MUJAHADAH

JURNAL ILMU MULTIDISIPLIN
Volume 1 Nomor 7 Agustus 2026
P-ISSN: xxxx-xxxx E-ISSN: xxxx-xxxx

Islamic Performance Governance Model for Enhancing the Quality of Public Services in Madrasahs

[1]Dr. Sjakir Lobud, S.Ag., M.Pd
[2]Dr.Suharnis, S.Ag.M.Ag
Datokarama State Islamic University, Palu, Indonesia
[1]sjakirlobud@uindatokarama.ac.id, [2]suharnis@uindatokarama.ac.id

Abstract

The increasing demand for accountable, transparent, and high-quality public services has challenged Islamic educational institutions to strengthen their governance systems beyond conventional administrative performance. As public organizations, madrasahs are expected not only to achieve organizational effectiveness but also to integrate Islamic ethical and spiritual values into their governance practices. However, existing performance management models are predominantly rooted in Western administrative perspectives and have not systematically incorporated Islamic values into organizational performance governance. This article aims to develop an Islamic Performance Governance (IPG) model as a conceptual framework for improving the quality of public services in madrasahs. Employing a conceptual and literature-based approach, the study synthesizes theories of Performance Management, Public Service Quality, Good Governance, and Islamic Management. The proposed model reconstructs Michael Armstrong's performance management cycle by integrating six Islamic governance dimensions: Niyyah-Based Planning, Amanah-Based Commitment, Itqan-Oriented Performance, Muraqabah-Based Monitoring, Muhasabah-Based Evaluation, and Islah and Continuous Improvement. The model further combines these dimensions with governance principles, including accountability, transparency, participation, responsiveness, and effectiveness, to establish an integrated governance framework. The novelty of this study lies in reconstructing conventional Performance Governance into Islamic Performance Governance, where organizational performance is viewed as the integration of managerial effectiveness, public accountability, and spiritual responsibility. The proposed framework is expected to enrich the emerging field of Islamic Public Administration while providing a practical governance model for enhancing public service quality, organizational integrity, professionalism, and sustainable institutional performance in madrasahs. Future empirical research is recommended to validate the proposed model across Islamic educational institutions using quantitative or mixed-method approaches.

Keywords: ***Islamic Performance Governance, Performance Management, Public Service Quality, Good Governance, Islamic Management, Madrasah, Islamic Public Administration.***

MUJAHADAH
JURNAL ILMU MULTIDISIPLIN
Volume 1 Nomor 7 Agustus 2026
P-ISSN: xxxx-xxxx E-ISSN: xxxx-xxxx

1. Introduction

The rapidly evolving strategic landscape of the twenty-first century has profoundly transformed the governance of public sector organizations, including Islamic educational institutions. Accelerating globalization, digital transformation, increasing demands for transparency, accountability, and service effectiveness, together with rising public expectations regarding the quality of public services, have shifted the paradigm of public administration from a traditional government-centered approach toward a collaborative governance model that emphasizes the creation of public value. Within this evolving context, madrasahs, as Islamic educational institutions administered under the Ministry of Religious Affairs of the Republic of Indonesia, can no longer be viewed merely as religious schools. Rather, they should be recognized as public organizations entrusted with a constitutional mandate to deliver high-quality, professional, inclusive, and equitable educational services. Consequently, strengthening institutional governance has become an essential prerequisite for ensuring that madrasahs are capable of responding effectively to contemporary societal demands while simultaneously fulfilling their educational and public service responsibilities.

The paradigm shift also requires madrasahs to move beyond a narrow emphasis on achieving administrative performance indicators, such as student graduation rates, compliance with infrastructure standards, and adherence to regulatory requirements. Instead, they are expected to establish an organizational governance system capable of delivering sustainable and high-quality public services. In today's increasingly competitive educational environment, the quality of a madrasah is no longer assessed solely on the basis of academic achievement. Public perceptions are equally shaped by the quality of administrative services, the professionalism of teachers and educational personnel, the responsiveness and efficiency of service delivery, the transparency of institutional management, the strength of organizational culture, the integrity of public officials, and the institution's capacity to respond effectively to the evolving needs and expectations of its stakeholders. Accordingly, the quality of public service has become a fundamental indicator of institutional performance and a critical benchmark for evaluating the overall effectiveness of educational governance in madrasahs.

From the perspective of contemporary public administration, public service quality reflects an organization's capacity to generate public satisfaction through services that are effective, efficient, responsive, accountable, and aligned with the needs and expectations of service users. Rather than being viewed merely as an operational outcome, service quality has increasingly become a strategic indicator of institutional performance and governance effectiveness. Within the framework of the New Public Service (NPS) paradigm, Denhardt and Denhardt (2015) argue that public organizations should regard members of society primarily as citizens endowed with rights and responsibilities, rather than simply as customers or service consumers. This perspective fundamentally redefines the purpose of public administration by emphasizing democratic engagement, citizen participation, social justice, and public accountability as the normative foundations of public governance. Consequently, the effectiveness of public institutions should not be assessed solely by their administrative efficiency, but also by their ability to create public value through transparent, participatory, equitable, and citizen-oriented service delivery.

Concurrently, the evolution of Performance Management theory has made a substantial contribution to improving the effectiveness of public sector organizations. Within the contemporary public management perspective, organizational performance is no longer perceived merely as the achievement of predetermined targets; rather, it is understood as a continuous learning cycle that integrates strategic planning, program implementation, performance evaluation, and ongoing organizational improvement. This perspective highlights that sustainable organizational success depends not only on measurable outcomes but also on the quality of the managerial processes through which those outcomes are achieved.

Armstrong conceptualizes performance management as an integrated and dynamic process in which each stage reinforces the others, creating a continuous cycle of planning, execution, monitoring, evaluation, and improvement. Accordingly, organizational effectiveness should be assessed not only by the extent to which performance targets are accomplished, but also by the organization's ability to establish a governance system that promotes continuous learning, adaptive decision-making, institutional accountability, and sustainable performance improvement. From this standpoint, high organizational performance is ultimately the product of effective governance processes that align strategic objectives, organizational capabilities, and stakeholder expectations within a coherent and sustainable management framework.

Despite the widespread adoption of Performance Management principles across public sector organizations, their implementation within Islamic educational institutions continues to encounter significant challenges. Existing studies indicate that the governance of madrasahs remains predominantly characterized by procedural and compliance-oriented administrative practices, with limited integration of organizational culture, ethical leadership, institutional integrity, spiritual values, and service ethics into the broader performance management framework. Consequently, organizational performance is frequently assessed through the achievement of formal administrative indicators rather than through the development of governance practices that foster institutional transformation and sustainable improvements in public service quality.

This condition suggests that many madrasahs have yet to establish a performance governance system capable of balancing managerial effectiveness with value-based organizational development. As a result, efforts to improve public service quality often emphasize regulatory compliance and administrative outputs while overlooking the cultivation of ethical commitment, professional responsibility, and organizational values that are essential for sustaining institutional excellence. In the long term, such an approach may constrain organizational adaptability, weaken stakeholder trust, and limit the capacity of madrasahs to respond effectively to the increasingly complex demands of contemporary public service delivery.

The conditions described above reveal a significant empirical gap between the objectives of educational bureaucratic reform and the realities of governance practices within madrasahs. On the one hand, the Government of Indonesia has continuously promoted the modernization of public sector governance through a series of institutional reform initiatives, including bureaucratic reform policies, the strengthening of Integrity Zones (Zona Integritas), the implementation of the Government Agency Performance Accountability System (Sistem Akuntabilitas Kinerja Instansi Pemerintah [SAKIP]), and the acceleration of digital transformation in public service delivery. Collectively, these initiatives are intended to enhance institutional accountability, improve governance effectiveness, and elevate the quality of public services across government institutions, including the education sector.

On the other hand, evidence from the practice of madrasah governance suggests that substantial challenges remain. Many institutions continue to experience a weak service-oriented culture, fragmented organizational coordination, underdeveloped performance evaluation systems, ineffective internal communication, and limited institutionalization of ethical values in the delivery of public services. These persistent shortcomings indicate that policy reforms have not yet been translated into organizational practices capable of generating sustainable improvements in governance quality and public service performance. Consequently, the gap between policy aspirations and organizational implementation underscores the need for a more integrative governance framework that simultaneously strengthens managerial capacity, organizational integrity, and value-based institutional transformation.

Beyond the empirical gap, a significant theoretical gap also warrants scholarly attention. Most contemporary Performance Management models have been developed within the framework of modern organizational theory, which is predominantly grounded in Western public administration and management paradigms. Seminal contributions by Armstrong, Aguinis, Bacal, and Wibowo have substantially advanced the theoretical and practical development of performance management by emphasizing strategic alignment, organizational effectiveness, behavioral performance, and the achievement of institutional objectives. These frameworks have provided robust foundations for enhancing organizational performance across both public and private sectors.

Nevertheless, despite their substantial contributions, these models largely conceptualize organizational performance from rational, structural, and managerial perspectives. They pay comparatively limited attention to the integration of ethical and spiritual dimensions as intrinsic elements of governance systems. This limitation becomes particularly evident in the context of Islamic educational institutions, where organizational effectiveness is expected to reflect not only managerial excellence but also the embodiment of Islamic moral values in institutional practices.

For madrasahs, governance extends beyond administrative efficiency and strategic performance; it also encompasses ethical responsibility, spiritual accountability, and the cultivation of values that guide organizational behavior. Consequently, existing performance management frameworks remain insufficient to explain how Islamic principles can be systematically embedded within organizational governance to enhance public service quality. This theoretical limitation highlights the need for a more comprehensive conceptual framework that integrates contemporary performance management with the ethical and spiritual foundations of Islamic Management, thereby providing a governance model that is more contextually relevant to Islamic educational institutions.

In contrast, the Islamic perspective offers a broader understanding of organizational performance that extends beyond conventional measures of effectiveness and efficiency. Within the framework of Islamic Management, organizational excellence is equally grounded in ethical integrity, encompassing amanah (trustworthiness), honesty, justice, responsibility, professional excellence (itqan), sincerity (ikhlas), self-accountability (muraqabah), continuous self-evaluation (muhasabah), and a commitment to the realization of the public good (maslahah). These values are not merely individual moral virtues; rather, they constitute fundamental governance principles that shape organizational culture, leadership behavior, and institutional decision-making.

Classical Islamic scholarship provides a strong normative foundation for this perspective. Al-Ghazali regarded amanah and honesty as the indispensable pillars of ethical leadership, emphasizing that effective governance must be rooted in moral integrity before administrative competence. Likewise, Ibn Khaldun argued that the sustainability and success of any organization are profoundly influenced by the moral character and ethical conduct of its leaders, as leadership serves as the primary determinant of institutional cohesion and organizational resilience. Complementing these perspectives, Al-Shatibi, through the doctrine of Maqasid al-Shariah, asserted that all organizational activities should ultimately be directed toward the realization of maslahah—the promotion of human well-being through the protection of religion, life, intellect, lineage, and property.

Viewed from this perspective, governance within Islamic organizations encompasses a broader ethical and spiritual dimension than conventional administrative models. Organizational performance is therefore evaluated not only in terms of measurable outputs and institutional efficiency but also according to the extent to which governance practices embody justice, integrity, social responsibility, and accountability before both society and God. Consequently, Islamic governance represents a value-based paradigm in which managerial effectiveness and spiritual accountability are mutually reinforcing rather than mutually exclusive. This holistic perspective provides a compelling theoretical foundation for integrating Islamic ethical values into contemporary performance governance, particularly within madrasahs, where educational excellence and moral development constitute inseparable institutional objectives.

These circumstances reveal a substantial research gap within the field of public administration, particularly concerning the integration of contemporary Performance Management theory with the principles of Islamic Management into a comprehensive governance framework. Although a considerable body of research has examined performance management in public sector organizations, the majority of these studies have focused primarily on managerial effectiveness, organizational performance, strategic alignment, and administrative accountability, with limited attention given to the incorporation of Islamic ethical and spiritual values into governance systems.

Conversely, studies on Islamic Management have predominantly adopted normative and theological perspectives, emphasizing religious doctrines, ethical teachings, and leadership values without translating these principles into operational governance models applicable to contemporary public organizations. As a result, the practical relevance of Islamic management has often remained conceptually fragmented, limiting its contribution to the development of evidence-based governance frameworks capable of addressing the complex managerial challenges faced by modern public institutions.

This imbalance in the existing literature highlights the absence of an integrative conceptual model that systematically bridges the theoretical foundations of contemporary performance management with the ethical and spiritual principles of Islamic governance. Consequently, there remains significant scholarly opportunity to develop a governance framework that not only enhances organizational performance and public service quality but also embeds Islamic values as intrinsic components of institutional governance. Addressing this research gap is particularly important in the context of madrasahs, where organizational effectiveness, educational excellence, and moral responsibility are expected to operate as mutually reinforcing dimensions of institutional performance.

Within the context of madrasahs, such integration becomes particularly significant because these institutions possess characteristics that distinguish them from other public sector organizations. Beyond their formal responsibility for delivering educational services, madrasahs are entrusted with the broader mission of character formation, the internalization of Islamic values, and the moral development of future generations. Consequently, the governance of madrasahs should not be evaluated solely in terms of organizational productivity or administrative efficiency. Instead, it should be directed toward cultivating an Islamic organizational culture that fosters integrity, accountability, professionalism, and public service grounded in the principles of worship (ibadah) and ethical responsibility.

MUJAHADAH
JURNAL ILMU MULTIDISIPLIN
Volume 1 Nomor 7 Agustus 2026
P-ISSN: xxxx-xxxx E-ISSN: xxxx-xxxx

This perspective is consistent with the philosophy of Islamic Management, which conceptualizes organizational activities not merely as administrative functions but as the fulfillment of a sacred trust (amanah). Within this paradigm, every managerial decision, organizational process, and public service activity carries both professional and spiritual accountability. Organizational members are therefore responsible not only to stakeholders and society but also to Allah SWT, whose ethical guidance serves as the ultimate source of governance principles. Such a perspective transforms governance from a purely managerial mechanism into a value-driven system that integrates institutional effectiveness with moral integrity and spiritual consciousness.

Accordingly, governance in madrasahs should be understood as a holistic process that harmonizes administrative excellence with Islamic ethical values. By embedding these principles into organizational practices, madrasahs can strengthen institutional credibility, enhance public trust, and improve the quality of educational services while remaining faithful to their distinctive identity as Islamic educational institutions. This conceptual orientation further reinforces the need for an integrative governance framework capable of aligning contemporary public management with the normative foundations of Islamic values, thereby providing a stronger theoretical basis for the development of the Islamic Performance Governance (IPG) model proposed in this study.

Building upon the foregoing arguments, this study proposes a novel conceptual framework referred to as Islamic Performance Governance (IPG). The proposed model extends contemporary Performance Management theory by integrating Michael Armstrong's performance management cycle with the principles of good governance and the foundational values of Islamic Management. Rather than treating managerial performance and religious values as separate domains, the IPG model conceptualizes them as mutually reinforcing dimensions of organizational governance, thereby providing a more holistic approach to improving institutional performance within Islamic educational settings.

Within this framework, each stage of the performance management cycle is not only directed toward the achievement of organizational goals but is also underpinned by core Islamic values that shape managerial behavior and governance practices. Specifically, niyyah (sincere intention) provides the ethical foundation for strategic planning; amanah (trustworthiness) reinforces commitment and accountability; itqan (professional excellence) promotes the pursuit of high-quality performance; ihsan (excellence and benevolence) encourages continuous improvement beyond minimum standards; shura (consultative decision-making) strengthens participatory governance; muraqabah (self-monitoring under the awareness of Divine accountability) enhances ethical control; muhasabah (critical self-evaluation) supports reflective organizational learning; and islah (continuous reform and improvement) drives sustainable institutional transformation. Collectively, these principles establish an ethical governance architecture in which managerial processes are guided by both professional competence and spiritual consciousness.

Accordingly, organizational performance within the Islamic Performance Governance framework is understood as the dynamic integration of managerial effectiveness, public accountability, and spiritual responsibility. This perspective broadens the conventional understanding of performance beyond the achievement of measurable organizational targets by emphasizing that sustainable institutional excellence can only be attained when governance systems simultaneously promote administrative efficiency, ethical integrity, and commitment to the public good (maslahah). Consequently, the IPG model offers a theoretically grounded and contextually relevant framework for strengthening governance and enhancing the quality of public services in madrasahs, while contributing to the broader development of Islamic Public Administration as an emerging field of scholarly inquiry.

The principal novelty of this study lies in its reconstruction of the conventional Performance Governance paradigm into an Islamic Performance Governance (IPG) framework. Rather than proposing a mere adaptation of existing performance management models, the IPG framework introduces a systematic governance approach that integrates the theoretical foundations of contemporary public administration with the ethical, spiritual, and normative principles of Islamic Management. In doing so, the proposed model expands the conceptual boundaries of performance governance by positioning Islamic values not as complementary ethical considerations, but as intrinsic components of organizational governance and strategic decision-making.

Unlike conventional performance management frameworks, which predominantly emphasize organizational outcomes, managerial efficiency, and compliance with institutional performance indicators, the IPG model identifies spirituality as the fundamental driving force behind sustainable organizational excellence. Within this perspective, organizational culture is cultivated through the internalization of Islamic values—including niyyah (sincere intention), amanah (trustworthiness), itqan (professional excellence), ihsan (excellence), shura (consultative governance), muraqabah (self-monitoring under Divine accountability), muhasabah (reflective self-evaluation), and islah (continuous improvement)—which collectively reinforce integrity, accountability, professionalism, and a sustained commitment to high-quality public service. Consequently, organizational performance is conceptualized not merely as the achievement of measurable targets but as the realization of institutional effectiveness through the integration of managerial competence, ethical governance, and spiritual accountability.

Accordingly, the proposed Islamic Performance Governance framework is expected to make both theoretical and practical contributions. From a theoretical perspective, it advances the emerging discourse on Islamic Public Administration by providing an integrative governance model that bridges contemporary performance management with Islamic governance principles. From a practical perspective, the framework offers a contextually relevant reference for policymakers, educational leaders, and public administrators seeking to strengthen governance systems and improve the quality of public services within madrasahs and other faith-based public institutions. By embedding Islamic ethical values into the core architecture of organizational governance, the IPG model offers a sustainable pathway toward enhancing institutional performance while preserving the distinctive identity and public mission of Islamic educational institutions.

Accordingly, this study aims to develop an Islamic Performance Governance (IPG) model as a comprehensive conceptual framework for explaining the relationship between governance practices grounded in Islamic values and the enhancement of public service quality within madrasahs. By integrating contemporary Performance Management, Good Governance, and the normative principles of Islamic Management, the proposed framework seeks to provide a more holistic understanding of organizational performance in Islamic educational institutions. Specifically, it advances the argument that sustainable improvements in public service quality require not only effective managerial systems but also governance practices that are guided by ethical integrity, spiritual accountability, and a commitment to the realization of the public good (maslahah).

Beyond its conceptual contribution, this study is expected to enrich the growing body of knowledge in Islamic Public Administration by introducing an integrative governance model that bridges contemporary public administration theory with the ethical and spiritual foundations of Islam. The proposed framework also offers practical implications for policymakers, madrasah principals, educational supervisors, and scholars by providing a strategic reference for designing governance systems that are adaptive, accountable, transparent, integrity-driven, and responsive to the evolving expectations of society. Ultimately, the Islamic Performance Governance (IPG) model is expected to contribute to the development of more resilient and value-based educational institutions that simultaneously achieve organizational excellence, strengthen public trust, and fulfill their broader mission of promoting social welfare and maslahah in accordance with the objectives of Islamic education.

2. Literature Review

The conceptual foundation of Islamic Performance Governance (IPG) is established upon three interrelated theoretical perspectives: Performance Governance, Public Service Quality, and Islamic Management. Rather than being treated as independent theoretical constructs, these perspectives are integrated into a coherent analytical framework that explains how public sector organizations—particularly madrasahs—can achieve sustainable improvements in public service quality through governance systems that are effective, accountable, and firmly grounded in Islamic values. This integrative perspective reflects the growing recognition that organizational performance within public institutions cannot be adequately explained by a single theoretical approach, but instead requires the synthesis of managerial, governance, and ethical dimensions. Such an integrative framework is particularly relevant in the contemporary public sector, where organizational success is no longer measured solely by the attainment of administrative targets or operational efficiency. Public organizations are increasingly expected to strengthen public trust, reinforce institutional integrity, ensure transparency and accountability, and deliver services that embody ethical responsibility and social justice. Within the context of madrasahs, these expectations become even more significant because educational governance is inherently linked to the dual mission of providing high-quality public services while fostering the moral, spiritual, and intellectual development of society. Consequently, understanding the interaction among Performance Governance, Public Service Quality, and Islamic Management provides a more comprehensive theoretical basis for explaining how value-based governance can enhance organizational performance and public service excellence in Islamic educational institutions.

Performance Management theory, as developed by Michael Armstrong, serves as the principal theoretical foundation of this study. Armstrong conceptualizes performance management as a strategic, integrated, and continuous process designed to enhance organizational effectiveness by aligning individual performance with broader organizational objectives. Rather than viewing performance appraisal as a periodic administrative exercise, he argues that performance management should be understood as a dynamic governance cycle that continuously links planning, implementation, evaluation, and organizational learning to achieve sustainable institutional improvement.

Within Armstrong's framework, the performance management cycle encompasses six interrelated stages: performance planning, performance agreement, performance execution, performance monitoring, performance review, and performance improvement. These stages operate as an integrated system in which each component reinforces the others, creating a continuous process of organizational learning and performance enhancement. Consequently, organizational success is determined not merely by the achievement of predetermined performance targets, but also by the quality, consistency, and effectiveness of the governance processes through which those outcomes are accomplished. This perspective shifts the emphasis of performance management from outcome-oriented measurement toward a more comprehensive governance approach that promotes continuous improvement, organizational adaptability, and long-term institutional sustainability.

Armstrong's perspective has been further enriched by Aguinis, who conceptualizes Performance Management as a continuous and strategic communication process between organizational leaders and employees aimed at achieving shared organizational objectives. From this perspective, performance management extends beyond the measurement of individual achievements and should instead be understood as a collaborative process that facilitates organizational learning, strengthens employee competencies, enhances motivation, and reinforces organizational commitment. Accordingly, sustainable organizational performance depends not only on the establishment of measurable performance indicators but also on the quality of ongoing dialogue, feedback, and developmental support embedded within the management process.

A complementary perspective is provided by Bacal, who identifies continuous feedback as a critical mechanism for fostering organizational adaptability and performance improvement. Bacal argues that effective performance management is fundamentally rooted in open and constructive communication, where regular feedback enables organizations to identify performance gaps, encourage learning, and respond proactively to emerging challenges. Organizations that cultivate transparent communication and continuous feedback mechanisms are therefore more capable of implementing timely improvements than those relying predominantly on periodic or compliance-oriented performance evaluations. Collectively, the perspectives of Armstrong, Aguinis, and Bacal demonstrate that effective performance management should be viewed as a dynamic governance process that integrates strategic alignment, organizational learning, participatory communication, and continuous improvement to achieve sustainable institutional performance.

From the perspective of Public Administration, the evolution of Performance Management has gradually extended beyond the management of organizational performance toward the broader concept of Performance Governance. This paradigm conceptualizes organizational performance as an integral component of governance, emphasizing the interdependence of leadership, organizational systems, accountability, transparency, stakeholder participation, and collaborative decision-making. Accordingly, the effectiveness of public sector organizations is no longer evaluated solely by their internal productivity or operational efficiency, but also by their capacity to generate public value through governance systems that are transparent, participatory, accountable, and responsive to societal needs.

This governance-oriented perspective is consistent with Osborne's conception of contemporary public governance, which argues that modern public organizations must move beyond hierarchical administrative structures toward adaptive, collaborative, and network-based governance arrangements capable of responding to increasingly complex policy environments. Within this framework, organizational performance is viewed as a collective outcome emerging from interactions among multiple stakeholders rather than as the exclusive responsibility of internal management. Consequently, sustainable public value can only be achieved when governance mechanisms facilitate coordination, collaboration, and shared accountability across institutional boundaries.

In the context of madrasahs, this perspective implies that improving the quality of educational services requires a governance system that actively promotes collaboration among madrasah principals, teachers, administrative personnel, students, parents, government agencies, and the wider community as interconnected actors within the public service ecosystem. Such collaboration strengthens institutional capacity, reinforces public trust, and enhances organizational responsiveness to the evolving expectations of society. Therefore, the governance of madrasahs should be understood not merely as an administrative function but as a collaborative and value-driven process through which educational institutions create sustainable public value while fulfilling their educational, social, and moral responsibilities. This governance perspective provides an essential theoretical bridge for the development of the Islamic Performance Governance (IPG) framework, in which effective governance is enriched by the ethical and spiritual principles of Islam to achieve both organizational excellence and societal well-being.

The second theoretical foundation of this study is the concept of Public Service Quality, which identifies service quality as a fundamental indicator of organizational performance and the overall effectiveness of public governance. Among the most influential frameworks in this field is the SERVQUAL model developed by Parasuraman, Zeithaml, and Berry, which conceptualizes service quality through five interrelated dimensions: tangibles, reliability, responsiveness, assurance, and empathy. Collectively, these dimensions provide a comprehensive framework for assessing how service users perceive, experience, and evaluate the quality of services delivered by public organizations. Consequently, public service quality extends beyond operational efficiency and encompasses the organization's ability to meet stakeholder expectations consistently while creating trust, satisfaction, and public value.

Within the context of madrasahs, the SERVQUAL dimensions provide a relevant analytical framework for evaluating the quality of educational services. Tangibles refer to the adequacy and accessibility of educational facilities, learning resources, and institutional infrastructure that support effective teaching and learning processes. Reliability reflects the institution's ability to deliver academic and administrative services consistently, accurately, and in accordance with established standards. Responsiveness denotes the willingness and capacity of madrasahs to address the needs and concerns of students, parents, and other stakeholders in a timely and effective manner. Assurance encompasses the professional competence, credibility, and ethical integrity of teachers and educational personnel, thereby strengthening public confidence in the institution. Finally, empathy represents the institution's commitment to providing equitable, compassionate, and learner-centered services that recognize the diverse needs and circumstances of every student.

From a public administration perspective, these dimensions demonstrate that service quality is not merely an operational outcome but a reflection of governance effectiveness and institutional accountability. Accordingly, improving public service quality in madrasahs requires not only adequate physical resources and efficient administrative systems but also governance practices that foster professionalism, ethical conduct, responsiveness, and stakeholder trust. This understanding provides an important theoretical basis for the Islamic Performance Governance (IPG) framework, in which the enhancement of service quality is viewed as the result of integrating sound governance principles with Islamic ethical values, thereby ensuring that educational services are both professionally managed and morally grounded.

Nevertheless, the quality of public services cannot be understood solely through the lens of user satisfaction or service performance. Such an approach, while important, provides only a partial assessment of organizational effectiveness within the public sector. In the New Public Service (NPS) paradigm, Denhardt and Denhardt (2015) argue that the fundamental purpose of public organizations is not merely to satisfy customers but to serve citizens as active participants in democratic governance. Accordingly, public institutions are expected to create public value by promoting civic engagement, protecting citizens' rights, and ensuring that governance processes reflect the principles of democracy, equity, accountability, and public participation.

From this perspective, the success of public service delivery should not be evaluated exclusively on the basis of operational efficiency or customer satisfaction. Rather, it should also be assessed according to the extent to which governance systems uphold fairness, strengthen public accountability, encourage participatory decision-making, and foster citizens' trust in public institutions. Consequently, the concept of Public Service Quality extends beyond the technical dimensions of service provision to encompass the broader quality of governance itself. High-quality public services are therefore inseparable from governance systems that are transparent, inclusive, ethically responsible, and capable of generating sustainable public value.

Within the context of madrasahs, this perspective reinforces the argument that educational service quality should not be measured solely by administrative efficiency or academic performance indicators. Instead, it should also reflect the institution's ability to establish governance practices that respect the rights of learners, promote stakeholder participation, strengthen institutional integrity, and cultivate public trust. This governance-oriented understanding of public service quality provides an important conceptual foundation for the proposed Islamic Performance Governance (IPG) framework, in which organizational excellence is achieved through the integration of managerial effectiveness, public accountability, and Islamic ethical values.

This perspective is particularly relevant to the governance of madrasahs as Islamic educational institutions. Unlike conventional educational organizations that primarily function as providers of educational services, madrasahs perform a broader public mission by fostering character development, strengthening moral values, and contributing to the advancement of society through Islamic education. Consequently, the quality of public services in madrasahs should not be assessed solely in terms of academic achievement or administrative efficiency. Rather, it should be understood as a multidimensional construct encompassing academic excellence, administrative effectiveness, leadership quality, and the institutional capacity to cultivate and internalize Islamic values within all aspects of educational governance.

From this perspective, high-quality educational services extend beyond the fulfillment of stakeholder expectations or the delivery of efficient administrative processes. They also reflect the institution's commitment to nurturing ethical character, promoting social responsibility, and creating a learning environment that embodies the principles of justice, integrity, compassion, and accountability. Accordingly, service quality in madrasahs should be evaluated not only by the level of satisfaction experienced by students and parents but also by the extent to which the institution strengthens public trust, reinforces its social legitimacy, and fulfills its broader responsibility as an Islamic public institution. Such an understanding provides an important conceptual linkage between Public Service Quality and Islamic Management, highlighting that governance excellence in madrasahs requires the integration of professional management practices with the ethical and spiritual values that define the identity and mission of Islamic education.

The third theoretical foundation underpinning this study is Islamic Management. Unlike conventional management theories, which predominantly emphasize organizational rationality, efficiency, and the achievement of strategic objectives, Islamic Management is founded upon the principle that all organizational activities constitute acts of worship (ibadah) performed in fulfillment of a sacred trust (amanah) and ultimate accountability to Allah SWT. Within this paradigm, management is understood not merely as a technical or administrative function, but as an ethical and spiritual responsibility that integrates professional competence with moral integrity. Consequently, organizational governance is expected to reflect both managerial excellence and adherence to Islamic ethical principles in every aspect of decision-making and institutional practice.

From the perspective of Islamic Management, organizational effectiveness cannot be evaluated solely through the attainment of performance targets, operational efficiency, or institutional productivity. Rather, it must also be assessed according to the ethical values that underpin organizational processes, leadership practices, and interpersonal relationships within the institution. Principles such as justice ('adl), trustworthiness (amanah), sincerity (ikhlas), professional excellence (itqan), consultation (shura), and accountability (mas'uliyyah) serve as fundamental governance values that shape organizational culture and guide responsible managerial behavior. These principles ensure that organizational performance is not only technically effective but also ethically legitimate and socially beneficial.

Accordingly, organizational success within the Islamic paradigm possesses both worldly and hereafter-oriented dimensions. While institutions are expected to achieve organizational effectiveness, high-quality public services, and stakeholder satisfaction, they are simultaneously accountable for fulfilling broader ethical and spiritual obligations in accordance with Islamic teachings. This dual orientation distinguishes Islamic Management from conventional management paradigms by positioning organizational performance as a balanced integration of managerial effectiveness, public accountability, ethical governance, and spiritual responsibility. Consequently, Islamic Management provides the normative and philosophical foundation for the proposed Islamic Performance Governance (IPG) framework, where organizational excellence is pursued not only to achieve institutional success but also to realize maslahah (the public good) and fulfill the higher objectives of Islamic governance.

Classical Islamic scholarship provides a robust normative foundation for the development of Islamic Performance Governance (IPG). Among the most influential scholars, Al-Ghazali emphasizes that effective leadership is fundamentally rooted in amanah (trustworthiness), honesty, justice, and moral responsibility. In his view, organizational sustainability depends not merely on the availability of material resources or administrative capability, but on the ethical character of its leaders and the integrity that guides institutional decision-making. Organizations that fail to uphold these moral principles inevitably experience institutional decline, regardless of their organizational capacity or material resources. This perspective highlights that ethical leadership constitutes a prerequisite for sustainable organizational performance.

A complementary perspective is offered by Ibn Khaldun, whose theory of social organization underscores the central role of leadership quality, social cohesion (asabiyyah), and organizational culture in determining institutional success. Ibn Khaldun argues that collective solidarity strengthens cooperation, reinforces institutional resilience, and enhances the capacity of organizations to adapt to changing social and political environments. Within contemporary public administration, these ideas remain highly relevant, as collaborative governance, stakeholder engagement, and organizational commitment are widely recognized as essential determinants of sustainable institutional performance. His perspective therefore extends the understanding of organizational effectiveness beyond managerial competence to include the social and cultural dynamics that sustain institutional governance.

The normative dimension of governance is further strengthened through Al-Shatibi's theory of Maqasid al-Shariah, which identifies maslahah (the public good) as the ultimate objective of all human activities, including organizational governance. According to this framework, organizational policies and managerial decisions should be directed toward protecting the five essential objectives of Islamic law: religion (din), life (nafs), intellect ('aql), lineage (nasl), and property (mal). Consequently, governance is evaluated not only according to its administrative effectiveness but also by its capacity to promote justice, social welfare, and human flourishing. Collectively, the perspectives of Al-Ghazali, Ibn Khaldun, and Al-Shatibi provide a comprehensive philosophical and ethical foundation for the proposed Islamic

Performance Governance (IPG) model. Their ideas demonstrate that organizational excellence is achieved through the integration of ethical leadership, collaborative governance, institutional integrity, and the pursuit of maslahah, thereby reinforcing the argument that governance in madrasahs should simultaneously fulfill managerial, social, and spiritual responsibilities.

Within contemporary organizational practice, these Islamic ethical values can be operationalized as fundamental principles of governance that guide managerial behavior and institutional decision-making. Core principles such as amanah (trustworthiness), honesty, itqan (professional excellence), ihsan (the pursuit of excellence), shura (consultative decision-making), muraqabah (self-monitoring under Divine accountability), muhasabah (reflective self-evaluation), and islah (continuous improvement) provide a comprehensive ethical framework for governing public organizations. Rather than functioning solely as individual moral virtues, these values serve as institutional governance principles that shape organizational culture, strengthen leadership practices, and promote sustainable organizational performance.

Conceptually, these Islamic governance principles exhibit a strong correspondence with the universally recognized principles of good governance, including accountability, transparency, effectiveness, responsiveness, participation, and integrity. Both frameworks emphasize responsible leadership, ethical decision-making, and the delivery of public value through sound governance practices. However, a fundamental distinction lies in the source of their normative legitimacy. Within contemporary public governance, organizational legitimacy is primarily derived from statutory regulations, institutional accountability mechanisms, and the social contract established between public institutions and citizens. In contrast, the Islamic governance paradigm extends this foundation by recognizing spiritual accountability to Allah SWT as the highest source of organizational legitimacy. Consequently, accountability is understood not only as an institutional obligation but also as a moral and religious commitment that transcends formal regulatory compliance.

This dual foundation of accountability fundamentally reshapes organizational motivation and behavior. Public officials and organizational members are encouraged to comply with institutional rules not merely because of external monitoring or administrative sanctions, but because they internalize ethical and religious values as intrinsic drivers of professional conduct. Such an internalized sense of responsibility fosters intrinsic integrity, strengthens ethical leadership, and promotes organizational cultures characterized by honesty, professionalism, and continuous self-improvement. Accordingly, the integration of Islamic ethical values with contemporary governance principles establishes a distinctive governance paradigm that enhances both managerial effectiveness and moral legitimacy. This conceptual synthesis constitutes the normative cornerstone of the proposed Islamic Performance Governance (IPG) framework, which seeks to integrate the institutional strengths of modern governance with the ethical and spiritual foundations of Islamic teachings to improve the quality of public services in madrasahs.

Based on the synthesis of these three theoretical perspectives, this study argues that improving the quality of public services in madrasahs requires a governance model capable of integrating the effectiveness of Performance Management, the principles of Public Service Quality, and the ethical foundations of Islamic Management into a unified conceptual framework. Such an integrative approach recognizes that sustainable organizational performance cannot be achieved through managerial efficiency alone, nor solely through improvements in service quality. Rather, it requires governance mechanisms that simultaneously promote organizational effectiveness, public accountability, ethical leadership, and value-based decision-making. Consequently, the governance of madrasahs should be understood as a multidimensional process in which managerial, institutional, and spiritual dimensions operate in a mutually reinforcing manner to achieve sustainable public value.

Building upon this theoretical synthesis, the present study develops the Islamic Performance Governance (IPG) framework as an integrative governance model that combines Michael Armstrong's Performance Management cycle with the principles of Good Governance and the core ethical values of Islam, including niyyah (sincere intention), amanah (trustworthiness), itqan (professional excellence), ihsan (the pursuit of excellence), shura (consultative governance), muraqabah (self-monitoring under Divine accountability), muhasabah (reflective self-evaluation), and islah (continuous improvement). Within this framework, organizational performance is no longer conceptualized merely as the attainment of administrative or operational targets. Instead, it is understood as a continuous governance process through which organizations generate public value by integrating managerial effectiveness, service excellence, ethical integrity, and spiritual accountability into every stage of organizational decision-making and performance management.

Accordingly, the Islamic Performance Governance (IPG) framework serves as a conceptual bridge between contemporary Public Administration theory and the normative paradigm of Islamic Management. By synthesizing modern governance principles with Islamic ethical values, the model offers a more comprehensive and contextually appropriate approach to strengthening governance and improving public service quality within madrasahs. Beyond its relevance to Islamic educational institutions, the proposed framework also contributes to the broader discourse on Islamic Public Administration by demonstrating how spiritual values can be systematically integrated into contemporary governance systems without compromising organizational effectiveness, accountability, or professional standards. As such, the IPG model provides the theoretical foundation for the conceptual framework developed in the following section and establishes the basis for examining the relationships among governance, organizational performance, and public service quality within the context of Islamic education.

3. Development of the Islamic Performance Governance (IPG) Model and Conceptual Framework

The evolution of Performance Management theory demonstrates that the effectiveness of public sector organizations can no longer be adequately explained through conventional administrative approaches that focus primarily on the achievement of predefined performance targets. Contemporary public organizations operate within increasingly dynamic and complex environments characterized by rapid institutional change, rising stakeholder expectations, and growing demands for transparency, accountability, and public value creation. These developments require governance models that extend beyond traditional performance measurement by integrating organizational effectiveness, public service quality, institutional integrity, ethical leadership, and collaborative governance into a comprehensive and sustainable management framework.

Within the context of madrasahs, this challenge becomes even more significant because these institutions perform a dual public function. In addition to serving as public providers of educational services, madrasahs are entrusted with the broader responsibility of nurturing Islamic values, strengthening moral character, and contributing to the social and intellectual development of society. Consequently, governance in madrasahs cannot be confined to administrative compliance or organizational efficiency alone. Rather, it must also incorporate ethical, spiritual, and value-based dimensions that shape leadership, organizational culture, and institutional decision-making. Such a multidimensional perspective reflects the distinctive nature of madrasahs as Islamic public institutions whose organizational mission extends beyond service delivery to encompass character formation and the promotion of societal well-being. In response to these theoretical and practical challenges, this study develops a new.

The proposed Islamic Performance Governance (IPG) framework is conceptualized as an integrated governance model that systematically synthesizes Michael Armstrong's Performance Management theory, the core principles of Good Governance, and the normative foundations of Islamic Management into a coherent and comprehensive governance system. Unlike conventional performance management models, which primarily conceptualize organizational performance through the linear relationship between inputs, processes, outputs, and outcomes, the IPG framework adopts a broader governance perspective by recognizing that sustainable organizational performance is equally shaped by spiritual orientation, ethical integrity, and social responsibility. Accordingly, organizational effectiveness is viewed not merely as the efficient utilization of resources or the successful achievement of institutional objectives, but as the outcome of governance processes that integrate managerial excellence with ethical and spiritual values.

Within this framework, performance is understood as a multidimensional construct encompassing managerial, organizational, ethical, and spiritual dimensions. The IPG model therefore redefines governance by positioning Islamic values not as supplementary ethical guidelines, but as intrinsic governance mechanisms that influence strategic planning, leadership behavior, organizational culture, decision-making processes, performance evaluation, and continuous institutional improvement. This perspective broadens the conventional understanding of governance by emphasizing that organizational sustainability depends not only on administrative capability and institutional accountability, but also on the internalization of values that cultivate trust, integrity, professionalism, and collective responsibility among organizational members.

Consequently, the success of public organizations is evaluated not solely through indicators of efficiency and effectiveness, but also through their capacity to generate maslahah (the public good) for all stakeholders. From the perspective of Islamic Performance Governance, governance excellence is achieved when organizational performance simultaneously creates public value, strengthens institutional legitimacy, promotes ethical leadership, and fulfills spiritual accountability to Allah SWT. By integrating these complementary dimensions, the IPG framework offers a distinctive conceptual model that extends existing theories of Performance Governance and provides a more holistic approach to improving public service quality within madrasahs and other value-based public institutions.

The development of the Islamic Performance Governance (IPG) framework is grounded in Michael Armstrong's Performance Management theory, which conceptualizes organizational performance as a continuous and integrated cycle consisting of performance planning, performance agreement, performance execution, performance monitoring, performance review, and performance improvement. These six interrelated stages are retained as the structural foundation of the proposed framework because they provide a well-established and systematic approach to managing organizational performance. Their continued inclusion reflects the recognition that Armstrong's performance management cycle offers a robust governance architecture for aligning strategic objectives, organizational processes, and continuous performance enhancement.

However, the present study argues that the conventional performance management cycle requires further conceptual development to address the distinctive governance needs of Islamic public institutions, particularly madrasahs. Rather than replacing Armstrong's model, the proposed Islamic Performance Governance (IPG) framework reconstructs each stage through the normative lens of Islamic Management, thereby enriching the existing framework with ethical, spiritual, and value-based governance dimensions. This reconstruction transforms the performance management cycle from a predominantly managerial instrument into a holistic governance system in which organizational effectiveness is inseparable from ethical leadership, spiritual accountability, and the pursuit of the public good (maslahah).

Accordingly, every stage of the original performance management cycle is conceptually aligned with corresponding Islamic governance values, ensuring that managerial processes are guided not only by strategic and operational considerations but also by moral integrity and religious responsibility. Through this systematic integration, the IPG framework preserves the managerial strengths of Armstrong's model while extending its theoretical scope to incorporate Islamic ethical principles as intrinsic mechanisms of organizational governance. Consequently, the proposed framework provides a more comprehensive governance model capable of explaining how organizational performance can be strengthened through the simultaneous integration of managerial effectiveness, good governance, and Islamic values.

The first stage of the Islamic Performance Governance (IPG) framework transforms Performance Planning into Niyyah-Based Planning, thereby redefining strategic planning through the ethical and spiritual perspective of Islam. Within the Islamic worldview, every organizational activity should originate from a sincere and righteous intention (niyyah), which serves as the moral foundation for all subsequent actions and decisions. Consequently, strategic planning is no longer viewed merely as a managerial exercise concerned with establishing objectives, performance indicators, and operational programs. Instead, it is conceptualized as a value-oriented process that aligns organizational strategies with ethical responsibility, sincere commitment, and the aspiration to create meaningful benefits (maslahah) for society.

From this perspective, Niyyah-Based Planning extends the conventional planning function by integrating strategic management with moral intentionality. Organizational goals are formulated not only to improve institutional performance but also to ensure that every policy, program, and strategic initiative reflects the principles of sincerity (ikhlas), responsibility, justice, and public service. Such an approach encourages organizational members to perceive planning as an ethical commitment rather than a purely administrative obligation, thereby strengthening the alignment between institutional objectives and the broader mission of serving the public in accordance with Islamic values.

Accordingly, the planning stage within the IPG framework possesses both strategic and spiritual dimensions. Strategically, it provides a clear direction for organizational performance and resource allocation; spiritually, it establishes an ethical orientation that guides subsequent managerial decisions and organizational behavior. By embedding niyyah at the outset of the governance process, the IPG model ensures that organizational performance is driven not only by the pursuit of measurable outcomes but also by a sincere commitment to accountability before society and Allah SWT. This integration of strategic planning with spiritual intentionality constitutes the first conceptual innovation of the proposed Islamic Performance Governance framework and establishes the ethical foundation upon which the remaining stages of governance are constructed.

The second stage of the Islamic Performance Governance (IPG) framework reconstructs Performance Agreement into Amanah-Based Commitment, redefining performance agreements through the ethical principle of amanah (trustworthiness). In conventional performance management, performance agreements primarily function as administrative instruments that specify performance expectations, responsibilities, and measurable targets between organizational leaders and employees. Within the IPG framework, however, these agreements are reconceptualized as moral and professional commitments that embody both organizational accountability and ethical responsibility. Accordingly, performance commitments extend beyond contractual obligations to become expressions of trust that must be fulfilled with honesty, professionalism, integrity, and a sincere commitment to public service.

From this perspective, amanah functions as a fundamental governance principle that strengthens organizational accountability by integrating legal, managerial, and spiritual obligations into a unified commitment framework. Every performance agreement is understood not merely as an administrative contract between supervisors and employees but also as a sacred trust that carries responsibility toward society and accountability before Allah SWT. Consequently, compliance with organizational commitments is motivated not only by institutional regulations or external performance monitoring but also by an internalized ethical consciousness that encourages individuals to fulfill their responsibilities with sincerity, professionalism, and moral integrity.

Accordingly, Amanah-Based Commitment reinforces internal accountability by cultivating a governance culture founded upon mutual trust, transparency, responsibility, and ethical leadership. Within the Islamic Performance Governance framework, performance agreements become instruments for strengthening organizational integrity rather than simply mechanisms for monitoring performance outcomes. This conceptual transformation shifts the emphasis of performance management from contractual compliance toward value-driven commitment, thereby fostering organizational behavior that is both professionally accountable and spiritually responsible. As the second foundational component of the IPG model, Amanah-Based Commitment establishes the ethical relationship between organizational members and institutional objectives, ensuring that performance governance is guided by integrity, public accountability, and enduring commitment to the realization of maslahah (the public good).

The third stage of the Islamic Performance Governance (IPG) framework transforms Performance Execution into Itqan-Oriented Performance, emphasizing itqan (professional excellence) as the guiding principle for organizational performance. In conventional performance management, the execution phase primarily focuses on implementing planned activities efficiently and achieving predetermined organizational objectives. Within the IPG framework, however, performance execution is reconceptualized as a process of pursuing excellence through professionalism, precision, competence, and continuous quality improvement. Consequently, organizational performance is evaluated not only by the completion of assigned tasks but also by the quality, integrity, and societal value of the services delivered.

The concept of itqan encourages organizational members to perform every responsibility with diligence, accuracy, and the highest possible standards of professional conduct. Accordingly, the implementation of organizational programs is directed not merely toward procedural compliance but toward achieving superior service outcomes through competence, innovation, creativity, and a culture of continuous improvement. This perspective recognizes that organizational excellence is sustained by a workforce committed to learning, innovation, and professional responsibility rather than by adherence to administrative procedures alone.

Within the context of madrasahs, Itqan-Oriented Performance encourages leaders, teachers, and administrative personnel to regard educational service as a form of public service and an act of worship performed with the highest level of dedication and excellence. Educational responsibilities are therefore understood not simply as occupational duties but as moral and spiritual commitments to providing meaningful learning experiences and high-quality public services. This orientation cultivates an organizational culture characterized by professionalism, innovation, service excellence, and ethical responsibility, thereby strengthening institutional credibility and public trust.

Accordingly, the transformation of Performance Execution into Itqan-Oriented Performance broadens the conventional understanding of organizational performance by integrating managerial effectiveness with ethical commitment and professional excellence. Within the Islamic Performance Governance (IPG) framework, itqan functions as an intrinsic governance mechanism that ensures organizational activities consistently reflect the highest standards of competence, integrity, and accountability. As the third foundational component of the IPG model, Itqan-Oriented Performance demonstrates that sustainable organizational excellence is achieved not merely through efficient execution but through the integration of professional capability, continuous innovation, and spiritual commitment in the delivery of public services.

The fourth stage of the Islamic Performance Governance (IPG) framework integrates Performance Monitoring with the Islamic concept of Muraqabah, thereby expanding the conventional understanding of organizational monitoring beyond formal supervisory mechanisms. In traditional performance management, monitoring is primarily conducted through organizational instruments such as supervision, performance audits, periodic evaluations, and performance reporting systems to ensure that organizational activities remain aligned with predetermined objectives and standards. While these mechanisms remain essential within the IPG framework, they are complemented by an internal dimension of accountability rooted in muraqabah, which refers to an individual's continuous awareness that all actions are observed by Allah SWT.

Within this framework, Muraqabah-Based Monitoring transforms organizational control from a predominantly external and compliance-oriented process into an integrated governance mechanism that combines institutional oversight with personal ethical consciousness. Rather than relying exclusively on managerial supervision or administrative sanctions, organizational members are encouraged to regulate their own behavior through an internalized sense of moral responsibility and spiritual accountability. Consequently, monitoring becomes both an organizational function and a process of self-governance, fostering ethical conduct even in situations where external supervision is limited or absent.

This dual approach significantly broadens the concept of organizational control by integrating external accountability with internal accountability. External monitoring ensures compliance with organizational policies, service standards, and regulatory requirements, whereas internal monitoring strengthens integrity, honesty, and ethical consistency through individual self-discipline. Such integration promotes a governance culture in which accountability is sustained not only by institutional control systems but also by intrinsic moral commitment. As a result, adherence to organizational standards arises not merely from the fear of administrative sanctions but from a genuine commitment to fulfilling professional responsibilities as acts of ethical and spiritual obligation.

Within the context of madrasahs, Muraqabah-Based Monitoring encourages leaders, teachers, and administrative personnel to cultivate self-discipline and ethical awareness as integral components of organizational governance. This perspective reinforces transparency, institutional integrity, and responsible public service while reducing dependence on excessive bureaucratic control. Accordingly, the integration of muraqabah into the performance monitoring process represents a significant conceptual innovation within the Islamic Performance Governance (IPG) framework, demonstrating that sustainable organizational accountability is most effectively achieved when formal governance mechanisms are complemented by internal spiritual consciousness and ethical self-regulation.

The fifth stage of the Islamic Performance Governance (IPG) framework reconstructs Performance Review into Muhasabah-Based Evaluation, redefining organizational evaluation as a process of reflective governance and continuous institutional learning. In conventional performance management, performance reviews are primarily conducted to assess the extent to which predetermined objectives, performance indicators, and organizational targets have been achieved. While these evaluative functions remain essential, the IPG framework broadens their purpose by incorporating the Islamic concept of muhasabah, which emphasizes critical self-reflection, ethical accountability, and continuous self-improvement as integral components of organizational governance.

Within this perspective, Muhasabah-Based Evaluation extends beyond the measurement of organizational outcomes to encompass a comprehensive reflection on the quality of organizational processes, the integrity of managerial practices, and the ethical conduct of organizational members. Evaluation is therefore directed not only toward identifying achievements and performance gaps but also toward examining whether organizational decisions, managerial actions, and public service delivery have been implemented with honesty, responsibility, professionalism, and a sincere commitment to serving the public. Consequently, organizational success is assessed through both measurable performance indicators and the ethical values that underpin institutional practices.

This reflective approach transforms evaluation from a predominantly administrative assessment into a strategic governance mechanism that supports organizational learning and institutional development. Rather than functioning merely as an instrument for performance appraisal or compliance monitoring, Muhasabah-Based Evaluation encourages organizations to critically analyze their experiences, recognize institutional strengths and weaknesses, identify opportunities for improvement, and formulate evidence-based strategies for future development. Such a learning-oriented evaluation process fosters adaptability, innovation, and resilience while reinforcing transparency and accountability throughout the organization.

Within the context of madrasahs, Muhasabah-Based Evaluation promotes a culture of reflective practice among leaders, teachers, and administrative personnel by encouraging continuous assessment of both institutional performance and personal responsibility. Organizational evaluation is therefore understood not only as an administrative requirement but also as a moral and spiritual exercise that strengthens ethical awareness, institutional integrity, and professional commitment. As the fifth foundational component of the Islamic Performance Governance (IPG) framework, Muhasabah-Based Evaluation establishes evaluation as a dynamic process of organizational learning through which continuous improvement is achieved by integrating managerial effectiveness, ethical reflection, and spiritual accountability. This conceptual transformation reinforces the proposition that sustainable public service excellence depends not only on measuring organizational performance but also on cultivating a reflective governance culture that continuously aligns institutional practices with both professional standards and Islamic ethical principles.

The final stage of the Islamic Performance Governance (IPG) framework reconstructs Performance Improvement into Islah-Oriented Continuous Improvement, positioning islah (constructive reform and continuous betterment) as the guiding principle for sustainable organizational development. Within conventional performance management, performance improvement generally focuses on correcting deficiencies, enhancing organizational efficiency, and achieving higher levels of performance in subsequent operational cycles. While these objectives remain relevant, the IPG framework broadens the concept by emphasizing that organizational improvement should represent an ongoing process of renewal grounded in ethical values, institutional learning, and a long-term commitment to excellence.

From this perspective, Islah-Oriented Continuous Improvement extends beyond corrective action by promoting innovation, organizational transformation, and sustainable capacity building. Improvement is therefore understood not merely as the elimination of weaknesses or the resolution of operational problems, but as a proactive effort to strengthen human resource capabilities, refine public service delivery systems, improve governance processes, and cultivate an adaptive organizational culture capable of responding effectively to evolving internal and external environments. Consequently, continuous improvement becomes a strategic governance capability that enables organizations to sustain institutional effectiveness while consistently enhancing the quality of public services.

Within the context of madrasahs, Islah-Oriented Continuous Improvement encourages institutional leaders, educators, and administrative personnel to embrace continuous learning, innovation, and organizational renewal as integral responsibilities of public service. This orientation promotes the development of educational institutions that are not only responsive to policy reforms, technological advancements, and societal expectations but also firmly grounded in Islamic ethical principles. Organizational change is therefore pursued not as an isolated managerial initiative but as a continuous process of institutional refinement that harmonizes professional excellence, public accountability, and spiritual responsibility.

Accordingly, the integration of islah into the performance improvement stage completes the governance cycle of the Islamic Performance Governance (IPG) framework by ensuring that organizational development remains dynamic, reflective, and value-driven. As the culminating component of the model, Islah-Oriented Continuous Improvement reinforces the principle that sustainable organizational excellence is achieved through continuous innovation, ethical leadership, institutional learning, and spiritual commitment. More importantly, it establishes a self-renewing governance system in which each cycle of planning, commitment, execution, monitoring, evaluation, and improvement generates new organizational knowledge and stronger institutional capacity. Through this continuous cycle, the IPG framework offers a holistic governance model capable of sustaining high-quality public services while simultaneously advancing organizational integrity, public value, and the realization of maslahah (the public good).

Based on this conceptual reconstruction, the Islamic Performance Governance (IPG) framework is structured around three interdependent pillars that collectively establish a comprehensive governance architecture for improving public service quality in madrasahs. Rather than functioning as independent components, these pillars interact dynamically to create an integrated governance system in which managerial processes, institutional governance, and Islamic ethical values reinforce one another. This multidimensional architecture reflects the fundamental proposition of the IPG framework that sustainable organizational performance can only be achieved through the simultaneous integration of effective governance, systematic performance management, and value-based leadership.

The first pillar comprises the principles of Good Governance, including accountability, transparency, participation, effectiveness, responsiveness, and the rule of law. These principles provide the institutional foundation for organizational governance by ensuring that public organizations operate in a manner that is transparent, accountable, participatory, and responsive to the needs of stakeholders. Within the IPG framework, good governance serves not merely as an administrative requirement but as the institutional mechanism through which public value is created, organizational legitimacy is strengthened, and public trust is sustained.

The second pillar is Performance Management, which represents the managerial dimension of the framework. Building upon Michael Armstrong's performance management cycle, this pillar encompasses the systematic processes of performance planning, performance agreement, performance execution, performance monitoring, performance review, and performance improvement. These interconnected processes provide the operational structure through which organizational objectives are translated into measurable performance outcomes while supporting continuous organizational learning and institutional development.

The third pillar consists of the core ethical values of Islamic Management, namely niyyah (sincere intention), amanah (trustworthiness), itqan (professional excellence), ihsan (the pursuit of excellence), shura (consultative governance), muraqabah (self-monitoring under Divine accountability), muhasabah (reflective self-evaluation), and islah (constructive reform and continuous improvement). Within the proposed framework, these values function not merely as normative ethical principles but as intrinsic governance mechanisms that shape leadership behavior, organizational culture, strategic decision-making, and institutional accountability. By embedding these values throughout every stage of the governance process, the IPG model integrates spiritual responsibility with managerial practice in a systematic and operationally meaningful manner.

The interaction among these three pillars constitutes the conceptual foundation of the Islamic Performance Governance (IPG) framework. Good Governance provides the institutional environment, Performance Management supplies the managerial processes, and Islamic values offer the ethical and spiritual orientation that guides organizational behavior. Their integration generates a governance system capable of enhancing organizational effectiveness while simultaneously strengthening integrity, accountability, and public value creation. Within the context of madrasahs, this integrated framework is expected to improve the quality of public services by fostering organizational excellence that is professionally effective, ethically grounded, and spiritually accountable. Consequently, the IPG framework represents a holistic governance model that bridges contemporary public administration with Islamic management principles and provides a theoretically grounded approach to strengthening governance in Islamic educational institutions.

Conceptually, the Islamic Performance Governance (IPG) framework assumes that the integration of performance governance with Islamic ethical values strengthens organizational integrity, enhances professional competence, improves the quality of public service delivery, and ultimately reinforces public trust in madrasahs. This proposition is founded on the premise that organizational performance is shaped not only by managerial systems and institutional arrangements but also by the ethical orientation and moral commitment of organizational members. Consequently, the integration of governance principles, systematic performance management, and Islamic values creates a governance environment in which organizational effectiveness and ethical responsibility become mutually reinforcing rather than competing objectives.

The IPG framework further posits that the simultaneous integration of managerial and spiritual dimensions promotes the development of a sustainable organizational culture characterized by accountability, professionalism, transparency, and continuous improvement. Within such a governance environment, organizational members are encouraged to perform their responsibilities not merely to achieve institutional targets or comply with administrative regulations, but also to fulfill their moral obligations as public servants accountable to both society and Allah SWT. This dual accountability cultivates intrinsic motivation, strengthens ethical decision-making, and reinforces organizational commitment to the consistent delivery of high-quality public services.

Accordingly, the proposed framework argues that improvements in public service quality emerge through a cascading governance process. The internalization of Islamic values strengthens organizational integrity and ethical leadership; stronger integrity enhances professionalism and organizational commitment; improved professionalism contributes to more responsive, reliable, and citizen-oriented public services; and higher service quality ultimately increases institutional legitimacy and public trust. Within the context of madrasahs, this process is expected to foster an organizational culture that prioritizes amanah, ethical conduct, professional excellence, and a sustained commitment to serving the public. Thus, the Islamic Performance Governance (IPG) framework provides a coherent theoretical explanation of how the integration of managerial excellence, good governance, and Islamic ethical principles can generate sustainable improvements in organizational performance and public service quality while simultaneously advancing the broader objectives of Islamic Public Administration.

Based on the proposed conceptual framework, this study advances a central theoretical proposition that the more effectively Islamic Performance Governance (IPG) is implemented, the higher the quality of public services delivered by madrasahs. This proposition is grounded in the assumption that governance effectiveness is not solely determined by managerial capability or administrative efficiency, but also by the systematic integration of ethical, institutional, and spiritual dimensions within organizational governance. Accordingly, the positive relationship between the implementation of the IPG framework and public service quality is expected to be mediated by four interrelated organizational mechanisms: organizational integrity, human resource professionalism, governance effectiveness, and a service-oriented organizational culture founded upon Islamic values. Together, these mediating mechanisms explain how the integration of managerial excellence and Islamic ethical principles can be translated into sustainable improvements in organizational performance and public service delivery.

The proposed framework further argues that the internalization of Islamic governance values creates a reinforcing governance cycle in which ethical leadership strengthens organizational integrity, enhanced integrity promotes professional behavior, improved professionalism increases governance effectiveness, and more effective governance ultimately leads to higher levels of public service quality and institutional legitimacy. This dynamic process illustrates that organizational transformation is achieved not merely through structural reform or performance measurement, but through the cultivation of an organizational culture in which accountability, professionalism, transparency, and spiritual responsibility operate as mutually reinforcing governance mechanisms. Consequently, the IPG framework offers a comprehensive explanation of how value-based governance contributes to the creation of public value while simultaneously fulfilling the broader objective of maslahah (the public good).

Accordingly, Islamic Performance Governance (IPG) should not be viewed merely as a modification or contextual adaptation of conventional Performance Management theory. Rather, it represents a novel conceptual framework that extends the scope of Performance Governance by systematically integrating contemporary Public Administration, Good Governance, and the normative principles of Islamic Management into a unified governance architecture. This theoretical integration distinguishes the IPG framework from existing performance governance models by positioning Islamic ethical values as intrinsic governance mechanisms rather than supplementary moral considerations. In doing so, the proposed model broadens the analytical boundaries of performance governance and offers a new perspective for understanding organizational effectiveness within value-based public institutions.

From a theoretical perspective, the IPG framework contributes to the emerging body of knowledge on Islamic Public Administration by demonstrating how Islamic ethical principles can be operationalized within contemporary governance systems without compromising managerial effectiveness, institutional accountability, or professional standards. From a practical perspective, the model provides a strategic governance framework for policymakers, madrasah leaders, educational supervisors, and public administrators seeking to strengthen institutional governance and improve public service quality through the integration of managerial excellence, ethical leadership, and spiritual accountability. Ultimately, the proposed framework is expected to support governance reform in madrasahs while contributing to the realization of sustainable public value, institutional integrity, and maslahah for society.

IV. Conclusion, Implications, and References
Conclusion

This article is founded on the premise that improving the quality of public services in madrasahs cannot be achieved solely through administrative approaches that emphasize the attainment of organizational performance indicators. As Islamic educational institutions, madrasahs possess distinctive organizational characteristics because they simultaneously fulfill two interconnected mandates: delivering high-quality public educational services and fostering Islamic values and moral character. Consequently, governance within madrasahs requires a more comprehensive approach that extends beyond managerial efficiency by systematically integrating ethical, spiritual, and moral dimensions into every aspect of organizational governance and public service delivery.

The study has proposed the Islamic Performance Governance (IPG) framework as a novel conceptual model that reconstructs Michael Armstrong's Performance Management cycle through the integration of Good Governance principles and the normative foundations of Islamic Management. The model retains the six stages of the performance management cycle while enriching each stage with corresponding Islamic governance values—niyyah, amanah, itqan, ihsan, shura, muraqabah, muhasabah, and islah—thereby transforming conventional performance management into a holistic governance framework that integrates managerial effectiveness, ethical leadership, institutional accountability, and spiritual responsibility. Through this reconstruction, organizational performance is no longer understood merely as the achievement of measurable performance targets but as a continuous governance process directed toward the creation of public value and the realization of maslahah (the public good).

From a theoretical perspective, the proposed framework contributes to the advancement of Islamic Public Administration by extending the analytical scope of Performance Governance beyond its conventional managerial orientation. Rather than positioning Islamic values as complementary ethical principles, the IPG framework conceptualizes them as intrinsic governance mechanisms that shape leadership behavior, organizational culture, strategic decision-making, and institutional accountability. This theoretical integration demonstrates that managerial effectiveness and spiritual accountability are not competing paradigms but mutually reinforcing dimensions of sustainable organizational governance.

The conceptual proposition advanced in this article suggests that more effective implementation of Islamic Performance Governance is expected to improve public service quality in madrasahs through the strengthening of organizational integrity, human resource professionalism, governance effectiveness, and a service-oriented organizational culture grounded in Islamic values. Accordingly, the IPG framework provides a coherent theoretical explanation of how the integration of managerial excellence, good governance, and Islamic ethical principles can enhance organizational performance while simultaneously reinforcing public trust and institutional legitimacy.

Overall, the proposed framework offers both theoretical and practical significance. Theoretically, it enriches the literature on Performance Governance, Islamic Management, and Islamic Public Administration by introducing a comprehensive governance model that integrates contemporary public administration theories with Islamic ethical values. Practically, it provides a strategic reference for policymakers, madrasah leaders, educational supervisors, and public administrators seeking to strengthen governance systems and improve public service quality within Islamic educational institutions. Future empirical studies are encouraged to validate the proposed framework across diverse organizational contexts and to examine the causal relationships among its dimensions through quantitative, qualitative, or mixed-methods research designs. Such investigations will further refine the Islamic Performance Governance (IPG) framework and strengthen its contribution to the development of evidence-based governance models for Islamic public institutions.

Through a conceptual synthesis of Performance Management theory, Good Governance principles, Public Service Quality, and the normative foundations of Islamic Management, this article proposes the Islamic Performance Governance (IPG) framework as a novel conceptual model for governance within Islamic educational institutions. The framework reconceptualizes Michael Armstrong's performance management cycle by embedding Islamic ethical values into each stage of organizational governance through six interrelated components: Niyyah-Based Planning, Amanah-Based Commitment, Itqan-Oriented Performance, Muraqabah-Based Monitoring, Muhasabah-Based Evaluation, and Islah-Oriented Continuous Improvement. Collectively, these components establish an integrated governance architecture that systematically aligns managerial processes with ethical and spiritual principles.

This conceptual integration fundamentally broadens the meaning of organizational performance beyond the conventional achievement of administrative targets and measurable performance indicators. Instead, organizational performance is understood as a holistic governance process through which managerial effectiveness, professional excellence, institutional accountability, ethical leadership, and spiritual responsibility are harmonized to generate sustainable public value. Within this perspective, the ultimate purpose of organizational governance extends beyond operational efficiency toward the delivery of high-quality public services characterized by professionalism, integrity, accountability, responsiveness, and a steadfast commitment to the realization of maslahah (the public good). Consequently, the Islamic Performance Governance (IPG) framework represents not merely an adaptation of existing performance management theory but a comprehensive value-based governance model that integrates contemporary public administration with the ethical foundations of Islamic management.

Accordingly, the principal contribution of this article lies in the development of a governance model that systematically bridges contemporary Public Administration theory with the ethical and spiritual foundations of Islamic Management. By integrating the principles of Performance Governance, Good Governance, and Islamic values within a unified conceptual framework, the proposed Islamic Performance Governance (IPG) model offers a comprehensive perspective on organizational governance that extends beyond conventional performance management approaches. This conceptual advancement demonstrates that organizational effectiveness, public accountability, and spiritual responsibility are complementary dimensions of sustainable governance rather than separate or competing paradigms.

The Islamic Performance Governance (IPG) framework is expected to make a meaningful theoretical contribution to the growing field of Islamic Public Administration by introducing a value-based governance model that systematically operationalizes Islamic ethical principles within contemporary public sector management. Furthermore, the model provides a conceptual foundation for future empirical research examining the relationship between Islamic governance values and organizational performance across diverse public institutions.

From a practical perspective, the proposed framework offers strategic guidance for policymakers, madrasah leaders, educational supervisors, and public administrators seeking to strengthen governance systems and continuously improve the quality of public services in Islamic educational institutions. By fostering organizational integrity, professional excellence, ethical leadership, and sustainable public value creation, the Islamic Performance Governance (IPG) model is expected to serve as a viable governance alternative for madrasahs and other faith-based public organizations committed to achieving institutional excellence while advancing maslahah (the public good). Ultimately, this framework establishes a conceptual foundation for governance reform that harmonizes managerial effectiveness with Islamic ethical values, thereby contributing to more accountable, adaptive, and sustainable public institutions.

Implications

From a theoretical perspective, this study contributes to the advancement of Public Administration by integrating Performance Management, Public Service Quality, and Islamic Management into a unified and comprehensive conceptual framework. The proposed Islamic Performance Governance (IPG) model demonstrates that spiritual and ethical values should not be regarded as external or complementary elements of organizational management. Instead, they constitute intrinsic governance mechanisms that reinforce organizational effectiveness, institutional accountability, human resource integrity, and the quality of public service delivery. By embedding Islamic ethical principles throughout the governance process, the IPG framework broadens the analytical scope of Performance Governance and offers a more holistic understanding of organizational performance within value-based public institutions.

The study also provides a significant theoretical contribution to the emerging field of Islamic Public Administration by illustrating how Islamic governance values can be systematically operationalized within contemporary public sector management. Rather than treating Islamic ethics as merely normative guidance, the proposed framework conceptualizes values such as niyyah, amanah, itqan, ihsan, shura, muraqabah, muhasabah, and islah as operational governance principles that shape leadership behavior, organizational culture, decision-making processes, and institutional accountability. This theoretical integration enriches the discourse on value-based governance while demonstrating that managerial effectiveness and spiritual responsibility are mutually reinforcing dimensions of sustainable organizational performance.

Accordingly, this study opens new avenues for future research on governance models grounded in Islamic values. The Islamic Performance Governance (IPG) framework provides a conceptual foundation for subsequent empirical investigations examining the relationships among governance effectiveness, organizational integrity, ethical leadership, professionalism, and public service quality across various public sector contexts. Furthermore, the model offers opportunities for comparative studies between conventional governance frameworks and value-based governance approaches, thereby contributing to the continued development of Islamic Public Administration as an emerging field of scholarly inquiry within contemporary public governance research.

From a practical perspective, the Islamic Performance Governance (IPG) framework offers a strategic governance model that can guide governance reform and organizational development within madrasahs. The framework provides a systematic reference for the Ministry of Religious Affairs of the Republic of Indonesia, madrasah principals, educational supervisors, policymakers, and other stakeholders in designing governance systems that simultaneously enhance organizational effectiveness, institutional accountability, and public service quality. By integrating Islamic ethical values throughout the performance management cycle, the proposed model supports the development of governance practices that are not only administratively effective but also ethically grounded and socially responsive.

The systematic implementation of niyyah, amanah, itqan, ihsan, shura, muraqabah, muhasabah, and islah across every stage of organizational governance is expected to strengthen organizational culture, reinforce institutional integrity, enhance human resource professionalism, improve the quality of both administrative and academic services, and ultimately increase public confidence in madrasahs. Beyond improving operational performance, the framework encourages the institutionalization of ethical leadership and value-based governance, thereby fostering sustainable organizational excellence within Islamic educational institutions. Consequently, the Islamic Performance Governance (IPG) model may also serve as a reference for other faith-based public organizations seeking to integrate managerial effectiveness with ethical and spiritual accountability.

Future research should empirically validate the proposed conceptual framework using quantitative, qualitative, or mixed-methods research designs across diverse organizational and educational settings. Empirical studies are encouraged to examine the causal relationships among the core constructs of the IPG framework, including governance effectiveness, organizational integrity, human resource professionalism, service-oriented organizational culture, public service quality, and institutional trust. Such investigations would provide robust empirical evidence for the proposed theoretical propositions, facilitate the refinement of the model, and strengthen its external validity and practical applicability. Ultimately, continued empirical development of the Islamic Performance Governance (IPG) framework is expected to advance the evolution of evidence-based governance models and further establish Islamic Public Administration as a distinctive and internationally recognized field of scholarly inquiry within contemporary public governance research.

References

Aguinis, H. (2019). Performance management (4th ed.). Chicago Business Press.
Al-Ghazali. (2013). Ihya' Ulum al-Din (Terjemahan). Beirut: Dar al-Kutub al-'Ilmiyyah.
Al-Shatibi, A. I. (2017). Al-Muwafaqat fi Usul al-Shariah. Beirut: Dar Ibn Affan.
Armstrong, M. (2023). Armstrong's handbook of performance management: An evidence-based guide to delivering high performance (7th ed.). Kogan Page.
Bacal, R. (2012). Performance management (2nd ed.). McGraw-Hill Education.
Denhardt, J. V., & Denhardt, R. B. (2015). The new public service: Serving, not steering (4th ed.). Routledge.
Ibn Khaldun. (2015). The Muqaddimah: An introduction to history. Princeton University Press.
Osborne, S. P. (Ed.). (2010). The new public governance? Emerging perspectives on the theory and practice of public governance. Routledge.
Parasuraman, A., Zeithaml, V. A., & Berry, L. L. (1988). SERVQUAL: A multiple-item scale for measuring consumer perceptions of service quality. Journal of Retailing, 64(1), 12–40.
Wibowo. (2022). Manajemen kinerja (Edisi ke-6). Rajawali Pers.
Yusuf Al-Qaradawi. (2001). Fiqh al-Awlawiyyat. Cairo: Maktabah Wahbah.