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DEVELOPING AN ISLAMIC VALUES-BASED GOOD FACULTY GOVERNANCE MODEL: AN EXPLORATORY CASE STUDY AT UIN NORTH SUMATRA

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Abstrak

Penelitian ini bertujuan mengembangkan model Good Faculty Governance berbasis nilai Islam pada Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Sumatera Utara melalui studi kasus eksploratif. Data diperoleh melalui wawancara mendalam dengan informan yang dipilih secara purposif dari aktor yang terlibat langsung dalam tata kelola fakultas. Laporan penelitian secara eksplisit mendokumentasikan tujuh informan, yang terdiri atas satu dekan, tiga wakil dekan, satu kepala bagian tata usaha, satu ketua program studi, dan satu mahasiswa. Data wawancara dilengkapi dengan studi dokumentasi dan observasi partisipatif selama periode penelitian Maret–Agustus 2026. Analisis dilakukan secara iteratif melalui reduksi data, penyajian data, pengodean, penarikan kesimpulan, dan verifikasi, dengan triangulasi sumber dan metode, member checking, peer debriefing, audit trail, prolonged engagement, dan negative-case analysis sebagai strategi peningkatan kredibilitas temuan.

Kata Kunci: *Good Faculty Governance; Good Governance*; Nilai Islam; Tata Kelola Fakultas; Pendidikan Tinggi Islam

Abstract

This study develops an Islamic-values-based Good Faculty Governance model through an exploratory case study at the Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sumatera Utara. Participants were selected purposively from actors directly involved in or affected by faculty governance. The research report explicitly documents seven interviewees: one dean, three vice deans, one head of administration, one head of a study program, and one student. Interview data were complemented by document analysis and participant observation during the March–August 2026 research period. Data were analysed iteratively through data reduction, coding and categorisation, data display, conclusion drawing, and verification. Credibility was strengthened through source and method triangulation, member checking, peer debriefing, an audit trail, prolonged engagement, and negative-case analysis.

Keywords: *Good Faculty Governance; Good Governance; Islamic Values; Faculty Governance; Islamic Higher Education*

INTRODUCTION

Higher education governance is increasingly judged by how institutions coordinate multiple actors, allocate resources, disclose information, safeguard academic quality, and respond to changing public expectations. These demands are not implemented only at university level. They become operational at faculty level, where curriculum decisions, lecturer workload, quality assurance, student services, budgeting, partnerships, and everyday administrative processes are negotiated. Governance research therefore requires attention to the meso-level at which formal university policies are translated into routines and stakeholder experiences (De Boer et al., 2018; Marginson, 2021). Recent work also shows that shared and inclusive governance can support participation and institutional commitment, while governance arrangements remain strongly dependent on local organizational structures and capabilities (Djukic-Min et al., 2025; Ghorbani & Blankesteijn, 2025).

A persistent problem is the gap between formal governance design and lived practice. Managerial reforms can strengthen procedural control and performance monitoring, yet they may narrow collegial participation when efficiency and hierarchy override deliberation (Deem & Brehony, 2018; Bolden et al., 2021). Conversely, formal consultation does not necessarily produce meaningful influence, particularly when stakeholder groups lack comparable access to information or decision authority (Patrick, 2025). Digital transformation adds a further layer: integrated systems can improve traceability and service delivery, but fragmented applications, uneven digital literacy, and organizational resistance may reproduce coordination problems in digital form (Singun, 2025). In Indonesian faculties, these tensions are experienced directly through workload allocation, budgeting, quality assurance, academic services, and cross-unit coordination.

The governance challenge is especially salient in Islamic higher education, where institutions are expected to meet contemporary standards while expressing a moral and spiritual identity. Prior studies have linked Islamic governance and leadership to integrity, responsibility, stakeholder trust, and service quality (Hassan et al., 2020; Ismail et al., 2021). However, much of this literature treats Islamic values as personal ethics or leadership attributes rather than explaining how values become embedded in institutional mechanisms, routines, information systems, and accountability arrangements. Recent scholarship on Islamic higher education similarly emphasizes the need to translate ethical principles into operational governance mechanisms rather than leaving them at the level of symbolic commitment (Atallah, 2026).

Accordingly, the research gap is not simply the absence of studies on good governance, shared governance, or Islamic leadership. What remains underexplained is how these three domains interact at faculty level, how Islamic values are institutionalized in routine governance, how managerial and collegial logics are negotiated, and which organizational capabilities enable or constrain implementation. This study addresses that gap by asking: (1) how good governance and Islamic values are understood by faculty stakeholders; (2) how governance is enacted across academic, administrative, financial, student, partnership, and quality domains; (3) how Islamic values are translated into institutional practices; (4) what constraints shape implementation; and (5) how these patterns can inform a contextual model. The contribution is therefore framed as the development not validation of a faculty-level, value-enabled governance model that integrates Good Governance, Faculty Governance, and Islamic Governance.

LITERATURE REVIEW

Good Governance in Higher Education

Good governance in higher education combines normative principles such as transparency, accountability, participation, fairness, effectiveness, responsiveness, professionalism, and rule-governed authority with institutional arrangements that make those principles actionable. The central analytical distinction is between formal rules and enacted governance. Rules can specify responsibilities and reporting requirements, but their practical effects depend on coordination, information flows, actor capabilities, and organizational routines. This distinction is consistent with public-governance and higher-education research that treats governance as a configuration of structures and processes rather than a single hierarchical mechanism (Ansell & Torfing, 2021; Ghorbani & Blankesteijn, 2025). For this study, good-governance principles serve as normative criteria against which faculty practices are interpreted, not as outcomes presumed to exist in advance.

Faculty Governance and Shared Governance

Faculty governance occupies a meso-level between university-wide authority and study-program practice. It therefore contains both managerial and collegial logics: leaders remain responsible for regulatory compliance, resource allocation, and strategic coordination, while lecturers, staff, and students hold knowledge that is necessary for academic and service decisions. Shared governance is meaningful when participation entails access to relevant information, opportunities for deliberation, and visible influence on decisions rather than attendance alone. Recent evidence on shared and inclusive governance supports the importance of participation, while research on student partnership warns that consultation can remain symbolic where power asymmetries are not addressed (Djukic-Min et al., 2025; Patrick, 2025). This study therefore treats managerial authority and collegial participation as potentially complementary but also potentially tension-laden.

Islamic Governance and Institutional Ethics

Islamic governance introduces an ethical vocabulary through which authority, fairness, participation, responsibility, and excellence can be interpreted. Amanah denotes entrusted responsibility and integrity; al-'adl emphasizes justice and equitable treatment; shura emphasizes deliberation and consultation; mas'uliyyah emphasizes answerability and moral responsibility; and ihsan emphasizes excellence and continual improvement (Al-Attas, 1995; Beekun & Badawi, 2020). These values should not be treated as deterministic one-to-one equivalents of modern governance principles. Rather, the study uses them as sensitizing concepts with primary but non-exclusive relationships: amanah may support both transparency and accountability; al-'adl may shape allocation, participation, and service equity; shura may strengthen participation and collective accountability; mas'uliyyah may deepen reporting and follow-up; and ihsan may orient professionalism, responsiveness, innovation, and quality. Such a many-to-many logic is more consistent with institutional ethics than a simple classificatory mapping (Hassan et al., 2020; Ismail et al., 2021; Atallah, 2026).

Institutionalization, Organizational Capability, and Value-Enabled Governance

The study uses the term value-enabled governance to describe an institutional arrangement in which formal governance principles are activated, interpreted, and sustained through shared ethical values embedded in organizational routines, leadership practices, decision procedures, service mechanisms, and systems of accountability. This differs from organizational culture because it specifies institutional mechanisms; from ethical leadership because its unit of analysis extends beyond individual leaders; and from generic value-based governance because it identifies how values travel through routines and systems. The proposed analytical pathway is Islamic Value → Institutional Mechanism → Organizational Routine → Actor Behaviour → Governance Outcome. Organizational capability is a necessary link in this pathway because values and rules may remain symbolic when staff competence, cross-unit coordination, digital integration, or learning routines are weak (Twabu, 2025; Singun, 2025). In the empirical analysis, Good Governance, Faculty Governance, and Islamic values are therefore treated as sensitizing domains whose relationships must be examined against the case evidence rather than assumed a priori.

RESEARCH METHODS

This study used a qualitative exploratory single-case design because the research questions concern how governance is understood and enacted within a bounded institutional setting and how an integrative model can be developed from those contextual meanings and routines. The case was bounded by the Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sumatera Utara, during March–August 2026. The unit of analysis was faculty-level governance across academic affairs, administration, finance, student affairs, partnerships, quality assurance, and service processes. The faculty was treated as an information-rich meso-level case because it is the organizational site where university regulations, academic professionalism, stakeholder participation, and Islamic institutional identity are translated into operational practice.

Participants were selected purposively because of their direct responsibility for, involvement in, or experience of faculty governance processes. The research report identifies stakeholder groups comprising the dean and vice deans, heads of study programs, lecturers, administrative staff, and students, with recruitment continuing according to data needs until saturation was considered to have been reached. In the reported findings, seven interviewees are explicitly identifiable: the Dean (P1), the Vice Dean for Academic and Institutional Affairs (P2), the Vice Dean for Administration and Finance (P3), the Vice Dean for Student Affairs and Cooperation (P4), the Head of Administration (P5), the Head of the Doctoral Program in Islamic Education Management (P6), and a doctoral student in Islamic Education Management (P7). Thus, the documented interview evidence covers faculty leadership, study-program leadership, administrative staff, and students. Although lecturers are included among the intended participant groups in the research design, the report does not separately identify a lecturer-only interviewee in the findings. The report states that sampling continued until saturation, but does not specify a numerical or code-based operational criterion for determining saturation.

Data were generated through three complementary techniques: in-depth interviews, document analysis, and participant observation. Interviews explored participants' understandings of good governance, decision-making practices, stakeholder roles, power and coordination dynamics, implementation of Islamic values, governance constraints, and expectations for an appropriate governance model. Documentary analysis covered institutional vision and mission statements, strategic plans, academic guidelines, organizational structures, meeting minutes, dean's decisions, official records, performance and financial reports, internal evaluations, accreditation and quality-assurance documents, codes or policies related to institutional values, standard operating procedures, work guidelines, and relevant internal regulations. Participant observation focused on faculty and study-program meetings, actor interactions, stakeholder participation, information transparency, organizational culture, enactment of Islamic values, and situations indicating gaps between formal policy and everyday practice. The study was located at the Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Sumatera Utara, during the March–August 2026 research period. Interview transcripts and interpretations were subsequently reconfirmed with principal informants through member checking.

Data analysis followed the interactive qualitative procedures of data reduction, data display, conclusion drawing, and verification, combined with an iterative coding process. Relevant information from interviews, field notes, and institutional documents was selected and condensed, coded into recurring concepts, compared across stakeholder and governance domains, and subsequently organised into broader analytical categories.

Relationships among governance principles, organizational mechanisms, and Islamic values were then interpreted to support model construction. The research audit trail included field notes, interview logs, initial and final codes, and analytic memos, allowing the analytical process to be traced retrospectively. Credibility was strengthened through source triangulation across faculty leaders, study-program leadership, administrative staff, and students; method triangulation across interviews, documents, and observations; member checking; peer debriefing; prolonged engagement; an audit trail; and attention to evidence that did not fully conform to the dominant pattern. Accordingly, the resulting model should be interpreted as a contextually grounded analytical construction rather than a statistically generalizable or causally validated model.

RESULTS AND DISCUSSION

1. Results

Governance Concept and Current Practice

Participants described Good Faculty Governance as extending beyond administrative compliance toward an integrated system of transparency, accountability, participation, integrity, quality assurance, and ethical responsibility. The Dean explained that faculty governance "emphasizes transparency, accountability, participation, and integrity in academic and administrative management" and that good governance should become "a practice embedded in organizational culture" rather than remain merely normative (P1, Dean; translated from Indonesian). A complementary emphasis emerged from the academic leadership perspective, where governance was understood as being oriented toward "academic quality assurance and strengthening the institutional system," particularly through structured curriculum management, lecturer performance evaluation, and institutional coordination (P2, Vice Dean for Academic and Institutional Affairs; translated from Indonesian). These accounts indicate convergence around accountability and participation, while also showing differences in emphasis: senior faculty leadership stressed institutional integrity and public trust, whereas academic leadership placed stronger emphasis on quality assurance and organizational capability. For triangulation, these accounts were examined alongside the institutional documents specified in the study including strategic plans, academic guidelines, meeting records, quality-assurance documentation, performance reports, and standard operating procedures and observations of meetings, coordination, and service practices.

Evidence from the study-program level provides direct support for shared academic decision making. The Head of the Doctoral Program explained that "lecturers have a considerable role in academic and institutional decision-making through study-program meetings, faculty meetings, the faculty senate, curriculum-development teams, quality-assurance groups, and various ad hoc teams" (P6, Head of Study Program; translated from Indonesian). The same participant further stated that decisions concerning curriculum development, lecturer workload distribution, study-program development, quality assurance, and strategic planning were discussed through deliberative forums in which lecturers and other stakeholders could provide opinions and recommendations. This account supports the role of shura in academic governance but should not be interpreted as evidence of uniformly equal participation. The report also records implementation tensions associated with differences in staff understanding and readiness, coordination among units, and consistency of policy implementation across study programs. Thus, participation appears institutionalized through formal forums while its depth and consistency remain dependent on organizational capacity and local implementation.

Administrative and financial participants associated governance with procedural clarity, traceability, transparency, and accountability. The Vice Dean for Administration and Finance stated that good governance involves "an orderly, efficient, and auditable system of administrative and financial management," supported by clear procedures, regulatory compliance, need-based budgeting, systematic reporting, and internal oversight (P3; translated from Indonesian). Importantly, transparency was described not as unrestricted disclosure but as providing relevant stakeholders with appropriate access to accurate information. The Head of Administration similarly explained that information was communicated through official coordination meetings, circular letters, academic information systems, office applications, and internal communication channels so that each unit could access the information required to perform its responsibilities (P5; translated from Indonesian). Nevertheless, administrative governance also displayed implementation tensions. Participants identified difficulties involving synchronization of administrative and financial data across units, adaptation to changing regulations, integration of digital systems, increasing administrative workloads, coordination of multi-unit services, and differences in staff capacity to use evolving information systems. These findings demonstrate that digitalisation can enhance transparency and traceability while simultaneously generating new demands for coordination, data consistency, and staff competence.

The student evidence supports both positive and qualifying interpretations of governance. Regarding transparency, the student participant stated that faculty information was generally communicated openly through official websites and social media, academic information systems, official circulars, communication groups, study programs, and faculty leadership, providing access to academic policies, schedules, scholarships, student activities, partnerships, and other announcements (P7, Student; translated from Indonesian). The same participant, however, offered a more qualified assessment, noting that although Islamic values and governance practices were already visible, "several aspects still need to be strengthened," particularly communication quality, the speed of administrative services, a culture of mutual respect, and greater student participation in evaluation and decision-making (P7; translated from Indonesian). Thus, the evidence does not support an interpretation of uniformly successful participation. Rather, it indicates that formal participation channels coexist with a perceived need for stronger student influence and more responsive follow-up. The report identifies student dialogue forums, student organizations, satisfaction surveys, and feedback mechanisms as institutional channels for participation and evaluation, although it does not document a specific individual complaint case and its resolution.

Integration of Islamic Values

Participants explicitly interpreted Islamic values as standards for institutional governance rather than solely as personal virtues. The Dean explained that amanah, al-'adl, shura, mas'uliyyah, and ihsan had been incorporated into faculty policy and decision-making: amanah and mas'uliyyah supported responsible decision making, al-'adl required non-discriminatory treatment, shura was enacted through deliberative forums, and ihsan encouraged continuous quality improvement (P1; translated from Indonesian). At the administrative level, amanah was interpreted as carrying out institutional responsibilities honestly, professionally, and in accordance with assigned authority and standard operating procedures, while mas'uliyyah required staff to complete tasks accurately and remain accountable for decisions and results (P5; translated from Indonesian). At the study-program level, shura was linked directly to curriculum decisions, workload distribution, quality assurance, strategic planning, and opportunities for stakeholders to provide recommendations (P6; translated from Indonesian). These accounts show that Islamic values acquire governance significance when translated into policies, procedures, deliberative forums, allocation decisions, service standards, reporting requirements, and continuous evaluation.

The five values operate as a mutually reinforcing system. Amanah gives transparency an ethical basis, because information and authority are managed as a trust. Al-'adl legitimizes policy by ensuring that both procedures and outcomes are fair. Shura converts participation from formal attendance into meaningful deliberation and knowledge sharing. Mas'uliyyah deepens accountability by combining formal reporting with internal moral responsibility. Ihsan connects governance to service excellence and continuous quality improvement. Weak implementation of one value can reduce the effectiveness of the others; for example, participation without fairness may not build trust, and accountability without amanah may become a reporting ritual. The evidence therefore supports positioning Islamic values as institutional enabling values that shape leadership, communication, organizational culture, and everyday behavior. Their institutionalization is the mechanism through which formal rules become consistent practice.

The relationships among the five values and modern governance principles are better interpreted as many-to-many and mutually reinforcing than as symmetrical one-to-one correspondences. Amanah can support transparency and accountability; al-'adl can shape allocation, participation, and service equity; shura can strengthen participation and collective answerability; mas'uliyyah can deepen reporting, follow-up, and performance responsibility; and ihsan can orient professionalism, responsiveness, innovation, and continuous improvement. The proposed institutionalization mechanism is Islamic Value → Institutional Mechanism → Organizational Routine → Actor

Behaviour → Governance Outcome. For example, amanah may be translated into traceable authority and transparent reporting routines that encourage responsible stewardship and, if experienced as credible by stakeholders, contribute to perceived integrity. This pathway is an explanatory proposition from the case model, not a causal effect established by the qualitative design.

Implementation Constraints

Implementation constraints reveal an uneven rather than uniformly successful governance process. Differences in experience, competence, workload, leadership practice, and organizational culture can affect how consistently standards and values are implemented across actors and units. Cross-unit coordination may be delayed when responsibilities overlap or information moves through separate channels. Digital transformation offers stronger traceability and service capacity but also requires integrated applications, infrastructure, data discipline, and digital competence. Regulatory change and accreditation demands create additional adaptation pressures. These patterns make organizational capability the critical link between policy intent and enacted practice and suggest that governance reform must address human-resource development, leadership example, communication, coordination, digital integration, and learning routines alongside formal rules.

The report provides several counter-patterns that qualify an overly positive account of governance implementation. The Vice Dean for Academic and Institutional Affairs identified cross-unit coordination, adaptation to digital transformation, alignment of policy implementation across study programs, staff capacity to use evolving information systems, and rapid adjustment to regulatory change as continuing challenges (P2; translated from Indonesian). Similar tensions were reported in administration, where increasing administrative workloads, data synchronization across units, adaptation to digital systems, service coordination, document accuracy, and consistency in implementing standard operating procedures remained areas requiring improvement (P5; translated from Indonesian). A further qualifying perspective came from the student participant, who acknowledged progress but emphasized the need for faster administrative services, stronger communication, and greater student participation in evaluation and decision-making (P7; translated from Indonesian). These countervailing accounts indicate that the governance model is not implemented uniformly; rather, enactment depends on human-resource capacity, coordination, digital integration, organizational culture, and the consistency with which formal standards are translated into daily routines.

Construction of the Governance Model

Model development proceeds from recurring empirical domains to progressively higher-order interpretation. Governance practices across academic, administrative, financial, student, partnership, quality, and service activities form the empirical base; recurrent patterns are grouped into Good Governance principles, Faculty Governance mechanisms, Islamic enabling values, organizational capabilities, and a cyclical improvement process. Good Governance is positioned as the normative foundation because it provides the evaluative criteria for transparency, accountability, participation, fairness, effectiveness, responsiveness, professionalism, and ethical rule of law. Faculty Governance is positioned as the operational system because it contains the academic leadership, shared governance, autonomy, tridharma management, quality assurance, human-resource, partnership, service, and accountability routines through which those criteria are enacted. Islamic Governance is positioned as an enabling architecture because shared ethical values are proposed to shape how these formal mechanisms are interpreted and sustained.

Leadership is treated as the primary integrator because leaders connect institutional strategy, authority, coordination, and value modelling, while digital information systems provide evidence, integration, and traceability. These elements are linked through a governance cycle of strategic planning, shura-based decision making, program and resource implementation, monitoring and evaluation, stakeholder feedback, and continuous quality and value improvement. The model's expected outcomes include greater transparency and accountability, an Islamic academic culture, improved tridharma quality, stakeholder satisfaction, public trust, adaptability, and sustainability. Because these outcomes were not causally tested, they should be read as proposed outcomes that require further empirical examination.

Table 1. Integration of Governance Principles and Islamic Enabling Values

Governance Principle	Islamic Value	Institutional Mechanism	Expected Effect
Transparency	**Amanah; Mas'uliyyah**	Open information; traceable authority; documented reporting; responsible stewardship	Integrity, traceability and trust
Accountability	**Mas'uliyyah; Amanah**	Clear roles; reporting; evaluation; follow-up; administrative and moral responsibility	Answerability and disciplined performance
Participation	**Shura; Al-'Adl**	Deliberation; equitable voice; consultation; lecturer, staff, and student involvement	Legitimacy, ownership, and better decisions
Fairness	**Al-'Adl; Amanah**	Transparent criteria; proportional allocation; non-discrimination; equitable access to service	Justice and inclusion

Effectiveness and professionalism	**Ihsan; Amanah; Mas'uliyyah**	Service standards; innovation; quality routines; evidence use; responsibility for improvement	Quality, adaptability, and sustainability

Source: Synthesized from the research findings (2026).

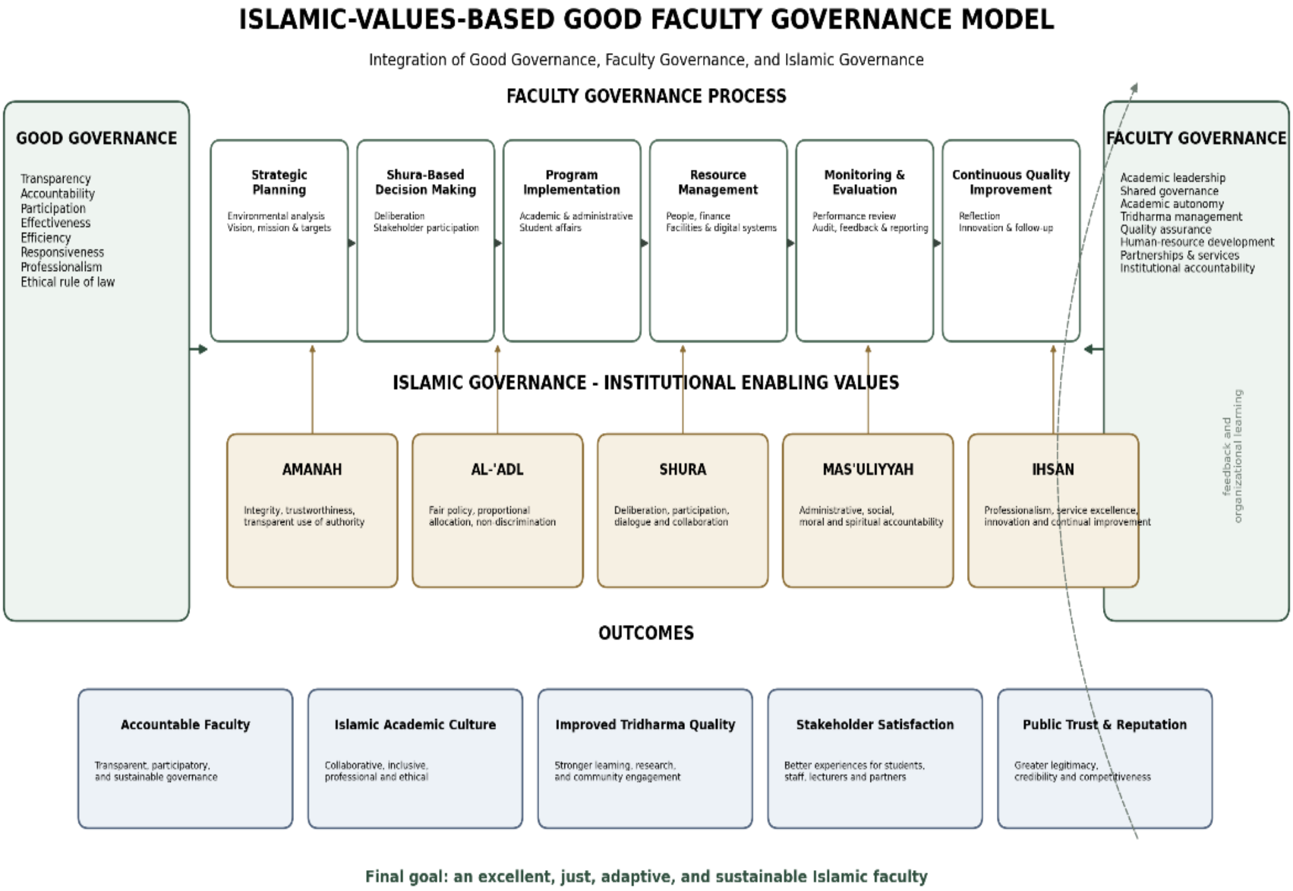

Figure 1. Islamic-Values-Based Good Faculty Governance Model

Source: Adapted and translated from the model developed in the research report (2026).

2. Discussion

The findings refine existing understandings of good governance by suggesting that formal principles alone may be insufficient unless they are supported by organizational capabilities and shared ethical mechanisms. At the confirmatory level, the case is consistent with scholarship emphasizing participation, transparent information, accountable roles, and governance arrangements that connect structures with operational processes (Djukic-Min et al., 2025; Ghorbani & Blankesteijn, 2025). The contribution should therefore be described as refinement rather than as a broad theoretical extension:

the case indicates how governance principles are enacted within a faculty-level institutional setting but does not establish a universally applicable causal theory.

At the extension level, the study proposes value-enabled governance as a mechanism linking Islamic institutional ethics with faculty governance. Value-enabled governance refers to an institutional arrangement in which formal governance principles are activated, interpreted, and sustained through shared ethical values embedded in organizational routines, leadership practices, decision processes, service standards, and accountability systems. This concept differs from ethical leadership because its unit of analysis is the institutional arrangement rather than the leader, and it differs from generic organizational culture because it specifies the mechanisms through which values are translated into routine action. In an Islamic higher-education context, amanah, al-'adl, shura, mas'uliyyah, and ihsan provide the ethical content of this enabling architecture (Hassan et al., 2020; Ismail et al., 2021; Atallah, 2026).

The explanatory proposition of the model is the pathway Islamic Value → Institutional Mechanism → Organizational Routine → Actor Behaviour → Governance Outcome. Amanah, for example, may be institutionalized through traceable authority, documentation, and transparent reporting routines; those routines can create expectations of responsible stewardship and may contribute to perceived integrity when stakeholders experience them as credible. Similar pathways can be developed for al-'adl in allocation and service equity, shura in deliberative decision procedures, mas'uliyyah in reporting and follow-up, and ihsan in quality and service improvement. Importantly, the relationships are many-to-many: the same value can enable several governance principles, and the same governance principle can be sustained by several values. This makes the model explanatory and relational rather than a simple theological classification.

At the challenge level, the findings caution against equating formal consultation with meaningful shared governance. Student forums, lecturer meetings, and coordination structures may create opportunities for participation, but their democratic quality depends on information access, deliberative space, and the extent to which input influences decisions (Patrick, 2025). The case also suggests a hybrid governance configuration rather than a purely collegial or purely managerial model: formal authority and regulatory accountability coexist with academic participation and stakeholder dialogue. The current evidence does not establish whether this hybrid arrangement was deliberately designed or emerged incrementally. Analytically, shura may mediate the tension by providing an ethical rationale for deliberation, while managerial authority continues to set boundaries where leaders retain formal responsibility for compliance and resource decisions. This interpretation should be tested against explicit episodes of agreement, disagreement, and overridden participation in the underlying data.

Organizational capability helps explain why similar rules may produce uneven practice across units. Human-resource competence, cross-unit coordination, leadership example, digital integration, and learning-oriented routines condition whether governance standards and values become stable practice. This interpretation is consistent with recent work showing that cultural transformation in higher education requires participatory design, governance integration, and capacity building, while digital transformation can be constrained by infrastructure, skills, funding, and employee resistance (Twabu, 2025; Singun, 2025). Digital systems should therefore be treated as governance infrastructure rather than as stand-alone technical solutions: they can support evidence, service, and traceability, but fragmented systems can also reproduce information and coordination gaps.

The practical implication is an integrated improvement cycle. Strategic plans can translate values into measurable governance commitments; shura can structure deliberative decision making; implementation can assign traceable responsibility; resource management can operationalize amanah and al-'adl; monitoring can combine performance evidence with stakeholder feedback; and ihsan can orient continuous quality improvement. These mechanisms are propositions for institutional design rather than proven causal effects. The model is analytically transferable as a set of sensitizing relationships, but its specific configuration is context-bound to FITK UIN Sumatera Utara and requires comparative, quantitative, or mixed-method testing before wider claims of validity.

CONCLUSION

Empirically, the study indicates that faculty governance at FITK UIN Sumatera Utara is enacted through a combination of formal governance principles, faculty-level operational routines, Islamic ethical values, leadership, and organizational capabilities. The most salient implementation gap is not the absence of formal rules but the uneven institutionalization of values and capabilities across actors and units, particularly in competence, coordination, leadership practice, workload, and digital integration.

Theoretically, the study proposes value-enabled governance as a context-bound mechanism through which amanah, al-'adl, shura, mas'uliyyah, and ihsan may become embedded in institutional routines rather than remaining symbolic statements. Practically, the model directs attention to value-linked planning, deliberative decision procedures, traceable responsibility, fair resource allocation, integrated information systems, stakeholder feedback, and continuous quality and value improvement. These elements constitute a proposed governance architecture rather than evidence of causal effectiveness.

The study is limited by its single-case qualitative design and therefore does not establish statistical generalizability or causal relationships. Its evidentiary strength also depends on transparent reporting of participant composition, verbatim quotations, documentary/observational corroboration, and deviant cases. Future research should test the model across faculties and Islamic universities, develop and validate measurement indicators for the enabling values and institutional mechanisms, and examine how hybrid managerial-collegial arrangements vary across organizational and regulatory contexts.

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