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ORIGINAL RESEARCH ARTICLE

Good Governance-Based Madrasah Management for Quality Education

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ABSTRACT

This study aims to analyze and develop the performance-based competency of Islamic Religious Education (PAI) The quality of education in madrasahs is determined not only by effective teaching and learning processes but also by the quality of institutional governance. However, the implementation of madrasah governance in Indonesia continues to face significant challenges, including limited transparency, inadequate accountability, insufficient stakeholder participation, and the lack of integration of Islamic governance values into managerial practices. This study aims to analyze the implementation of Good Governance-Based Madrasah Governance and to develop a governance model capable of promoting high-quality education. A qualitative multi-site case study design was employed in three public Islamic senior high schools (MAN 1 Palembang, MAN 2 Palembang, and MAN 3 Palembang). Data were collected through in-depth interviews, participant observation, and document analysis involving principals, vice principals, teachers, administrative staff, school committee members, and madrasah supervisors. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. The findings reveal that Good Governance-based madrasah governance is constructed through six interrelated dimensions: transparency, accountability, stakeholder participation, effectiveness and efficiency in resource management, responsive leadership, and Islamic governance values comprising amanah (trustworthiness), al-'adl (justice), shura (consultation), integrity, and mas'uliyyah (responsibility).

Keywords: Good Governance, madrasah governance, quality education, educational leadership, Islamic governance values.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis dan mengembangkan kompetensi guru Pendidikan Agama Islam (PAI) Peningkatan mutu pendidikan pada madrasah tidak hanya ditentukan oleh kualitas pembelajaran, tetapi juga oleh efektivitas tata kelola lembaga. Namun demikian, implementasi tata kelola madrasah di Indonesia masih menghadapi berbagai tantangan, seperti rendahnya transparansi, akuntabilitas yang belum optimal, terbatasnya partisipasi pemangku kepentingan, serta belum terintegrasinya nilai-nilai tata kelola Islam ke dalam praktik manajerial. Penelitian ini bertujuan untuk menganalisis implementasi tata kelola madrasah berbasis Good Governance serta mengembangkan model tata kelola yang mampu mewujudkan pendidikan berkualitas. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi multisitus pada MAN 1 Palembang, MAN 2 Palembang, dan MAN 3 Palembang. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan studi dokumentasi terhadap kepala madrasah, wakil kepala madrasah, guru, tenaga kependidikan, komite madrasah, dan pengawas madrasah. Analisis data dilakukan menggunakan model interaktif Miles, Huberman, dan Saldaña melalui proses kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Hasil penelitian menunjukkan bahwa implementasi tata kelola madrasah berbasis Good Governance dibangun melalui enam dimensi utama, yaitu transparansi, akuntabilitas, partisipasi pemangku kepentingan, efektivitas dan efisiensi pengelolaan sumber daya, kepemimpinan yang responsif, serta nilai-nilai tata kelola Islam yang meliputi amanah, keadilan (al-'adl), musyawarah (shura), integritas, dan tanggung jawab (mas'uliyyah). Integrasi keenam dimensi tersebut terbukti memperkuat tata kelola kelembagaan, meningkatkan kualitas layanan pendidikan, memperkuat kepercayaan pemangku kepentingan, serta mendorong peningkatan mutu pendidikan secara berkelanjutan.

Kata Kunci: Good Governance, tata kelola madrasah, pendidikan berkualitas, kepemimpinan pendidikan, nilai-nilai tata kelola Islam.

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1. INTRODUCTION

Education plays a pivotal role in developing high-quality human resources and fostering sustainable national development. In the context of Islamic education in Indonesia, *madrasahs* serve not only as institutions for academic learning but also as centers for cultivating Islamic values, character, and moral responsibility (Schmidt et al., 2025). As educational systems continue to evolve in response to globalization, digital transformation, and increasing public expectations, *madrasahs* are required to strengthen their organizational governance to ensure accountability, transparency, effectiveness, and continuous quality improvement. These demands have become more prominent following the implementation of educational reforms, outcome-based accreditation systems, and performance-oriented public management, which emphasize good institutional governance as a prerequisite for educational(Ichsan & Susanti, 2025).

The pursuit of quality education has become one of the principal agendas of global educational reform in the twenty-first century. The Sustainable Development Goal (SDG) 4 emphasizes the necessity of ensuring inclusive, equitable, and high-quality education through effective institutional governance, accountable leadership, and sustainable educational management. In this context, educational quality is no longer measured solely by students' academic achievement but also by the effectiveness of institutional governance in managing human resources, financial

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resources, educational services, stakeholder engagement, and organizational accountability. Consequently, educational governance has shifted from a traditional administrative function toward a strategic management approach that promotes transparency, participation, accountability, responsiveness, efficiency, and continuous organizational improvement. These governance principles are widely recognized as essential determinants of institutional performance and educational sustainability.

In Indonesia, improving the quality of education remains a strategic national priority. Although various educational reforms have been implemented—including the *Merdeka Belajar* policy, digital transformation initiatives, competency-based curricula, and accreditation reforms—significant disparities in educational quality continue to exist across educational institutions(Saa, 2024). Within this landscape, *madrasahs* occupy a unique and strategic position. As Islamic educational institutions administered by the Ministry of Religious Affairs, *madrasahs* are entrusted with a dual mission: delivering high-quality academic education while nurturing students' religious values, ethical behavior, and social responsibility. This dual responsibility requires governance systems that not only achieve administrative efficiency but also embody Islamic ethical principles, ensuring that institutional management aligns with both national educational standards and religious values.

Despite continuous policy support, many *madrasahs* continue to experience governance deficiencies that constrain institutional development and educational quality(Mantau & Buhungo, 2024). Numerous reports and empirical studies indicate persistent weaknesses in strategic planning, financial transparency, organizational accountability, stakeholder participation, internal quality assurance, and evidence-based decision-making. In many cases, governance remains highly centralized around the authority of the principal, while collaborative leadership and participatory decision-making are insufficiently institutionalized. Furthermore, management practices frequently prioritize administrative compliance over strategic organizational development, resulting in limited innovation, weak performance evaluation, and inadequate responsiveness to rapidly changing educational environments. These governance shortcomings reduce institutional effectiveness, weaken public trust, and ultimately impede the capacity of *madrasahs* to deliver high-quality educational services.

The urgency of strengthening governance has become even greater in the era of digital transformation and increasingly complex educational ecosystems. Contemporary educational institutions are expected to respond rapidly to technological advancements, changing stakeholder expectations, increasing accountability requirements, and data-driven policy implementation(Pei & Li, 2026). School and *madrasah* leaders are now required to make strategic decisions based on reliable institutional data, implement transparent financial systems, foster collaborative organizational cultures, and maintain accountability to governments, communities, parents, and students. Consequently, governance has become a strategic capability that determines institutional resilience, innovation, and long-term competitiveness. Educational quality is therefore increasingly understood as a direct consequence of effective governance rather than merely the outcome of instructional processes.

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Within this context, the concept of Good Governance provides an appropriate theoretical framework for improving educational management(McCarthy et al., 2023). Originally developed in public administration and institutional management, Good Governance emphasizes a set of interrelated principles, including transparency, accountability, participation, responsiveness, effectiveness and efficiency, rule of law, equity, consensus orientation, and strategic vision. These principles encourage organizations to optimize resource utilization, strengthen stakeholder trust, improve organizational legitimacy, and enhance institutional performance through responsible governance. In educational settings, Good Governance facilitates collaborative leadership, participatory planning, transparent financial management, quality assurance, and evidence-based decision-making, thereby creating organizational conditions that support continuous educational improvement.

However, the implementation of Good Governance within *madrasahs* requires broader conceptualization than merely adopting governance principles developed for public organizations. Unlike general educational institutions, *madrasahs* operate within an Islamic educational philosophy that emphasizes ethical leadership, integrity (*amanah*), justice (*al-'adl*), consultation (*shura*), responsibility (*mas'uliyyah*), honesty (*sidq*), and public welfare (*maslahah*). These values provide moral foundations that reinforce modern governance principles by ensuring that organizational decisions are guided not only by managerial effectiveness but also by ethical responsibility and accountability before society and God. Therefore, governance in *madrasahs* should be understood as the integration of modern governance principles and Islamic ethical values rather than the adoption of conventional public-sector governance models alone.

Although Good Governance has attracted increasing scholarly attention, existing studies reveal several important limitations. Most previous research has focused on financial accountability, school-based management, transformational leadership, or principal effectiveness as separate variables influencing educational outcomes. Studies specifically investigating Good Governance within *madrasahs* remain relatively scarce. Furthermore, existing research generally examines individual governance dimensions independently rather than conceptualizing governance as an integrated organizational system in which transparency, accountability, participation, responsiveness, effectiveness, and ethical leadership interact to influence educational quality. As a result, current literature provides limited understanding of how comprehensive governance mechanisms contribute to sustainable educational excellence within Islamic educational institutions.

Another important limitation concerns the conceptual framework employed in previous studies. Most governance research adopts public administration or educational management perspectives without adequately incorporating the distinctive institutional characteristics of *madrasahs*. Consequently, governance models developed for general schools cannot be directly generalized to Islamic educational institutions because they overlook the integration of Islamic governance values into organizational management. This theoretical limitation creates a significant knowledge gap regarding how Good Governance should be adapted and operationalized within the unique socio-religious context of *madrasahs*.

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To address these limitations, this study proposes a Comprehensive Good Governance-Based Madrasah Governance Model that integrates modern governance principles with Islamic governance values into a unified organizational framework. The model conceptualizes governance as a multidimensional system consisting of transparency, accountability, participation, responsiveness, effectiveness and efficiency, rule of law, strategic leadership, and Islamic ethical governance. Unlike previous studies that examine governance variables independently, this research explains the dynamic interaction among governance dimensions in creating institutional effectiveness and improving educational quality. Accordingly, the study contributes not only to extending the theoretical discourse on educational governance but also to providing an operational governance framework that can be implemented by *madrasahs* to strengthen institutional performance and achieve sustainable educational excellence.

Accordingly, the objectives of this study are threefold. First, it seeks to critically examine the implementation of Good Governance principles in the governance of *madrasahs*. Second, it aims to identify the institutional, managerial, cultural, and leadership factors that facilitate or hinder the implementation of Good Governance. Third, it develops a comprehensive Good Governance-based governance model that integrates modern governance principles with Islamic ethical values as a strategic framework for improving institutional effectiveness and achieving high-quality education. The findings are expected to contribute theoretically to the advancement of Islamic educational management literature and practically to provide evidence-based policy recommendations for *madrasah* principals, educational supervisors, policymakers, and the Ministry of Religious Affairs in strengthening governance systems capable of responding to contemporary educational challenges while preserving the distinctive identity of Islamic education.

2. RESEARCH METHODS

This study employed a qualitative approach using a multiple case study design to gain an in-depth understanding of the implementation of Good Governance-based madrasah governance in promoting quality education(Mantula et al., 2024). A qualitative approach was selected because it enables researchers to explore governance practices comprehensively by capturing participants' experiences, perceptions, and interpretations within their natural settings. The multiple case study design was considered appropriate because it allows comparisons across different institutional contexts, thereby providing a richer understanding of governance practices than a single-case investigation(Kusumaputri et al., 2023).

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The research was conducted at three public Islamic senior secondary schools (Madrasah Aliyah Negeri) in Palembang City, Indonesia, namely MAN 1 Palembang, MAN 2 Palembang, and MAN 3 Palembang. These madrasahs were purposively selected because they represent different institutional characteristics in terms of accreditation status, academic performance, organizational management, digital governance implementation, and educational innovation. The diversity of these institutions enabled the researchers to examine how Good Governance principles were implemented under different organizational conditions and to identify common patterns as well as context-specific governance practices.

The study focused on examining the implementation of the fundamental principles of Good Governance, including transparency, accountability, participation, responsiveness, effectiveness and efficiency, rule of law, and the integration of Islamic governance values within the management of madrasahs. Particular attention was given to how these governance principles were reflected in strategic planning, leadership practices, decision-making processes, resource management, stakeholder engagement, organizational culture, and quality assurance systems that contribute to educational quality.

The participants were selected through purposive sampling because they possessed extensive knowledge and direct involvement in the governance and management of the selected madrasahs. This sampling strategy was considered appropriate for qualitative inquiry, as it allows researchers to obtain rich and meaningful information from individuals who have substantial experience with the phenomenon under investigation. The participants consisted of madrasah principals, vice principals for academic affairs, vice principals for facilities and infrastructure, senior teachers, chairpersons of madrasah committees, madrasah supervisors, and administrative staff from each research site. In total, twenty-four participants were involved in this study. The inclusion of participants from different organizational levels provided diverse perspectives on governance implementation and enabled data triangulation to enhance the credibility and comprehensiveness of the findings.

Data were collected over a six-month period through in-depth interviews, non-participant observations, and document analysis(Ominyi et al., 2025). These complementary data collection methods were employed to provide a holistic understanding of Good Governance implementation within the selected madrasahs. Semi-structured in-depth interviews were conducted with all participants to explore their experiences and perspectives regarding governance practices, strategic planning, leadership, financial transparency, accountability mechanisms, stakeholder participation, quality assurance, and institutional decision-making(Arslan & Alqatan, 2020). The semi-structured interview format provided sufficient flexibility for participants to elaborate on their experiences while allowing the researchers to maintain consistency with the research objectives.

In addition to interviews, non-participant observations were undertaken to examine governance practices in their natural settings(Radjak et al., 2026). The researchers observed management meetings, strategic planning activities, administrative services, quality assurance implementation, digital management systems, and interactions among principals, teachers, administrative personnel, committee members, and other stakeholders. These observations enabled the

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researchers to obtain empirical evidence regarding governance practices that could not be fully captured through interviews alone.

Document analysis was also conducted to complement and verify the findings obtained through interviews and observations. Various institutional documents were examined, including strategic plans, annual work plans, financial reports, accreditation documents, academic supervision programs, meeting minutes, Internal Quality Assurance System (IQAS) documents, standard operating procedures, institutional performance reports, and records of educational achievements. The analysis of these documents provided additional evidence for understanding governance implementation and strengthened the validity of the research findings. To ensure the trustworthiness of the data, this study employed source triangulation, methodological triangulation, member checking, and peer debriefing. Triangulation was carried out by comparing information obtained from different participants and different sources of evidence. Member checking was conducted by asking participants to review the researchers' interpretations to ensure that the findings accurately reflected their experiences. Furthermore, peer debriefing was undertaken to minimize researcher bias and improve the credibility of data interpretation.

Data analysis was conducted simultaneously with the data collection process using the interactive model developed by Miles, Huberman, and Saldaña (2014). This iterative approach enabled the researchers to continuously compare emerging findings across cases and refine the interpretation throughout the research process. The analysis began with organizing all interview transcripts, observation notes, and documentary evidence into a comprehensive database. Subsequently, the researchers performed data condensation by repeatedly reading the data, conducting open coding, identifying meaningful units, grouping similar codes into categories, and developing broader themes related to the implementation of Good Governance principles within madrasah governance(Stranges et al., 2014). The categorized data were then displayed through thematic matrices, descriptive narratives, and cross-case comparison tables to facilitate the identification of relationships, similarities, and differences among the research sites. The continuous display of data enabled the researchers to develop a deeper understanding of governance practices and the organizational factors influencing educational quality(Humble & Mozelius, 2021).

Finally, conclusions were drawn through an iterative process of interpreting patterns, relationships, and recurring themes across all cases. The emerging findings were continuously verified through triangulation, member checking, and maintaining an audit trail to ensure the credibility, dependability, confirmability, and transferability of the study. The final stage of the analysis resulted in the development of a Good Governance-Based Madrasah Governance Model, which explains how the integration of transparency, accountability, participation, responsiveness, effectiveness, efficiency, rule of law, and Islamic governance values contributes to the realization of high-quality education in madrasahs(Zhu & Li, 2025).

3. RESULTS AND DISCUSSION

The analysis of data obtained from in-depth interviews, non-participant observations, and document analysis identified six major themes that characterize the implementation of Good Governance-based madrasah governance in MAN 1 Palembang, MAN 2 Palembang, and MAN 3 Palembang. These themes include: (1) transparency in institutional governance, (2) organizational

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accountability, (3) stakeholder participation, (4) effectiveness and efficiency in resource management, (5) value-based and responsive leadership, and (6) the contribution of Good Governance to educational quality. The synthesis of these findings also led to the development of a Good Governance-Based Madrasah Governance Model that explains how governance principles collectively contribute to improving the quality of education.

3.1 Implementation of Madrasah Governance Based on Good Governance Principles

The following is an overview of the implementation of Madrasah management based on good governance principles, as illustrated in the image below.

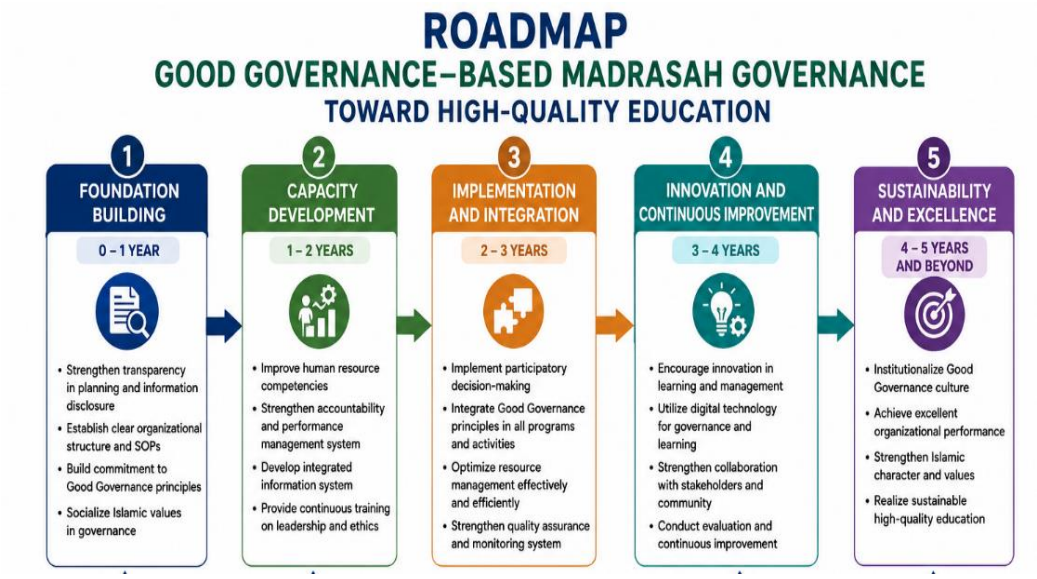


figure 1: Roadmap Good Governace- Based Madrasah Governance

The following is an explanation of Madrasah management based on good governance principles to achieve quality education, comprising six aspects:

The findings revealed that all three madrasahs have implemented the principle of transparency in various aspects of institutional management, particularly in strategic planning, financial management, and information dissemination. Transparency was reflected in the preparation of the Madrasah Strategic Plan (*Rencana Kerja Madrasah*), Annual Work Plan (*Rencana Kerja Tahunan*), financial reporting, and the regular dissemination of institutional information to teachers, administrative staff, parents, and madrasah committees. Planning documents and financial reports were periodically presented during coordination meetings, enabling stakeholders to monitor the implementation of institutional programs. Despite these positive practices, the level of transparency varied among the three institutions. Information related to strategic decision-making and organizational performance evaluation remained concentrated within the leadership structure in several cases, limiting broader stakeholder access. Furthermore, observations indicated that transparency was predominantly implemented through face-to-face meetings rather than through integrated digital information systems. Consequently, public access to governance information

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remained relatively limited, suggesting that transparency practices have not yet fully utilized digital governance mechanisms.

The study found that accountability constituted one of the strongest dimensions of governance within the participating madrasahs. Institutional programs were developed based on measurable performance targets and accompanied by periodic monitoring and reporting mechanisms. Madrasah principals regularly submitted accountability reports regarding academic, administrative, and financial performance to the Regional Office of the Ministry of Religious Affairs, madrasah supervisors, and madrasah committees. These reporting mechanisms strengthened institutional responsibility and reinforced public trust in organizational management.

Beyond administrative accountability, the findings also demonstrated the existence of moral accountability grounded in Islamic values. Participants consistently emphasized that the principles of *amanah* (trustworthiness), honesty, integrity, and responsibility guided managerial practices, particularly in financial management, decision-making, and educational service delivery. Nevertheless, organizational evaluation remained primarily focused on administrative compliance rather than measuring the broader impact of governance on educational quality, innovation, and institutional performance.

Stakeholder participation emerged as another important characteristic of governance implementation. Teachers, administrative personnel, madrasah committees, and parents were actively involved in developing institutional programs, formulating strategic policies, and evaluating educational activities. Decision-making processes were generally conducted through deliberative meetings (*musyawarah*), reflecting both participatory governance principles and Islamic organizational values.

However, the findings also indicated that participation was not equally distributed across stakeholder groups. Teachers demonstrated the highest level of involvement in governance processes, whereas students, alumni, and community representatives participated primarily in specific educational or extracurricular activities. Consequently, although participatory governance has been institutionalized, broader stakeholder engagement remains an area requiring further development to strengthen collaborative governance.

The results demonstrated that the three madrasahs have continuously sought to improve the effectiveness and efficiency of managing human resources, financial resources, infrastructure, and educational facilities. Institutional planning was generally based on priority needs and available financial resources, enabling more systematic implementation of educational programs. School leaders also emphasized optimizing available resources to maximize educational outcomes while maintaining financial accountability.The findings further revealed that information technology has increasingly supported administrative management, student information systems, academic reporting, and internal communication. Nevertheless, the level of digital governance differed among the institutions. Several administrative procedures continued to rely on manual documentation, reducing organizational efficiency and limiting evidence-based decision-making. These findings suggest that although digital transformation has begun to influence governance practices, comprehensive digital governance systems have not yet been fully established across the participating madrasahs.

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The analysis highlighted the central role of madrasah principals in implementing Good Governance principles. Leadership practices extended beyond managerial responsibilities and incorporated Islamic ethical values, including *amanah* (trustworthiness), *al-'adl* (justice), *shura* (consultation), integrity, and responsibility. These values were reflected in leadership behaviors, conflict resolution, teacher supervision, institutional decision-making, and stakeholder engagement.

The principals also demonstrated organizational responsiveness by adapting institutional policies to educational reforms, strengthening teachers' professional competencies, encouraging instructional innovation, and improving administrative services. However, the effectiveness of organizational responses varied according to institutional capacity, human resource quality, technological infrastructure, and managerial competence. Consequently, responsive leadership was found to be closely associated with the availability of organizational resources and institutional readiness for change.

Across all three madrasahs, participants consistently perceived that the implementation of Good Governance had contributed significantly to improving educational quality. Transparency enhanced stakeholder trust and institutional credibility, while accountability strengthened responsible program implementation and organizational performance. Participatory governance fostered stronger collaboration among teachers, school committees, parents, and community members, resulting in more inclusive institutional decision-making. Furthermore, the implementation of Good Governance promoted a stronger quality culture characterized by evidence-based planning, continuous evaluation, improved organizational discipline, strengthened internal quality assurance systems, and greater commitment to educational excellence. Participants also reported improvements in administrative services, institutional effectiveness, and stakeholder satisfaction. These findings indicate that Good Governance functions not merely as an administrative mechanism but as a strategic organizational approach that supports continuous quality improvement and institutional sustainability.

3.2 The Good Governance-Based Madrasah Governance Model

Based on the synthesis of data collected through interviews, observations, and document analysis, this study proposes a Good Governance-Based Madrasah Governance Model consisting of six interconnected dimensions: transparency, accountability, participation, effectiveness and efficiency, responsive leadership, and Islamic governance values. These dimensions function as an integrated governance framework that strengthens institutional management and promotes continuous quality improvement in madrasahs. Rather than operating independently, each dimension complements and reinforces the others, creating a governance system that is transparent, accountable, participatory, adaptive, ethical, and quality-oriented.

These Islamic governance values serve as the ethical compass that directs organizational behavior, strengthens institutional culture, and ensures that governance practices remain aligned with the mission of Islamic education. The findings indicate that the six dimensions operate as an interconnected governance system rather than as separate organizational components. Transparency strengthens accountability by ensuring access to reliable information. Accountability builds trust, which encourages greater stakeholder participation. Active participation contributes

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to more effective and efficient decision-making, while responsive leadership coordinates and integrates all governance processes. Islamic governance values underpin every dimension by providing ethical guidance and reinforcing organizational integrity.

The interaction among these six dimensions creates a governance ecosystem that supports strategic planning, sound financial management, collaborative leadership, quality assurance, innovation, and continuous institutional development. Ultimately, this integrated governance model enhances educational quality by improving organizational performance, strengthening stakeholder confidence, increasing teacher professionalism, promoting student achievement, and ensuring the long-term sustainability of madrasahs. This study therefore proposes that high-quality education can be achieved when modern Good Governance principles are systematically integrated with Islamic governance values, creating a governance framework that is not only efficient and accountable but also ethical, participatory, and spiritually grounded.

These dimensions are strengthened by Islamic Governance Values—*amanah* (trustworthiness), *al-'adl* (justice), *shura* (consultation), integrity, and *mas'uliyyah* (responsibility)—which provide an ethical and spiritual foundation for organizational decision-making. The integration of managerial and ethical principles creates an effective Madrasah Governance System that improves strategic planning, financial management, stakeholder collaboration, quality assurance, and digital administration. Ultimately, this integrated governance system contributes to quality education, reflected in improved learning outcomes, teacher professionalism, effective institutional management, stakeholder satisfaction, and sustainable school improvement.

4. CONCLUSION

The findings of this study demonstrate that the implementation of Good Governance-Based Madrasah Governance in MAN 1 Palembang, MAN 2 Palembang, and MAN 3 Palembang has been developed through six interconnected dimensions: transparency, accountability, participation, effectiveness and efficiency, responsive leadership, and Islamic governance values. These dimensions do not function independently; rather, they interact to establish a comprehensive governance system that supports continuous quality improvement in Islamic education. This finding indicates that effective madrasah governance is determined not only by administrative capacity but also by organizational collaboration, strategic resource management, adaptive leadership, and the internalization of Islamic ethical values in every governance process.

The implementation of transparency is reflected in the openness of strategic planning, financial management, educational programs, and institutional evaluation. Information regarding annual work plans, budgeting, and school performance is communicated to teachers, administrative staff, school committees, and parents through meetings and official reports. Such practices have strengthened stakeholder trust and enhanced institutional credibility. These findings support the Good Governance Theory proposed by the United Nations Development Programme (UNDP, 1997), which identifies transparency as one of the fundamental principles of good governance. According to UNDP, transparency ensures that information is available, understandable, and accessible to all stakeholders, thereby reducing information asymmetry and promoting

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institutional legitimacy(Elahi, 2005). The findings confirm this theoretical perspective by demonstrating that transparency creates an environment in which stakeholders are able to monitor institutional performance and actively contribute to governance processes.

The findings also indicate that accountability has become an essential component of madrasah governance. Accountability is demonstrated through systematic planning, measurable performance indicators, financial reporting, periodic monitoring, and program evaluation. Principals are accountable to the Ministry of Religious Affairs, school supervisors, school committees, and the wider community for the implementation of educational programs and the utilization of institutional resources. These findings strongly support the Good Governance Theory (UNDP, 1997), which defines accountability as the obligation of public institutions to justify their decisions and accept responsibility for organizational performance. Likewise, New Public Management Theory proposed by Hood argues that public organizations should adopt performance-based management, measurable outcomes, and efficient resource utilization to improve organizational effectiveness(Lapuente & Van de Walle, 2020).

However, this study reveals a distinctive characteristic of accountability in Islamic educational institutions. Accountability is interpreted not only as administrative responsibility but also as a spiritual obligation rooted in the Islamic concept of amanah (trustworthiness). Participants consistently emphasized that every policy, decision, and financial transaction represents a trust that must be accounted for before both society and Allah SWT. Consequently, accountability in madrasahs combines managerial responsibility with moral and spiritual responsibility. This finding expands the conventional understanding of accountability by incorporating ethical and religious dimensions that are largely absent from mainstream Good Governance literature.

Stakeholder participation emerged as another significant finding of this study. Teachers, administrative staff, school committees, and parents actively participate in planning, implementing, monitoring, and evaluating institutional programs through consultative meetings (*shura*). Such collaborative decision-making has strengthened institutional commitment, increased stakeholder ownership, and improved the quality of organizational decisions. These findings are consistent with Stakeholder Theory developed by Freeman (1984), which argues that organizational success depends on the ability to involve stakeholders in decision-making processes. Organizations that accommodate stakeholder interests are more likely to achieve sustainable organizational performance because decisions are based on shared knowledge and collective responsibility(Moriarty, 2024).

The findings also support the governance perspective proposed by Pierre and Peters (2000), who argue that modern public governance should move beyond bureaucratic control toward collaborative governance involving multiple stakeholders. Nevertheless, the present study indicates that participation among students, alumni, and community organizations remains relatively limited. Consequently, although stakeholder participation has become an important characteristic of madrasah governance, its implementation has not yet reached the level of fully collaborative governance. This finding enriches Stakeholder Theory by suggesting that participation within Islamic educational institutions should extend beyond formal organizational actors to include broader educational communities.

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The implementation of effectiveness and efficiency is reflected in strategic planning, priority-based budgeting, optimal resource allocation, and the gradual integration of digital administration systems. Human resources, financial resources, infrastructure, and educational technology are managed according to institutional priorities in order to maximize educational outcomes. These findings support New Public Management Theory (Hood, 1991), which emphasizes efficiency, productivity, and performance-oriented management as essential characteristics of public organizations. Similarly, UNDP (1997) identifies effectiveness and efficiency as core principles of Good Governance because public resources should be utilized optimally to achieve maximum public benefit(Fakhrul, 2015).

However, this study demonstrates that effectiveness within madrasahs extends beyond financial efficiency and administrative productivity. Effectiveness is also reflected in improved teacher professionalism, enhanced educational quality, stronger institutional culture, and continuous quality improvement. Therefore, the findings broaden the New Public Management perspective by suggesting that effectiveness in Islamic educational institutions should be evaluated through both organizational performance and educational outcomes that reflect the mission of Islamic education. These findings strongly support Transformational Leadership Theory proposed by Bass and Avolio (1994), which argues that transformational leaders inspire organizational members, establish shared visions, encourage innovation, and improve institutional performance. Likewise, the findings are consistent with Adaptive Leadership Theory developed by Heifetz (1994), which emphasizes leaders' ability to mobilize organizations in responding to complex environmental changes through learning and adaptation.

Accordingly, this study proposes a Good Governance-Based Madrasah Governance Model that expands conventional Good Governance Theory by integrating modern governance principles with Islamic governance values into a unified conceptual framework. This integrated model demonstrates that sustainable educational quality cannot be achieved solely through effective management and administrative accountability but also requires ethical leadership, collaborative governance, and the internalization of Islamic values throughout organizational practices. Therefore, the theoretical contribution of this study lies in extending Good Governance Theory from the perspective of public administration toward a more holistic governance model specifically designed for Islamic educational institutions. This model provides a new conceptual framework for understanding how managerial excellence and Islamic ethical values can be integrated to improve governance effectiveness and achieve high-quality education in madrasahs

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