Dynamics of Islamic Education Management and Its Impact on Academic Service Effectiveness in Islamic Higher Education

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Abstract:

This study examines the dynamics of Islamic educational management and its impact on academic services at Islamic higher education institutions. Using a descriptive qualitative approach, the study utilised interviews, participant observation, and documentation to understand the impact of Islamic managerial values on the quality of academic services. The results indicate a strong link between management elements—planning, organising, Islamic leadership, supervision (hisbah), and continuous evaluation—and service effectiveness, as reflected in a structured system, student satisfaction, and the quality of academic processes. The integration of Islamic values , such as amanah (trust), musyawarah (deliberation), ihsan (excellence), and justice, creates a service culture grounded in spirituality and oriented toward humanity. The study confirms that these values strengthen planning, organisation, leadership, supervision, and evaluation, which in turn enhance the service structure, process quality, and student satisfaction. This study offers a conceptual and practical framework for Islamic higher education institutions to enhance the quality of academic services, and encourages further research utilising quantitative and cross-institutional approaches.

Keywords: *Islamic Educational Management, Academic Service Effectiveness, Islamic Values*

Abstrak:

Penelitian ini mengkaji dinamika manajemen pendidikan Islam dan dampaknya terhadap pelayanan akademik di perguruan tinggi Islam. Dengan menggunakan pendekatan kualitatif deskriptif, studi ini memanfaatkan wawancara, observasi partisipatif, dan dokumentasi untuk memahami dampak nilai-nilai manajerial Islami terhadap mutu layanan akademik. Hasil penelitian menunjukkan adanya keterkaitan yang kuat antara unsur-unsur manajemen—perencanaan, pengorganisasian, kepemimpinan Islami, pengawasan (hisbah), dan evaluasi berkelanjutan—dengan efektivitas layanan yang tercermin dalam sistem yang terstruktur, kepuasan mahasiswa, dan kualitas proses akademik. Integrasi nilai-nilai Islam seperti amanah, musyawarah, ihsan, dan keadilan menciptakan budaya layanan yang berlandaskan spiritualitas dan berorientasi pada kemanusiaan. Penelitian ini menegaskan bahwa nilai-nilai ini memperkuat perencanaan, organisasi, kepemimpinan, pengawasan, dan evaluasi, yang pada gilirannya meningkatkan struktur layanan, kualitas proses, dan kepuasan mahasiswa. Studi ini memberikan kerangka kerja konseptual dan praktis bagi perguruan tinggi Islam untuk meningkatkan mutu layanan akademik, serta mendorong penelitian lanjutan dengan pendekatan kuantitatif dan lintas institusi.

Kata Kunci: *Manajemen Pendidikan Islam, Efektivitas Layanan Akademik, Nilai-nilai Islam*

INTRODUCTION

Islamic education at the tertiary level plays a crucial role in shaping human resources who are intellectually proficient and morally grounded in spiritual values (Thohri, 2024). The quality of academic services in Islamic universities significantly impacts the educational outcomes, which ultimately affects the intellectual and moral development of students. Effective academic services reflect how well institutions respond to the needs of students, lecturers, and other stakeholders in a professional, accountable, and ethical manner (Fathurrohman et al., 2023). Given the challenges posed by globalisation, digital transformation, and shifts in educational expectations, understanding how Islamic education management contributes to academic service effectiveness is crucial. In a world where academic excellence and character development must go hand in hand, a management model grounded in Islamic values can bridge these demands. Therefore, this research is vital for exploring how Islamic education management influences academic service quality in higher education, ensuring alignment with contemporary educational needs while upholding Islamic values.

Despite the critical role of Islamic education in shaping well-rounded human resources, many Islamic higher education institutions in Indonesia face significant challenges in managing their academic services effectively. Government policies on religious education often do not fully align with the expectations of Muslim communities, especially considering that Islam is the dominant religion in Indonesia, comprising 86.93% of the population as of December 2021 (Kosim et al., 2023). This misalignment is reflected in the dynamics of Islamic education management, including bureaucratic inefficiencies, limited professional human resources, and inadequate innovation in academic governance. Consequently, a gap exists between the ideal vision of Islamic education management and the reality on the ground. These challenges hinder the efficiency and quality of academic services, such as curriculum management, student registration, academic guidance, and evaluation systems (Ilham, 2020). Addressing these issues requires a thorough understanding of how Islamic education management dynamics influence the effectiveness of academic services.

Prior research has identified key aspects of Islamic education management, including integrative curriculum management, human resource development, and transformational leadership, which play vital roles in enhancing educational quality (Bahrowi, 2022; Nasution, 2023). However, much of the existing literature focuses either on the theoretical foundations or specific aspects of management, often neglecting the integration of Islamic values in practical applications. Research by Astuti et al. (2024) and Kosim et al. (2023) underscores the importance of spiritual values, including sincerity, trustworthiness, and moral responsibility, in Islamic education management. However, gaps remain in understanding how these values directly impact the quality of academic services in Islamic universities. The existing studies provide a broad framework for Islamic education management but lack empirical evidence on the real-world dynamics between Islamic managerial principles and the effectiveness of academic services. This

research aims to fill this gap by focusing on the relationship between Islamic education management and the effectiveness of academic services, thereby contributing to both theoretical and practical knowledge.

The gap in the literature is also evident in the failure of previous studies to address the broader challenges faced by Islamic higher education institutions in the context of global competition and digital transformation. As Supriatna et al. (2025) note, Islamic universities strive for internationalisation to enhance funding, attract students, and improve legitimacy while balancing their Islamic identity. This dynamic poses challenges in integrating traditional Islamic values with the demands of modern education systems, such as accountability, financial transparency, and academic rigour. Furthermore, the dualism between Islamic values and secular academic norms remains inadequately explored in the context of higher education. While research has been done on the effectiveness of academic services in general (Ali et al., 2020), few studies have integrated Islamic values into this discussion. Therefore, the gap lies in understanding how Islamic management principles can optimise academic services in a globalised, digitalised education system. This research aims to bridge the gap by exploring how Islamic values can be effectively integrated into the management of academic services, thereby achieving both academic excellence and ethical standards.

This study introduces a novel approach by examining how Islamic values can be integrated into academic service management within globalised higher education. It focuses on principles such as trustworthiness, justice, and responsibility, exploring their direct impact on the quality and effectiveness of academic services. Unlike previous research, which often addresses isolated elements such as curriculum management or student satisfaction, this study examines the synergy between Islamic values and service quality. Given the rapid global and digital transformations in education, this research presents a relevant model for Islamic universities to enhance academic services while preserving their Islamic identity, thereby contributing to the broader discourse on value-based management in modern education.

The central research problem investigates how the dynamics of Islamic education management affect the effectiveness of academic services in Islamic universities. The argument is that integrating Islamic values not only enhances administrative efficiency but also fosters a work culture centred on ethics, student satisfaction, and academic excellence. By aligning Islamic principles with contemporary educational practices, this study addresses the challenges of globalisation and digital transformation in Islamic higher education. It aims to provide insights into balancing global competitiveness with the preservation of Islamic identity, contributing to the field of educational management.

RESEARCH METHOD

This research employs a descriptive qualitative approach, aiming to understand and interpret the dynamics of Islamic education management and their impact on the effectiveness of academic services in higher education. This approach was chosen because it enables the in-depth exploration of the meaning, values, and processes that occur within the context of Islamic education.

This research was conducted at Indragiri Islamic University using student satisfaction as the research object. The observation process was conducted over four months, from January 2025 to April 2025. The researchers collected data through observation and interviews with students from Indragiri Islamic University, focusing on their satisfaction with academic services. Data were collected through three methods: participatory observation of academic service practices, review of internal evaluation reports, and use of the academic information system. Second, a documentation study of academic policy documents, service guidelines, internal evaluation reports, and other supporting data.

The data obtained were analysed using the Miles and Huberman interactive model, which includes three stages: data reduction, data presentation, and conclusion drawing (Asipi et al., 2022). During data reduction, information from interviews, observations, and documents is coded and categorised to highlight managerial practices that reflect hisbah, such as oversight and performance monitoring, as well as amanah, including transparency and ethical responsibility in academic services. Data validity was tested by triangulating sources, techniques and time to confirm the truth of the information collected. Validity and reliability in qualitative research prioritise credibility, transferability, dependability, and confirmability, which will focus on the consistency and dependability of the research process and findings.

RESULT AND DISCUSSION
Result
Dynamics of Islamic Education Management and Contemporary Issues

Islamic education management encompasses a series of activities that include planning, organising, directing, and supervising to achieve the objectives of Islamic education. This goal aims to form Muslim individuals who possess commendable morals, possess knowledge, and can apply Islamic values in their daily lives. Likewise, the dynamics of Islamic education in Indonesia encompass a rich history, adaptation to diversity, the relationship between religion and the state, and the impact of reform and globalisation. Challenges such as extremism, improving the quality of education, and the role of society also influence the dynamics of Islamic education.

In the context of higher education, the development of active, creative, and collaborative teaching methods is also a significant innovation in the management of Islamic education. However, the focal point is that student-centred approaches that integrate technology, simulations, case studies, and collaborative projects can help students gain a deeper understanding and actively engage in the learning process. Effective management strategies are also needed to achieve the goals of Islamic education in higher education. Universities must establish clear strategic plans, manage resources efficiently, build strong partnerships with various stakeholders, and continuously evaluate and improve the quality of education.

This distinction then confirms that Islamic education management needs to be mapped to the level of education, because the nature of the learning process can be observed when students transition from high school to university. For example, many first-year university students struggle to develop effective learning

strategies. One potential reason is that effective learning strategies can feel "hard"; because they require more adaptation effort during initial learning, but the long-term benefits and transfer to other contexts are so rewarding. This requires accurate metacognitive knowledge (i.e., knowledge of why and which learning strategies are beneficial for long-term learning), students may continue to use passive and ineffective strategies during self-study So by creating awareness of effective learning strategies, encouraging reflection on desired difficulties, and allowing students to confront the paradox of experienced learnung with actual learrung can increase metacognitive knowledge and the use of effective strategies during self-study.

However, efforts to achieve this goal cannot be separated from various challenges, such as the influence of globalization, the quality of educators who are not optimal, curriculum and learning methods that are not innovative, limited facilities and infrastructure, less transparent financial management, lack of partnerships with external parties, limited funds, weak evaluation and control systems, and lack of community participation. The following table illustrates the map of challenges and current issues concerning Islamic education management in Indonesia:

Table 1. Dynamic Issues of Islamic Education Management in Indonesia

No.	Issue	Explanation
1	The Challenge of Globalization	Globalization brings the flow of culture, values and information that can affect the character and identity of Muslim learners if not addressed wisely.
2	Suboptimal Quality of Educator	There are still educators who are less competent in the scientific and pedagogical fields, and lack continuous professional development.
3	Uninnovative Curriculum and Learning Methods	The curriculum is often not contextualized with the needs of the times, and learning methods are less creative and not based on the latest technology.
4	Limited Facilities and Infrastructure	Teaching and learning facilities are still minimal, such as classrooms, laboratories, and inadequate supporting technology.
5	Less Transparent Financial Management	Education budget management has not been open and accountable, leading to distrust from various parties.
6	Lack of Partnerships with External Parties	Lack of collaboration with industry, religious institutions and other institutions in supporting education development.
7	Limited Funds	Limited funding sources mean that education development programs do not run optimally.
8	Weak Evaluation and Control Sytem	Monitoring and evaluation of the education process has not been effective, making it difficult to improve overall quality.
9	Lack of Community Participation	Community participation in supporting and supervising the running of Islamic education is still low.

Based on the Table 1, Islamic education in Indonesia faces complex problems, and the dynamics of its management indicate that the management of Islamic education cannot be static; it must be able to respond to the challenges of the times. Therefore, it is essential to reform modern, transparent, and professional

management, yet one that remains grounded in the values and basic objectives of Islamic education.

Islamic Education Management Engagement and Service Effectiveness

Islamic education management always involves the revelation and culture of Muslims, along with the principles of general education management. Thus, Islamic education management should always have a character that considers Islamic texts, both the Qur'an and the hadith shahih, as a controller of the formulation of theoretical principles in Islamic education management. If necessary, it is also the Aqwal (words) of the companions of the Prophet, scholars, and Muslim scholars, providing a logical and argumentative foothold for rationally explaining the theoretical principles of Islamic education management.

Management of Islamic educational institutions as an empirical foothold in formulation of theoretical principles of Islamic education management is always intertwined with the culture of the community (leaders and employees) in Islamic educational institutions as an empirical foothold in formulating possible unique strategies in managing Islamic educational institutions, furthermore, the provisions of the rules of education management as a theoretical foothold in managing Islamic educational institutions.

On the other hand, academic services are crucial for the quality of university services. One of the main products of universities is academic services. However, to improve academic services and increase student satisfaction, strategies that draw on the theoretical principles of management are necessary. Services that aim to obtain student satisfaction are not easy to achieve, as there are often problems in service management and a failure to satisfy customers. As Ratminto said, the measurement of public service performance includes Tangibles or physical appearance; Reliability or reliability is the ability to deliver the promised service precisely; Responsiveness or Responsiveness is the willingness to help customers and perform services sincerely; Assurance or certainty is the knowledge and courtesy of the workers; Empathy is the treatment or personal attention given.

Meanwhile, the concept of attachment provides a framework for understanding an individual's relationship with God, which is the core of religion, by reviewing the basic concepts of attachment theory and Islamic education management, both in terms of normative attachment processes and individual differences in attachment. Moreover, the evidence is clear from cross-sectional, experimental, and longitudinal studies, showing that many religious individuals regard God as a source of resilience (e.g., a haven and a secure base). Attachment as a relationsłup that indicates the existence of reciprocal relationships, mutual influence, and dependence between two or more elements in a system. In the context of management science and education, embeddedness can be understood as the level of consistency, continuity and integration between one component and another, which together work to achieve certain goals.
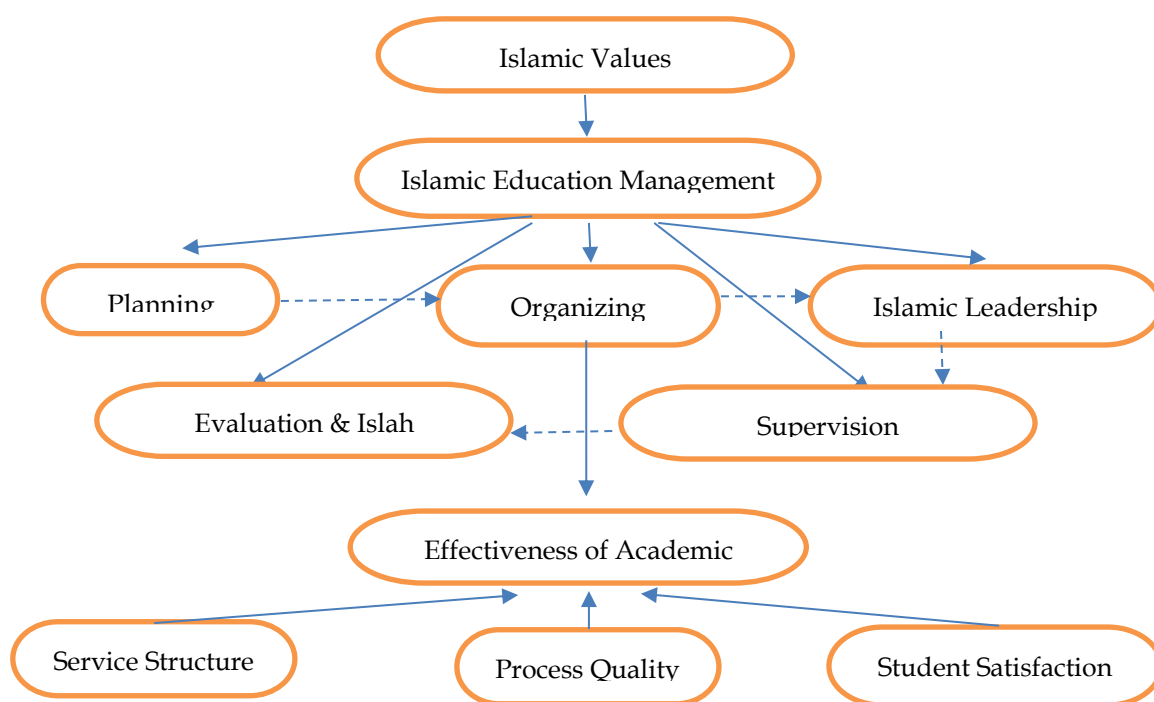
Figure 1. Conceptual Diagram of Attachment

Figure 1 illustrates that Islamic values form the primary foundation for Islamic education management. The entire management process (planning, organising, Islamic leadership, supervision, and Evaluation) is intertwined. It influences the quality of academic services, which ultimately impacts the service structure, process quality, student experience, and achievement of educational goals.

The entanglement between Islamic education management and academic service effectiveness describes the relationship between the principles of Islamic values-based education management and the quality and success of services provided to students in the academic process. In Islamic education management, entanglement refers to the close relationship between Islamic managerial principles (such as trustworthiness, justice, deliberation, and ihsan) with various aspects of education implementation, including the effectiveness of academic services. The Islamic education management strategy to improve the effectiveness of higher education academic services consists of several pillars,

Table 2. Pillars of Islamic Education Management that Influence Services

Islamic Education Management	Islamic Value Principle	Service Objectives	Impact
Planning	Maslahat, Justice, Transparency	Curriculum development, academic system, course calendar	More structured services, responsive to student needs
Oeganizing	Trust, Competence, Responsibility	HR deployment, academic service unit structure	Work efficiency, clear roles, timely service

Islamic Education Management	Islamic Value Principle	Service Objectives	Impact
Leadership (Uswah Hasanah)	Example, Discipline, Motivation	Service attitude of lecturers/academic staff	Positive work culture, increased student satisfaction
Supervision (Hisbah)	Education, Coaching, Ethics	Monitoring the implementation of academic, student complaints	Objective evaluation, value-based service improvement
Evaluation and Continuous Improvement	Islah, Reflection, Innovation	System assessment, student feedback	Continuous improvement of service quality

Based on Table 2, Islamic education management is not merely a technical management system with the ultimate goal of service effectiveness and satisfaction, but a value system that, if applied consistently, significantly impacts the quality of academic services in higher education. This attachment is important as a foundation for creating quality, humane, and spiritually meaningful services. Thus, embeddedness is a mutually reinforcing functional and value relationship between components in the management system, which, in the context of Islamic education, helps improve the quality of academic services and achieve holistic educational goals (both worldly and ukhrawi).

Implementation of Academic Services

As explained earlier, college students as higher education learners are some of them unprepared for the rigours of post-secondary education, not only more students with learning disabilities (whose numbers have more than tripled), but also students (with and without special admission status) who are at risk academically due to inadequate reading, writing, and study skills. It has been shown that this practice is not only about student engagement in the classroom, but also about creating the conditions and maintaining high standards and expectations to enable at-risk and underprepared students to thrive academically and graduate with good grades. This then requires a framework for identifying students who need help and building relationships with them—adopting inclusive teaching strategies and offering appropriate guidance. Additionally, a teaching philosophy and goals encompass discipline and behavioural issues, motivation, classroom climate, learning styles, the development of time management and study skills, and the application of "universal design" strategies.

Universities, as a form of higher education, must provide satisfactory services, namely, they must be able to meet the needs of students. One of them is the Islamic University of Indragiri, also known as UNISI, a private university located in Indragiri Hilir Regency, Riau Province. UNISI has always improved its services and educational quality during certain periods. This is an implication of the name Universitas Islam, which is gaining increasing recognition among the wider community, as well as the growing demand from high school graduates and their equivalents who are interested in pursuing higher education.

These basic units correspond to departments by subject area, but in some institutions, basic uruts are broader "schools of study. In still other contexts, a basic

unit may be defined by a program of study, in this case an interdisciplinary group of faculty who collectively provide a major component of the undergraduate curriculum. The main features of such basic units are that they have academic responsibility for an identifiable course or group of courses, have their own operating budget (and some authority in managing it), and have some authority in the recruitment of professional colleagues (and often students). They may engage in collective research activities in some cases, but this is far from being a defining characteristic of their work.

Finally, the system comprises several interconnected elements, including individuals such as teaching and research staff, administrators, support staff, and students. However, the greatest control rests with the teaching staff, as they usually play a leading role in shaping academic and curricular policies. At this initial stage in the development of the college education model, it is only possible to identify four elements that represent different structural levels within the system. Thus, the university can improve its service facilities to provide maximum satisfaction to students and minimise student dissatisfaction. As is known, the Academic Services available at the UNISI Campus consist of several services, namely:

Table 3. Academic Services at the Islamic University of Indragiri

No	Financial Service	Student affairs and Academics	Collaboration	General and Equipment
1	Free tuition for students who will carry out OC	Creating active college letters, organizing student activities and research	Send a draft MOA (Memoranding of Agreement) to an external agency	Recording classroom and other facility rentals
2.	Manual payment slip filing	Scolarship registration and evaluation		
3.	Cross-check accounts receivable and overpayments	Cap KRS and KHS		
4.	Payment deferral	Legalize diplomas and transcript		

Source: Academic Administration of UNISI, 2024

Based on the data above, it can be seen that student satisfaction is a form of an individual obtaining a performance experience (or result) that has met their expectations, which includes the time spent waiting to be served, the speed and accuracy of service to students, the accuracy in fulfilling promises, the friendliness and politeness of leaders, lecturers, and employees in their attitude and speech, the knowledge of lecturers and employees in service, service procedures and service adjustments, the ease of contacting leaders, lecturers, and employees, a comfortable and clean service location for students, creating smooth service, and the friendliness of service, which influences student satisfaction.

Discussion

The results of this study highlight the significant relationship between the dynamics of Islamic education management and the effectiveness of academic

services in higher education. The application of Islamic values, such as trustworthiness, deliberation, ihsan, and justice, in managerial practices has a positive influence on various academic service components, including planning, human resources, leadership, supervision, and evaluation (Amin et al., 2021). This finding aligns with the view that Islamic education management emphasises not only administrative efficiency but also spiritual and ethical dimensions (Ilham et al., 2020). Furthermore, Islamic management principles such as uswah hasanah (exemplary leadership) and hisbah (educational supervision) contribute to fostering a strong moral foundation that enhances the responsiveness and professionalism of academic services. These results support the hypothesis that integrating Islamic values into management can significantly enhance the quality of academic services, an approach also endorsed by previous scholars, such as Muslim & Garianto (2022) and Ilham (2020).

The study's findings also reveal a connection between the challenges faced by the Indonesian education system and the transition from an agrarian to an industrial and information society (Afrilian & Subachtiar, 2025). The shifting societal context requires an education system that adapts to changing needs, making the adoption of value-based management even more pertinent. In this light, Islamic education management's spiritual and ethical framework offers an alternative model to address contemporary challenges in Indonesia's educational landscape, including the decline in quality and the gap between public and private education institutions (Welch & Aziz, 2022). The application of Islamic values in management provides a more holistic approach to education, combining both the worldly and ukhrawi (spiritual) aspects of academic services, which contributes to the moral and professional development of students and staff.

Additionally, this research supports the theoretical principles proposed by Cherniak et al. (2021) on the importance of attachment in educational settings, where Islamic values create a "secure base" for decision-making and organisational culture. This theoretical alignment strengthens the role of Islamic management principles in shaping resilient and sustainable educational systems. In the context of higher education, the integration of Islamic values supports not only the administrative function but also the development of a work culture that values service excellence and humanism (Ilham et al., 2020). The findings of this study are consistent with the view that leadership in educational institutions should adapt to the changing global landscape by emphasising innovation and strategic responses to new challenges (Marlia et al., 2025).

In terms of policy implications, the study suggests that Islamic education management reforms should not only focus on structural and technical aspects but also on reconstructing managerial values grounded in Islamic spirituality (Bashori et al., 2020). This value-based approach can offer solutions to issues such as low service quality, financial transparency, and a lack of community participation in Islamic educational institutions. The implementation of this model would enhance the overall academic experience, making it more humane and adaptive, which is crucial in the post-COVID-19 educational environment that has seen a rapid digital transformation (Prasetyo, 2025). Furthermore, the study emphasises the importance of fostering a work culture that incorporates Islamic values to improve

the quality of academic services, thereby contributing to the broader educational discourse on integrating ethics and spirituality into educational management systems.

In comparison with prior literature, the findings of this study align with those of Ilham (2020), who emphasised the importance of integrating reliability, responsiveness, and empathy into academic services. However, this study diverges from more conventional management models by incorporating Islamic spiritual values into the operational and strategic functions of higher education. This unique contribution demonstrates that value-based management, rooted in Islamic teachings, provides an alternative that enriches the educational experience. Furthermore, the results resonate with the global trend of moving toward a more holistic and ethical management model in education (Cherniak et al., 2021).

Despite its contributions, this study has several limitations that should be addressed in future research. The qualitative approach, based on secondary data, does not capture the real-time dynamics of Islamic education management in practice. Future studies could benefit from primary data collected through field observations, interviews, or surveys to provide a deeper understanding of the actual application of Islamic values in higher education settings. Additionally, while the study focuses on the Indonesian context, its findings may have limited applicability to non-Islamic educational institutions or other countries without significant cultural and structural adaptations. Future research could explore how Islamic education management practices might be adapted to diverse educational systems globally.

CONCLUSION

The most important finding of this research is that Islamic education management, when grounded in values such as amanah, hisbah, justice, and ihsan, has a significant impact on the effectiveness of academic services in higher education. These values strengthen planning, organizing, leadership, supervision, and evaluation, which in turn enhance service structure, process quality, and student satisfaction. The key lesson is that Islamic education management is not only administrative but also spiritual and ethical, offering a holistic approach that integrates professional performance with religious responsibility. Scientifically, this study contributes to the discourse on value-based management by demonstrating how Islamic principles can serve as a viable model for reforming academic service systems, ensuring transparency, accountability, and humanization in higher education practices.

Nevertheless, the research has limitations that must be acknowledged. The reliance on descriptive-qualitative analysis with secondary sources means it lacks primary field data. The focus on one agency, while rich in context, also narrows the generalizability of findings to broader or non-Islamic settings without cultural adaptation. Moreover, the complex relationship between Islamic values and measurable service outcomes remains largely conceptual and would benefit from further quantitative or mixed-method approaches. These gaps open avenues for future research to deepen empirical validation and broaden comparative perspectives across diverse educational systems.

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