2023; Padoli, 2019).

Pugliese Pugliese et al., (2009) confirmed that the application of these principles has a real impact on organisational performance systemically. On the other hand, Qur'anic leadership places spiritual values and prophetic ethics as the foundation of leadership actions. Principles such as shura (deliberation), adl (justice), amanah (responsibility), and khilafah (responsible leadership) are at the core of Qur'an-based governance and the practices of the Khulafa al-Rashidun (Dr. Razia Shabana et al., 2023).

The integration of these two concepts marks the importance of a normative-applicative approach in the development of Islamic educational leadership. Good governance provides an efficient institutional structure and managerial instruments, while Qur'anic leadership values become a moral and spiritual compass in decision-making.

Implementative indicators of the integration model are as follows:

Table 1

Aspect	Indicator	
	Good Governance	**Leadership Quran**
Accountability	Report finance open, evaluation performance	Trustworthy, responsible answer (QS. Al-Anfal: 27)
Transparency	Meeting open, public information	Tabligh , honesty (QS. Al-Ahzab: 70)

Participation	Committee school, aspirations students /teachers/ parents student	Consultation / *Shura* (QS. Asy-Shura : 38)
Justice	Equal access education, justice budget	*Adl* , no cruel (QS. An-Nahl: 90)
Ethical Leadership	Leadership professional	Morals charisma , role model good (QS. Al-Ahzab: 21)

Next , the implications application of this model among them through :

a. Training Design Islamic Educational Leadership that combines module *governance* and interpretation of values leadership Quran ;

b. Evaluation quality education based on indicator moral and managerial integration ;

c. Reform internal school /madrasah policies to be in line with principles shura, adl , and accountability ; and

d. Implementation system *rewards* and *punishments* that take into account spiritual and professional performance .

Conceptual model integrative This prove that transformation quality Islamic education does not Enough only through managerial reform , but must accompanied by with strengthening values , spirituality and ethics leadership . When *good governance* run by upstanding leaders tall mark Qur'an , then governance education No only will become efficient , but also dignified and sustainable .

CONCLUSION

This study concludes that the integration of good governance principles and Qur'anic leadership values produces a strategic and comprehensive conceptual model in transforming the quality of Islamic education. This synergy builds a balance between managerial effectiveness and spiritual foundations, making ethics, accountability, justice, and participation the main axis of superior educational governance. Visionary

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and transformative leadership based on Qur'anic values provides a new direction in implementing good governance that is more meaningful and contextual in Islamic educational institutions.

The main insight of this study is that Qur'anic leadership principles, such as shura, fairness and trustworthiness, can revitalise the practice of good governance, resulting in an education system that is not only structurally efficient, but also morally and spiritually strong. However, this study has limitations in that it is still conceptual in nature and has not gone through the stage of empirical testing in the field. Therefore, further qualitative and quantitative studies are needed to test the validity and relevance of this model at various levels and contexts of Islamic education institutions.

As a practical implication, it is recommended for educational institutions to adopt this integrative approach in their leadership and governance systems, for example through Qur'anic value-based managerial training and the application of spiritual accountability indicators. Meanwhile, policy makers need to formulate Islamic education leadership policies and curricula that incorporate modern governance principles and Islamic ethical values as an inseparable unit.

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