

Prophetic Pedagogy and Governance in Cross-Border Islamic Higher Education: An Institutional Autoethnography of UNIDA Gontor (Indonesia), UniSIRAJ Perlis (Malaysia), and MIC (Singapore)

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In the modern landscape of global tertiary education, Islamic Higher Education Institutions (IHEIs) struggle with a deep existential challenge: balancing transcendental, character-oriented Prophetic values with modern, market-driven administrative systems. This study addresses a critical gap in the literature, which has treated Prophetic educational concepts as abstract ideals without detailing how they can be systematically operationalized within modern bureaucratic, financial, and regulatory frameworks. Utilizing a multi-sited, cross-border institutional autoethnography design, this paper examines the practical implementation of Prophetic pedagogy and governance across three distinct environments: the University of Darussalam (UNIDA) Gontor in Indonesia, the internationalized Universiti Islam Antarabangsa Tuanku Syed Sirajuddin (UniSIRAJ, formerly KUIPs) in Perlis, Malaysia, and the private Muhammadiyah Islamic College (MIC) in Singapore. The study analyzes how these institutions translate individual virtues such as truthfulness (*ṣidq*), trustworthiness (*amānah*), effective communication (*tablīgh*), and intellectual wisdom (*faṭānah*) into robust administrative systems. The findings reveal that UNIDA Gontor utilizes a holistic, twenty-four-hour residential environment governed by the Student Activity Assessment Credit Score (AKPAM) system alongside the productive endowment of human resources (*waqf basyari*). In Malaysia, UniSIRAJ partners with the state to leverage progressive fatwas on temporary cash waqf (*mu'auqqat*) and state-backed endowments (*wakaf irsod*) to fund student scholarships (*asnaf fisabilillah*). Meanwhile, MIC Singapore navigates a secular minority landscape by utilizing community-based philanthropy and cross-disciplinary dual-major scholarships to prevent the socio-economic marginalization of

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religious graduates. By analyzing the administrative tensions between spiritual preservation and regulatory compliance, this study proposes the Prophetic Educational Governance and Meta-Pedagogy (PEG-MP) Model. This framework demonstrates how divine metaphysics can be successfully integrated with modern higher education governance.

Keywords: Prophetic Pedagogy, Institutional Governance, Waqf Basyari, Islamic Higher Education, Autoethnography

1. Introduction

In the contemporary landscape of global higher education, academic institutions are increasingly shaped by secular pragmatism, market-driven governance, and rigid technocratic efficiency (Bahri et al., 2026; Warisno et al., 2025). This systemic shift poses a profound existential threat to Islamic Higher Education Institutions (IHEIs) in Southeast Asia, whose primary mission is to uphold the sacred integration of reason ('aql) and revelation (naql) (Rahmatika, 2024). When religious education uncritically adopts secular framework instruments merely to satisfy market-driven performance metrics, it risks inducing an ontological disorientation (Rahmatika, 2024). Such disorientation marginalizes the eschatological and spiritual dimensions of the student's inner self, ultimately reducing education to a mechanical transmission of commodified skills (Bahri et al., 2026; Rahmatika, 2024). This dynamic is not merely a theoretical construct within academic discourse; it is actively unfolding in current policy practice. Malaysia's Ministry of Higher Education, for instance, publicly reframed its national quality-assurance function in 2025, positioning accreditation bodies not merely as guardians of academic standards but as drivers of innovation and builders of a resilient talent pool capable of enhancing graduate marketability amid the Fourth Industrial Revolution and artificial intelligence (Ministry of Higher Education Malaysia, 2025). Such state-level policy directives illustrate how even quality-assurance frameworks increasingly privilege employability metrics and technological adaptability over the substantive spiritual and moral formation historically central to religious

higher education. To address this epistemic crisis, contemporary scholars emphasize the need to revive Prophetic pedagogy (tarbiah and ta'dīb) and Prophetic governance (tarbiah 'ala al-risalah) as lived institutional realities (Atiqullah, 2024; Warisno et al., 2025).

Problem Statement and Research Gap

Despite extensive theological scholarship detailing the normative virtues of Prophetic leadership namely truthfulness (*ṣidq*), trustworthiness (*amānah*), effective communication (*tabligh*), and intellectual wisdom (*faṭānah*) a critical empirical gap remains within the literature (Budiharto & Himam, 2006; Tobroni, 2015). Existing studies have largely examined these virtues in isolation or as purely descriptive ethical ideals, failing to account for how they might be operationalized within modern bureaucratic structures (Warisno et al., 2025). Specifically, current research has overlooked the mechanisms through which these spiritual principles can be translated into systemic, cross-border educational policies across diverse socio-political contexts. This gap is particularly evident when comparing Muslim-majority states with centralized religious apparatuses against secular environments where Muslims function as a minority. Consequently, there is a pronounced lack of rigorous, comparative, and self-reflective administrative studies examining how Islamic Higher Education Institutions (IHEIs) navigate the ongoing tension between preserving transcendental integrity and meeting state regulatory compliance.

Research Objectives

To address this critical gap, this study establishes three primary analytical and evaluative objectives:

1. To justify the ontological necessity and structural viability of Prophetic pedagogy and governance within the contemporary higher education ecosystem as a transformative alternative to secular-positivist educational models (Bahri et al., 2026; Rahmatika, 2024).
2. To critically analyze the operational efficacy of specific institutional mechanisms namely, UNIDA Gontor's Student Activity Assessment Credit Score (AKPAM) (Zarkasyi, 2026), UniSIRAJ's state-backed *zakat* and temporary *waqf* (*mu'auqat*) financial models (Jawatankuasa Fatwa Negeri Perlis, 2025), and MIC's community-funded, cross-disciplinary educational pathways (Muhammadiyah Association Singapore, 2020) in resolving the tension between spiritual authenticity and state regulatory compliance.
3. To synthesize classical Islamic educational theories with modern organizational systems in order to formulate an adaptable, cross-border framework of Prophetic governance for contemporary academic leaders (Warisno et al., 2025).

Significance and Novelty of the Study

The primary novelty of this study lies in its multi-sited, cross-border institutional autoethnographic research design. Rather than evaluating these institutions through external or detached survey-based methods, this research draws upon deep, self-reflective qualitative insights from administrators directly embedded within the operational frameworks of three distinct institutions: the University of Darussalam (UNIDA) Gontor in Indonesia, Universiti Islam Antarabangsa Tuanku Syed Sirajuddin (UniSIRAJ, formerly KUIPs) in Malaysia, and Muhammadiyah Islamic College (MIC) in Singapore. This comparative approach offers a rare empirical perspective on how Prophetic

values are operationalized into administrative policies across differing national jurisdictions. Consequently, the study advances beyond purely normative discourse to deliver an ethically grounded, empirically informed, and highly adaptable governance framework for contemporary Islamic higher education.

Literature Review and Scriptural Foundations

The theoretical framework of Prophetic pedagogy is rooted in classical Islamic epistemology, which conceptualizes the acquisition of knowledge as a holistic, spiritual journey oriented toward the refinement of the human soul (Rahmatika, 2024). Contemporary scholars argue that the essence of Islamic education lies in the cultivation of *adab* defined as the recognition and acknowledgment of the proper place of entities within the cosmic order, which ultimately leads to the cognition of the Divine (Fahmy Zarkasyi, 2023). This integrative philosophy is encapsulated within the concept of *tarbiah*, denoting the comprehensive, lifelong nurturing of an individual's physical, intellectual, spiritual, and moral capacities (Abdalla, 2025). Consequently, formal instruction (*ta'lim*) and structured pedagogical delivery (*tadris*) must operate as subordinate processes serving this overarching paradigm (Abdalla, 2025).

To substantiate these educational and governance frameworks, it is necessary to examine their foundational scriptural and jurisprudential premises. Adhering to the formal hierarchy of textual evidence (*marātib al-adillah*), this study anchors its theoretical framework primarily in the divine text of the Qur'an, followed by authentic Prophetic traditions (*Hadith*), and subsequently in the legal opinions (*qaul*) of classical and contemporary Islamic jurists.

Al-Quran al-Karim

The ontological foundation of Prophetic pedagogy is rooted in the divine mandate of the Prophet's mission, which prioritizes spiritual purification (*taṣkiyah*) alongside intellectual instruction:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

Translation: "It is He who sent among the unlettered a Messenger from among themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom although they were previously in clear error." (Surah al-Jumu'ah, 62:2)

This verse underscores that educational systems cannot afford to confine themselves to cognitive instruction (al-Kitāb); rather, they must integrate spiritual refinement (*taẓkiyah*) and the development of practical wisdom (*ḥikmah*) to remain aligned with the divine pedagogical standard (Abdalla, 2025; Rahmatika, 2024).

Hadith Sharif

The operational standards for academic pursuit and administrative leadership are directly guided by authentic Prophetic traditions. The first tradition establishes the sacred, eschatological orientation of the scholarly journey:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ لَهُ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ

Translation: "Whoever traverses a path in search of knowledge, Allah will make easy for him a path to Paradise." (Recorded by Imam al-Tirmidhī in his Sunan, Book of Knowledge, Hadith No. 2646, on the authority of Abū Hurayrah; graded as Ḥasan Ṣaḥīḥ).

Furthermore, the administrative leadership governing these institutions must be anchored in servant leadership and moral accountability, rather than rigid bureaucratic authoritarianism:

سَيِّدُ الْقَوْمِ فِي السُّنَنِ خَادِمُهُمْ، فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقُوهُ بِعَمَلٍ إِلَّا
الشَّهَادَةَ

Translation: "The leader of a people, on a journey, is their servant; whoever precedes them in service will not be preceded by them in deed except by martyrdom." (Recorded by al-Bayhaqī in Shu'ab al-Īmān Hadith No. 8407, on the authority of Sahl ibn Sa'd, and also transmitted by al-Daylamī. Classical critics note that all extant transmissions of this saying, including a shorter

variant attributed to Anas ibn Mālik, carry weak (*ḍa'if*) or disconnected (*munqaṭi'*) chains (al-Sakhāwī, 1985; al-'Ajlūnī, 1932).; it is nonetheless widely invoked in Islamic administrative ethics for its normative value.

Opinions of Scholarly Authorities (*Qawl al-'Ulamā'*)

The classical and contemporary literature on Islamic higher education offers profound guidance on translating these scriptural foundations into academic governance (Fahmy Zarkasyi, 2023). In his *magnum opus*, *Iḥyā' 'Ulūm al-Dīn*, Imam al-Ghazālī asserts that the relationship between an educator and a student must be modeled directly on the Prophetic example. Within this paradigm, the teacher regards the student as a sacred trust (*amānah*) and acts as a compassionate guardian rather than a commercial vendor of knowledge (Al-Ghazali, 1962). Al-Ghazālī establishes that moral exemplarity (*qudwah ḥasanah*) serves as the most potent pedagogical instrument, given that character is cultivated through meaningful companionship (*ṣuḥbah*) rather than transmitted through dry didactic lectures (Abdalla, 2025).

In the contemporary era, Syed Muhammad Naquib al-Attas systematically formulated the philosophy of *Ta'dīb*, contending that the prevailing crisis within the Muslim *Ummah* is fundamentally a crisis of the loss of *adab*, stemming directly from the emergence of unqualified, secularized leadership (Fahmy Zarkasyi, 2023). Al-Attas argues that Islamic higher education must be structured as an organic extension of the Islamic worldview, wherein the university functions as a "microcosm of the perfect human" (*al-insān al-kāmil*), integrating spiritual contemplation (*tadabbur*) with analytical reflection (*tafakkur*) (Fahmy Zarkasyi, 2023; Rahmatika, 2024). This framework demands a structural realignment of institutional governance, wherein the administrative core is driven by spiritual intention (*niyyah*) and guided by the preservation of the sacred intellect (Warisno et al., 2025).

Additionally, modern academic leaders must

implement the seven critical guidelines outlined by Dr. Muhammad bin Samel Al-Sulami (2002) of Umm Al-Qura University to ensure a

disciplined, rigorous approach to institutionalizing Prophetic principles:

Table 1: Guideline for Sirah Integration

NO	GUIDELINE FOR SIRAH INTEGRATION (AL-SULAMI, 2002)	ADMINISTRATIVE APPLICATION IN HIGHER EDUCATION
1	Authenticity of Sources (المصادر)	Grounding curriculum and governance in verified, authentic historical precedents.
2	Sharia Grounding (التأصيل الشرعي)	Establishing a solid Islamic legal and theological foundation (<i>Taseel</i>) for all programs.
3	Contextual Interpretation (تفسير الأحداث)	Analyzing historical events dynamically to address contemporary socio-political realities.
4	Extraction of Educational Lessons (ضوابط الاستخراج)	Setting systematic parameters to derive moral, behavioral, and leadership lessons.
5	Focusing on Divine Laws (الاهتمام بالسنة)	Highlighting historical and social constants established by Allah in human societies.
6	Identifying Areas of Emulation (مواضع الاقتداء)	Distinguishing which Prophetic actions are binding for modern administrative policy.
7	Sincere Emotion & Respect (صداق العاطفة)	Approaching administration with love, ensuring the rights and respect due to the Prophet are honored.

2. Methodology

To capture the complex, lived administrative realities of translating these Prophetic ideals into modern institutional structures, this study adopts an institutional autoethnographic research design (Zarkasyi, 2026). This methodology treats the personal, professional, and spiritual experiences of academic administrators as primary empirical data, utilizing them to examine how broader social, political, and religious discourses inform daily administrative decision-making.

Data for this study was gathered across three distinct academic sites over a multi-year period, reflecting the firsthand institutional engagement of the researchers within:

1. University of Darussalam (UNIDA) Gontor (Indonesia): An independent, pesantren-based university operating under a comprehensive *waqf* endowment system (Zarkasyi, 2026).
2. Kolej Universiti Islam Perlis / UniSIRAJ (Malaysia): A state-supported university

college leveraging progressive public zakat and *waqf* financing frameworks under the Perlis Islamic Religious and Malay Customs Council (MAIPs) (Jawatankuasa Fatwa Negeri Perlis, 2025; Jawatankuasa Fatwa Negeri Perlis, 2026).

3. Muhammadiyah Islamic College / MIC (Singapore): A private Islamic higher education institution navigating a highly regulated secular state environment under the administration of the Muhammadiyah Association Singapore (Muhammadiyah Association Singapore, 2020).

To ensure rigor and data validity, the reflective narratives of embedded administrators were systematically triangulated against extensive secondary documentary evidence. This secondary data comprised:

- Institutional policy frameworks, charters, and strategic development blueprints (Warisno et al., 2025).
- Student assessment records, specifically

quantitative and qualitative logs from the AKPAM system at UNIDA Gontor (Zarkasyi, 2026).

- Legal decrees and official state fatwas issued by the Perlis State Fatwa Committee regarding educational *waqf* and zakat allocations (Jawatankuasa Fatwa Negeri Perlis, 2025).
- Registration dossiers, institutional curricula, and accreditation documents filed with the Ministry of Education (MOE) in Singapore (Muhammadiyah Association Singapore, 2020).

The analysis of this qualitative and autoethnographic corpus was conducted using a systematic thematic analysis approach, mapping narrative accounts and policy documents directly against the core tenets of Prophetic pedagogy and governance (Warisno et al., 2025). Each institutional model was evaluated to determine how it negotiates state regulatory compliance, maintains financial sustainability, and operationalizes holistic character formation. Through this comparative cross-border examination, the study aims to elucidate underlying structural patterns and demonstrate how the fundamental premises of Prophetic governance are sustained across distinct geopolitical jurisdictions.

3. Results

The institutional autoethnography reveals three distinct adaptations of Prophetic pedagogy and governance across Southeast Asia. Each institution has developed specific administrative instruments to preserve its transcendental mission while complying with its respective state's bureaucratic, legal, and financial demands (Prophetic Governance, Financial Sustainability, and Pedagogy, 2021).

Case 1: UNIDA Gontor (Indonesia) – The AKPAM System and *Waqf Bashari*

The autoethnographic reflection on UNIDA Gontor's administrative model reveals a synthesis of indigenous Islamic boarding school (*pesantren*) traditions with modern university

governance, a concept championed by its leadership (Fahmy Zarkasyi, 2020). UNIDA Gontor operates a continuous, 24-hour living milieu designed to immerse students in a comprehensive atmosphere of faith (*iman*), knowledge (*'ilm*), and righteous action (*'amal*) (Zarkasyi, 2026). Institutional governance is anchored in its "Five Core Principles" (Panca Jiwa): sincerity (*ikhlas*), simplicity (*kesederbanaan*), self-reliance (striving for independence/*berdikari*), Islamic brotherhood (*ukhuwwah Islāmiyyah*), and freedom of thought (*kebebasan*) (Zarkasyi, 2026).

To translate these normative values into objective, modern administrative metrics, UNIDA Gontor designed the Student Activity Assessment Credit Score (Angka Kredit Penilaian Aktifitas Mahasiswa / AKPAM) system. This instrument addresses a major administrative limitation in higher education: while traditional grade point averages (GPA) quantify cognitive performance, they typically fail to evaluate affective, moral, and spiritual growth. The AKPAM system systematically records and quantifies students' co-curricular, spiritual, and residential activities (Zarkasyi, 2026).

Under the AKPAM framework, students are evaluated across four primary domains:

- Spiritual Devotion: Participation in congregational prayers, daily Qur'anic recitation (*tadārus*), memorization (*tahfīz*), and voluntary fasting.
- Leadership and Social Engagement: Organization of student affairs, dormitory management, and peer mentoring.
- Intellectual and Academic Pursuits: Engagement in co-curricular scholarly discussions, publications, and academic debates.
- Co-curricular Skills and Athletics: Active involvement in calligraphic arts, martial arts, and athletic competitions (Zarkasyi, 2026).

These evaluated components are converted into a standardized metric known as the Student Character Index (Indeks Prestasi Kesantrian /

IPKs), scaled up to a maximum of 4.0 or 400 points. A student cannot graduate or be awarded an academic degree unless their IPKs satisfies the mandatory threshold, effectively embedding holistic character formation as an absolute prerequisite for academic completion (Zarkasyi, 2026).

Financially, UNIDA Gontor is sustained by an integrated Productive *Waqf* Ecosystem (Zarkasyi, 2026). In 1958, the institution's founders (the Trimurti) formally transformed Gontor from a private family-held property into a public *waqf*, irrevocably dedicating all land, infrastructure, and educational assets to the Muslim community (Ummah) (Fahmy Zarkasyi, 2020). This physical *waqf* has expanded to encompass hundreds of hectares of land alongside over 30 commercial enterprises, including agricultural operations, publishing houses, retail ventures, and cooperative distribution networks (Zarkasyi, 2026).

Furthermore, the most profound dimension of Gontor's financial sustainability lies in its concept of *Waqf Bashari* (human capital endowment/self-endowment). Through a structured, three-phase rite of passage comprising separation, liminality, and incorporation, dedicated cadres permanently endow their human capacity to the institution (Zarkasyi, 2026). These individuals voluntarily dedicate their career trajectories, personal time, and life goals to serve as full-time educators and administrators within the *waqf* governance framework (Zarkasyi, 2026). This systematic dedication of human capital drastically reduces administrative overheads, enabling UNIDA Gontor to maintain complete financial autonomy, remain resilient against political or donor pressures, and offer accessible higher education to students from lower-income backgrounds (Zarkasyi, 2026).

Case 2: UniSIRAJ / KUIPs (Malaysia) – Zakat Fisabilillah and State-Backed Fatwa Frameworks

The institutional autoethnography of UniSIRAJ operating officially as Kolej Universiti Islam Perlis (KUIPs) presents an innovative model of

state-supported, fatwa-driven Islamic governance (Prophetic Governance, Financial Sustainability, and Pedagogy, 2021). Located in the state of Perlis, UniSIRAJ functions in close coordination with the Perlis Islamic Religious and Malay Customs Council (Majlis Agama Islam dan Adat Istiadat Melayu Perlis / MAIPs) and the Perlis State Fatwa Committee (Jawatankuasa Fatwa Negeri Perlis).

The primary financial engine sustaining UniSIRAJ is the MAIPs Higher Education Scholarship (Basiswa Pengajian Tinggi MAIPs / BPTM), which provides full tuition coverage, complimentary accommodation, and monthly living stipends to enrolled students (KUIPs, 2021). This multi-million ringgit funding program is drawn primarily from public alms (zakat) collections under the Quranic category of *Fisabilillah* those striving in the cause of Allah (KUIPs, 2021). The program strategically targets both domestic students from lower-income backgrounds (B40 / Asnaf) and international students from developing nations, utilizing higher education as a transformative mechanism to elevate alms beneficiaries (asnaf) into future alms contributors (KUIPs, 2021).

What renders the UniSIRAJ model distinct within the contemporary educational landscape is its systematic reliance on progressive, state-backed religious decrees (fatwa) to optimize resource mobilization and institutional growth (Jawatankuasa Fatwa Negeri Perlis, 2025; Jawatankuasa Fatwa Negeri Perlis, 2026). The Perlis State Fatwa Committee has enacted several pioneering rulings that function as direct administrative mechanisms for academic and infrastructural expansion:

1. Temporary Endowment (*Wakaf Bertempoh / Mu'awqat*): Officially decreed in August 2025, this religious ruling permits individuals and private entities to dedicate assets including liquid cash, transport fleets, and real estate for a specified timeframe. Upon the expiration of the agreed tenure, ownership of the asset reverts entirely to the original donor. This mechanism enables

UniSIRAJ to secure temporary access to transportation fleets, laboratory equipment, and campus extension land from corporate investors without requiring permanent capital divestment (Jawatankuasa Fatwa Negeri Perlis, 2025).

2. State-Initiated Endowment (*Wakaf Irsod*): Decreed in February 2026, this ruling authorizes the state government or MAIPs to allocate administrative financial surpluses or treasury reserves (Baitul Mal) to establish permanent public endowments (*waqf*) for educational benefit (Jawatankuasa Fatwa Negeri Perlis, 2026). This provides UniSIRAJ with a predictable, state-backed capital stream to construct modern academic complexes, research facilities, and residential halls (Jawatankuasa Fatwa Negeri Perlis, 2026).
3. Value-Based Asset Substitution (*Istibdal*): Decreed in November 2021, this ruling allows the sale and replacement of underperforming or poorly located endowment properties with new, higher-yielding assets of equal or greater value (Jawatankuasa Fatwa Negeri Perlis, 2021). This ensures that the original philanthropic intent of the donor is maximized under evolving market conditions.

By integrating these legal instruments, UniSIRAJ has established a dynamic public-state funding framework that elevates Islamic social finance beyond basic poverty relief, transforming it into a high-performing engine for sustainable higher education (KUIPs, 2021).

Case 3: MIC (Singapore) – Community-Backed Governance under Minority Secular Frameworks

The autoethnographic narrative of Muhammadiyah Islamic College (MIC) in Singapore highlights the strategic adaptations of a private, non-governmental Islamic higher education institution operating within a highly regulated, secular, Muslim-minority context. Founded in 2000 through a strategic partnership with the State Islamic Institute (Institut Agama

Islam Negeri / IAIN) Imam Bonjol Padang, Indonesia, MIC was established by the Muhammadiyah Association Singapore to offer structured tertiary Islamic education to local students completing secondary schooling (Muhammadiyah Association Singapore, 2020).

Operating under the regulatory oversight of Singapore's Ministry of Education (MOE) and the statutory framework of the Administration of Muslim Law Act (AMLA) administered by the Islamic Religious Council of Singapore (Majlis Ugama Islam Singapura / MUIS), MIC functions without state subsidies or public religious tax allocations (Prophetic Governance, Financial Sustainability, and Pedagogy, 2021). Consequently, the institution relies on a Community-Backed Governance Model. The Muhammadiyah Association leverages an integrated social service ecosystem comprising early childhood centers, weekend madrasahs (Kelas Asas Bimbingan Agama / KABA), and welfare homes to sustain its tertiary educational operations (Muhammadiyah Association Singapore, 2020).

To ensure its graduates remain competitive within Singapore's meritocratic workforce, MIC proactively mitigates potential economic marginalization. In 2010, the institution instituted the Muhammadiyah Scholarship (Basiswa Muhammadiyah). This funding initiative is structurally unique, as it specifically sponsors dual-track and cross-disciplinary academic pathways (Muhammadiyah Association Singapore, 2020). The program supports students from religious backgrounds in concurrently pursuing secular, scientific, or professional degrees across accredited local and international universities, including the National University of Singapore (NUS), Nanyang Technological University (NTU), and the former SIM University (UniSIM) (Muhammadiyah Association Singapore, 2020).

This dual-pathway strategy prevents both the socio-economic and ideological ghettoization of religious graduates. By equipping scholars with classical theological foundations alongside

professional competencies in disciplines such as social work, accounting, and business administration, MIC operationalizes the Prophetic virtue of intellectual wisdom (*faṭānah*) within a secular state. This approach yields civic leaders capable of guiding the religious community while contributing meaningfully to the broader nation (Tobroni, 2015; Muhammadiyah Association Singapore, 2020).

Jurisprudential Debates: Classical and Contemporary Perspectives

The operationalization of modern Islamic higher education through Islamic social finance (*waqf* and *zakat*) inevitably intersects with complex jurisprudential debates (*khilāf*) (Warisno et al., 2025). To validate the administrative strategies of UNIDA Gontor, UniSIRAJ, and MIC, two critical areas of classical and contemporary jurisprudence must be evaluated, followed by a rigorous, scholarly preference (*tarjih*).

Issue 1: The Validity of Temporary *Waqf* (*Wakaf Bertempoh* / *Mu'aqqat*) for Institutional Financing

Classical Jurisprudential Debates (*Khilāf Mazhab*)

The classical schools of Islamic jurisprudence hold fundamentally divergent views on whether an endowment (*waqf*) must be perpetual (*abadī*) or can be temporally bound (*mu'aqqat*):

- The Shāfi'ī, Ḥanafī, and Ḥanbalī Schools: The majority of classical jurists maintain that perpetuity (*ta'bid*) constitutes an essential prerequisite for a valid endowment. They argue that *waqf* involves transferring private ownership directly to the divine ownership of Allah – a metaphysical shift that cannot, by definition, be constrained by temporal limits. Their position relies on the Prophetic directive to 'Umar ibn al-Khaṭṭāb: "Inalienable dedicate its root and donate its fruits" (Sahih al-Bukhari, Hadith No. 2620, Kitab al-Wasaya, on the authority of Ibn 'Umar), which implies an irreversible, permanent dedication (al-Sarakhsi, n.d., Vol. 12, pp. 27–28; al-Nawawi, 1991, Vol. 5, p.

325; al-Mardawi, 1995, Vol. 16, p. 368).

- The Mālikī School: In contrast, the Mālikī school permits temporary endowments (*waqf mu'aqqat*) (al-Dardir, n.d., Vol. 4, p. 76). Mālikī jurists contend that *waqf* does not transfer physical ownership of the asset itself, but rather dedicates its usufruct (utility/benefits) toward a specified noble purpose. Consequently, an individual may validly designate real estate, equipment, or liquid capital as a *waqf* for a defined duration (e.g., ten years), after which full ownership reverts to the donor or their designated heirs (Jawatankuasa Fatwa Negeri Perlis, 2025).

Contemporary Jurisprudential Debates (*Khilāf*)

In the modern era, the evolution of cash endowments and the demand for flexible institutional financing have reignited this debate (Jawatankuasa Fatwa Negeri Perlis, 2025). Conservative legal councils in several Muslim-majority jurisdictions decline to recognize temporary *waqf*, contending that time-bound structures compromise the long-term stability of religious trusts. Conversely, progressive fatwa bodies such as the Perlis State Fatwa Committee (Jawatankuasa Fatwa Negeri Perlis, 75th Meeting, 2025) have formally sanctioned temporary endowments (*wakaf bertempoh*) for both movable and immovable assets, excluding sacred spaces like mosques and burial grounds. This position prioritizes the overriding public interest (*maṣlaḥah*) of securing high-value assets for vital public services, particularly higher education (Jawatankuasa Fatwa Negeri Perlis, 2025).

Scholarly Preference (*Tarjih*) and Institutional Justification

The Mālikī school's permission of temporary *waqf* is selected as the weightier view (*al-rājiḥ*) within the contemporary landscape of Islamic higher education. This preference is justified because modern academic infrastructure requires substantial capital investments that are frequently unattainable through permanent land or cash donations alone. By implementing temporary endowments, institutions such as UniSIRAJ can

engage corporate entities, private investors, and philanthropic citizens who are willing to assign the usufruct of vacant land, laboratory technologies, or liquid capital reserves for public benefit over fixed periods (e.g., 10, 20, or 30 years) while retaining underlying ownership (Jawatankuasa Fatwa Negeri Perlis, 2025). This mechanism significantly enhances liquidity and asset availability across the Islamic higher education sector, prevents valuable real estate from remaining underutilized, and directly advances the Higher Objectives of Shariah (Maqāṣid al-Sharī'ah) in preserving intellect (*ḥifẓ al-'aql*) and wealth (*ḥifẓ al-māl*) (Nurfattah & Bachtar, 2025).

Issue 2: The Allocation of Zakat Fisabilillah to Fund Institutional Infrastructure and Non-Asnaf Overheads

Classical Jurisprudential Debates (*Khilāf Mazhab*)

The scope of the Fisabilillah (in the cause of Allah) category for zakat distribution has been a subject of rigorous debate among classical jurists:

- The Majority View (Ḥanafī, Mālikī, Shāfi'ī, and Ḥanbalī Schools): Classical legal manuals predominantly restricted Fisabilillah to a literal military context, limiting eligibility to voluntary combatants (*mujāhidūn*) who were not on the state's official military payroll (al-Sarakhsī, n.d.; Ibn 'Abidīn, 1966; al-Dardīr, n.d.; al-Nawawī, 1991; al-Mardawī, 1995; al-Buhūtī, 2000). The majority argued that expanding this category to broader public welfare projects would deplete zakat resources intended specifically to alleviate poverty among the other seven statutory recipient groups (asnaf).
- The Minority View (Select Ḥanbalī Jurists): Conversely, a subset of classical Ḥanbalī jurists interpreted Fisabilillah as extending beyond literal combatants to include the dedicated pursuit of sacred knowledge (*ṭalab al-'ilm*), reasoning that such striving constitutes a form of jihad in the path of Allah and therefore fully qualifies for zakat

funding under this category (Ibn 'Uthaymin, n.d.). This narrower Ḥanbalī position is reinforced by a broader interpretive principle that al-Rāzī, in his Tafsīr al-Kabīr, narrates from al-Qaffāl's Tafsīr on the authority of unnamed classical jurists: that the Qur'anic phrase "fi sabīlillāh" is general in scope and not restricted to combatants alone, extending to wider avenues of communal benefit.

Contemporary Jurisprudential Debates (*Khilāf*)

In modern times, as Muslim societies navigate profound intellectual, ideological, and institutional challenges rather than conventional physical conflict, contemporary jurists remain sharply divided. Conservative fatwa councils maintain the strict classical restriction, permitting zakat disbursements solely to individual, socioeconomically disadvantaged Muslim students to cover personal tuition fees.

Conversely, progressive fatwa boards such as the Perlis State Fatwa Committee (Jawatankuasa Fatwa Negeri Perlis) operating alongside the Perlis Islamic Religious and Malay Customs Council (Majlis Agama Islam dan Adat Istiadat Melayu Perlis / MAIPs) contend that funding administrative overheads, faculty salaries, research centers, and physical infrastructure for Islamic universities constitutes a valid and essential application of Fisabilillah. This position posits that modern Islamic higher education institutions serve as intellectual fortresses safeguarding the Islamic worldview against ideological erosion (KUIPs, 2021).

Scholarly Preference (*Tarjīh*) and Institutional Justification

The progressive contemporary position expanding Fisabilillah to encompass the systemic financing of Islamic higher education is selected as the weightier view (*al-rājih*).

Ultimately, in a knowledge-driven global economy, the sovereignty and intellectual vitality of the Muslim Ummah are determined within academic, scientific, and technological arenas rather than conventional battlefields. Should

Islamic higher education institutions face financial starvation due to a rigid, literalist interpretation of zakat eligibility, the quality of Islamic intellectual leadership will decline, leaving youth increasingly vulnerable to systemic secularization (Rahmatika, 2024). Therefore, allocating zakat revenues to validate and sustain the operational budgets, university scholarships, and research infrastructure of institutions such as UniSIRAJ and MIC constitutes a vital strategic imperative (KUIPs, 2021; Muhammadiyah Association Singapore, 2020). This allocation directly fulfills the primary objectives of Shariah (Maqāsid al-Sharī'ah) by safeguarding faith (*ḥifẓ al-dīn*) and preserving intellect (*ḥifẓ al-'aql*) (Nurfattah & Bachtiar, 2025).

4. Discussion

The Proposed Novelty Model: The Prophetic Educational Governance and Meta-Pedagogy (PEG-MP) Model

Conceptual Framework and Structural Elaboration

To address the empirical and conceptual gap identified in the existing literature, this study introduces the Prophetic Educational Governance and Meta-Pedagogy (PEG-MP) Model.

Rather than treating Prophetic principles as abstract, individual moral traits, the PEG-MP model translates normative Prophetic virtues into

an objective, scalable, and cross-border structural governance architecture. It operates by converting individual ethical behavior into three core institutional dimensions:

1. **Spiritual Integrity (S):** Grounded in *ṣidq* (truthfulness) and *taẓkiyah* (soul purification), this dimension evaluates an institution's capacity to cultivate *adab*, preserve the Islamic worldview, and integrate holistic character assessment into academic delivery.
2. **Regulatory Compliance (R):** Derived from *amānah* (sacred stewardship) and *maṣlaḥah* (public interest), this dimension measures adherence to state accreditation frameworks, transparent financial auditing, and national quality standards.
3. **Systemic Friction (F):** Informed by *shūrā* (participatory governance) and *ḥisbah* (institutional oversight), this variable captures administrative redundancies, regulatory impediments, and ideological tensions that place an operational strain on university staff and students.

To operationalize these virtues into empirical metrics, Table 2 details the core dimensions, underlying Prophetic values, and corresponding institutional governance indicators."

Table 2: Operational Matrix of the Prophetic Educational Governance and Meta-Pedagogy (PEG-MP) Model.

DIMENSION	PROPHETIC VIRTUE	PRIMARY FOCUS	INSTITUTIONAL INDICATORS
SPIRITUAL INTEGRITY (S)	Ṣidq & Taẓkiyah	Character & Worldview	Holistic character assessment, <i>adab</i> integration, identity preservation.
REGULATORY COMPLIANCE (R)	Amānah & Maṣlaḥah	State & Financial Governance	Accreditation status, transparent financial audits, <i>waqf/zakat compliance</i> .

SYST EMIC FRIC TION (F)	SHŪ RĀ & HIS BAH	OPERAT IONAL STRAIN	BUREAUC RATIC LOAD, IDEOLOGI CAL TENSION, ADMINIST RATIVE REDUNDA NCY.	adherence while minimizing systemic friction: $\Psi = (S + R) - F$ • $\Psi > 0$ (Sustainable Equilibrium): Indicates a resilient institution capable of fulfilling state regulatory requirements and maintaining high academic standing without diluting its spiritual identity or over-burdening its administrative capacity. • $\Psi \leq 0$ (Institutional Crisis): Indicates that systemic friction or administrative strain has overwhelmed the institution, leading either to theological identity erosion or regulatory non-compliance.
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Systemic Optimization Formula

The structural viability (Ψ) of an Islamic Higher Education Institution (IHEI) is achieved by optimizing spiritual preservation and regulatory

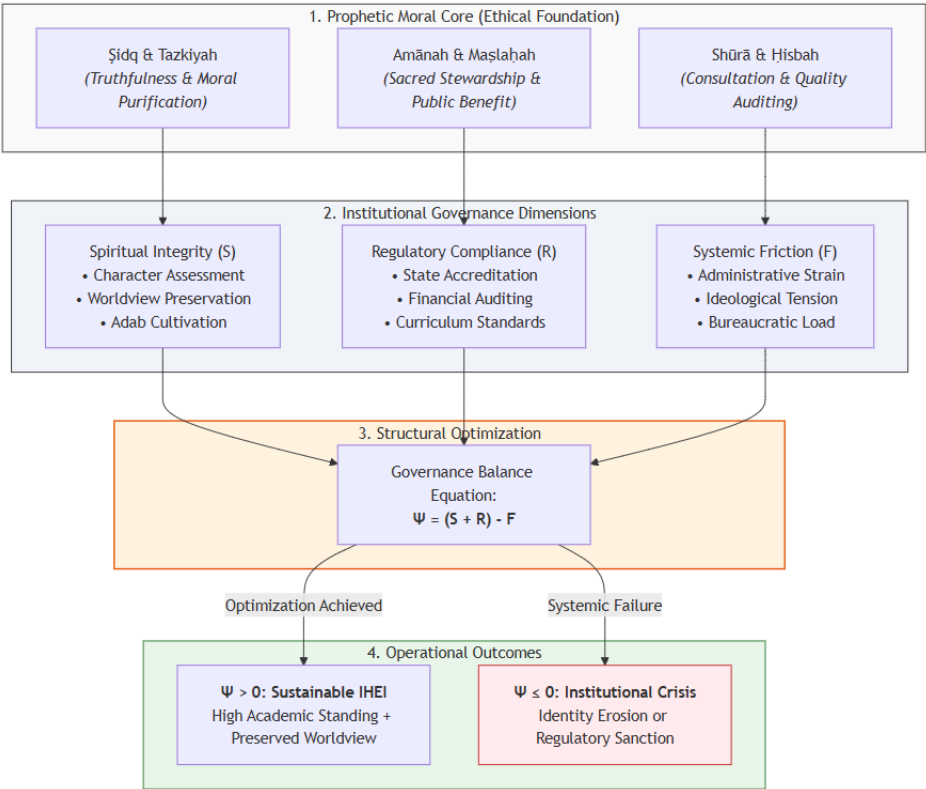


Figure 1: Systemic Optimization Formula

By applying this optimization formula across the three case studies, UNIDA Gontor optimizes S through its *Waqf Bashari* framework, UniSIRAJ maintains R via state-backed regulatory compliance, and MIC offsets F within a secular minority context through community-driven governance

Empirical Validation and Cross-Jurisdictional Model Implementation

To illustrate how UNIDA Gontor, UniSIRAJ, and MIC map onto this novelty framework, we construct the multi-jurisdictional operational matrix presented in Table 3.

Table 3: *Comparative Multi-Jurisdictional Mapping of the PEG-MP Governance Model.*

PROPHETIC DIMENSION	INDIVIDUAL VIRTUE (MORAL AXIS)	INSTITUTIONAL GOVERNANCE SYSTEM (STRUCTURE)	UNIDONTOR IMPLEMENTATION (AUTONOMOUS BOARDING MODEL)	UNISIRAJ IMPLEMENTATION (STATE-EMBEDDED MODEL)	MIC SINGAPORE IMPLEMENTATION (MINORITY SECULAR MODEL)
AMĀNAH (STEWARDSHIP)	<i>Amānah & Ṣidq (Trustworthiness & Integrity)</i>	Sacred Stewardship: Internal Shariah audits, transparent <i>Waqf</i> maintenance, and ideological commitment of the cadre system.	<i>Waqf Bashari</i> (human self-endowment) where dedicated cadres run commercial assets (30+ units) and direct surplus back to academic subsidies.	State-supervised <i>Baitulmal</i> asset reporting and strict compliance with Perlis state financial laws.	Lean, modular cost-recovery system utilizing shared infrastructure with parent Muhammadiyah Association welfare organizations.
SHŪRĀ (CONSULTATION)	<i>Tabligh & Ṣidq (Collective Dialogue)</i>	Participatory Decision-Making: Governance boards integrated with community representatives, scholars, and industry specialists.	Dormitory peer mentoring, structured student organizations, and a unified <i>Waqf</i> Expansion Council (YPPWPM).	Academic board appointments approved directly by the President of MAIPs, integrating state and corporate leaders.	Community advisory boards linking the college directly to local welfare homes and weekend madrasahs (KABA).
ḤISBAH (OVERSIGHT)	<i>Faṭānah & Tabligh (Systemic Vigilance)</i>	Quality & Ethical Auditing: Standardizing character metrics alongside professional academic benchmarks.	AKPAM system (<i>Angka Kredit Penilaian Aktifitas Mahasiswa</i>) measuring spiritual, leadership, and artistic competencies as a graduation prerequisite.	Traditional civil service tenure coupled with strict compliance with MQA (Malaysian Qualifications Agency) regulations.	Dual compliance with the MOE Private Education Act and the MUIS Asatizah Recognition Scheme (ARS) for all academic faculty.
MAṢLAHAH	<i>Faṭānah &</i>	Public	Complete	MAIPs BPTM	<i>Biasiswa</i>

(PUBLIC GOOD)	<i>Amānab (Public Value Creation)</i>	Benefit Maximization: Maintaining low financial barriers and implementing cross-disciplinary curriculum reform.	financial independence from state budgets, enabling heavily subsidized education for disadvantaged rural families.	Scholarship utilizing public Zakat Fisabilillah to cover full tuition and student living stipends.	<i>Muhammadiyah</i> program specifically funding cross-disciplinary studies to prevent socio-economic marginalization.

Theoretical, Practical, and Policy Discussion

To understand the broader implications of these empirical models, we must contextualize them within contemporary organizational learning and cognitive theories. By mapping these findings against classical and modern theoretical architectures, we can observe the multi-layered causal loops of Prophetic governance (Warisno et al., 2025).

Integrative Theoretical Architectures

The operational success of UNIDA Gontor, UniSIRAJ, and MIC can be modeled by integrating Senge’s Learning Organization Model

which emphasizes systems thinking, shared vision, team learning, and mental models with Fullan’s Theory of Change, specifically its focus on capacity building, coherence, and conspiring talents (Warisno et al., 2025).

However, these secular management constructs undergo a fundamental ontological transformation when synthesized with the classical Islamic principles of *Maqāṣid al-Sharī‘ah* (higher objectives of Islamic law), *adab* (ethical etiquette and spiritual discipline), and *niyyah* (transcendental intention) (Warisno et al., 2025).

This theoretical alignment and structural manifestation across the studied institutions is summarized in Table 4.

Table 4: Epistemic Integration of Secular Management Constructs and Islamic Governance Paradigms.

SECULAR MANAGEMENT CONSTRUCT	ISLAMIC EPISTEMIC INTEGRATOR	STRUCTURAL MANIFESTATION IN OBSERVED IHEIS
SHARED VISION (SENGE)	Niyyah (Transcendental Intention)	Reorienting institutional objectives from secular market survival toward the preservation of the sacred intellect (<i>Hifẓ al-‘Aql</i>) (NurFattah & Bachtiar, 2025; Zarkasyi, 2026).
MENTAL MODELS (SENGE)	Adab (Ethical Etiquette & Discipline)	The AKPAM system at UNIDA Gontor, which systematically measures and structures moral conduct alongside formal academic evaluation (Zarkasyi, 2026).
CAPACITY BUILDING (FULLAN)	Waqf (Human Endowment) Bashari Resource	Systematic selection, cadre formation, and lifelong institutional commitment designed to insulate the university from external market volatility (Zarkasyi, 2026).

COHERENCE SYSTEMIC ALIGNMENT	& Maqāṣid al-Sharī‘ah <i>(Objectives of Sharia)</i>	UniSIRAJ’s utilization of state-backed <i>fatwās</i> (<i>Wakaf Bertempoh / Irṣād</i>) to dynamically fund academic development and infrastructure (Jawatankuasa Fatwa Negeri Perlis, 2025, 2026).
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This synthesis demonstrates that Prophetic leadership is not merely a moral posture or subjective ethical choice, but a highly structured form of "value rationality" (*Wertrationalität*) that replaces cold, bureaucratic utility with spiritually accountable governance (Budiharto & Himam, 2006; Tobroni, 2015).

Adaptive Learning and Personalized Pedagogy

In terms of instructional delivery, the contemporary push for digital transformation within IHEIs is frequently critiqued for causing cognitive overload and spiritual detachment (Manaf et al., 2026; Rahmatika, 2024). To resolve this tension, these institutions are transitioning toward an Adaptive Instructional Architecture designed to personalize Islamic educational

experiences through "digital ijtihād" (Manaf et al., 2026).

By synthesizing Cognitive Load Theory with classical Islamic pedagogical traditions, this architecture establishes a three-layered instructional model:

1. Diagnostic Layer: Identifies individual learner profiles, baseline cognitive load capacity, and spiritual/reflective readiness.
2. Logic Layer: Determines adaptive, cognitively responsive instructional pathways based on student performance and engagement.
3. Content Adaptation Layer: Dynamically restructures learning materials, seamlessly fusing rational-empirical inquiry with sacred textual authority (*naql*).

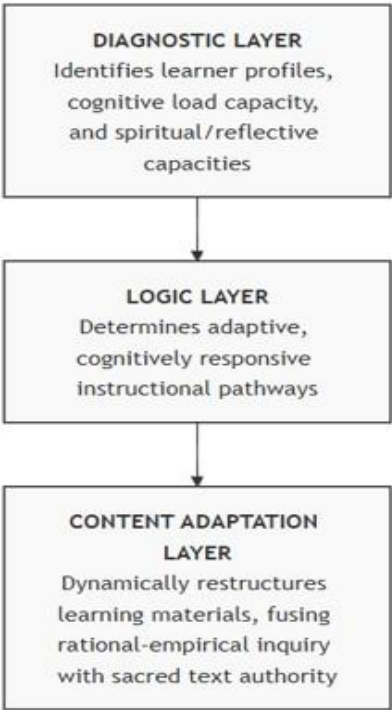


Figure 2: Three-Layered Adaptive Instructional Architecture for Meta-Pedagogical Delivery.

This three-layered operational model reduces cognitive friction while simultaneously strengthening reflective learning and ethical

reasoning (Manaf et al., 2026). Furthermore, it finds strong empirical validation

in Rahmatika's (2024) Socio-Science Spirituality (3S) model, which demonstrates how integrating scientific inquiry skills with spiritual resilience prevents epistemological fragmentation in modern Muslim learners (Rahmatika, 2024).

Prophetic Leadership and Social Moderation (Waṣaṭiyyah)

On a macro-sociological level, the contemporary era of rapid globalization has exposed tertiary students in Muslim-majority and minority contexts alike to transnational, exclusivist, and radical religious narratives (Bahri et al., 2026). To counteract these destabilizing pressures, cross-border Islamic Higher Education Institutions (IHEIs) operationalize Kuntowijoyo's (2001) three dimensions of Prophetic Leadership to systematically cultivate a moderate and inclusive religious orientation (*waṣaṭiyyah*) (Bahri et al., 2026):

- Humanization (*Insāniyyah*): Affirming human dignity, cultivating institutional compassion (*rahmah*), and prioritizing holistic academic-spiritual mentorship.
- Liberation (*Tahrir*): Emancipating individuals from intellectual illiteracy, socio-economic marginalization, and rigid dogmatic constructivism.
- Transcendence (*Ta'alluq ilā Allah*): Reorienting human agency, empirical research, and scientific inquiry toward divine consciousness and ultimate spiritual accountability (Bahri et al., 2026).

At MIC Singapore, this model is practically realized through the strategic administration of the *Biasiswa Muhammadiyah*, which explicitly funds double-major and cross-disciplinary academic tracks. By dismantling the historical dichotomy between sacred religious sciences (*'ulūm al-dīn*) and empirical secular disciplines, the institution nurtures dual-competent professionals who remain firmly grounded in Islamic theology while actively driving civil society, thereby strengthening social cohesion within a pluralistic state (Muhammadiyah Association Singapore,

2020).

Deepening the Humanizing Narrative of Prophetic Administration (Insāniyyah)

A critical yet frequently overlooked dimension of university leadership is the qualitative, lived reality of administrative agency. Viewed through an institutional autoethnographic lens, academic administration is not merely a technical exercise in resource allocation or regulatory compliance; it functions as an authentic spiritual discipline (*riyāḍah*). In an increasingly market-driven global higher education sector, students are routinely reduced to financial units (enrollment metrics) and faculty members to research productivity outputs. In contrast, the Prophetic administrative paradigm actively humanizes the academic ecosystem.

Companion-Modeled Mentorship (Ṣuḥbah) at UNIDA Gontor

At UNIDA Gontor, this humanizing ethos is operationalized through the lived tradition of *ṣuḥbah* (sacred companionship) (Zarkasyi, 2026). Administrators and faculty members do not retreat to off-campus residences at the end of the workday; rather, they cohabitate with students within university dormitories (Zarkasyi, 2026). When an administrator intervenes during a student's late-night psychological anxiety or spiritual crisis, the response transcends automated institutional referral mechanisms, manifesting instead as personal mentorship, shared night prayers (*qiyām al-layl*), and compassionate pastoral guidance (*rahmah*) (Bahri et al., 2026; Zarkasyi, 2026). This holistic presence ensures that moral character is caught through lived daily proximity rather than merely taught as an abstract curriculum.

Restoring Human Dignity (Karāmah) at UniSIRAJ

At UniSIRAJ, the humanization of administration manifests through the pastoral distribution of zakat-funded higher education endowments (KUIPs, 2021). From an autoethnographic perspective, observing the transformation of an underprivileged asnafs

student who arrives on campus carrying little more than a single bag of belongings into an academically empowered scholar represents a profound institutional milestone. By structuring the MAIPs scholarship to cover full tuition alongside monthly living stipends and accommodation, the administrative apparatus actively restores human dignity (*karamah*) to socio-economically marginalized families. Consequently, eligibility verification is elevated from a cold, bureaucratic auditing routine into a restorative process designed to interrupt intergenerational poverty.

Mitigating Professional Marginalization at MIC Singapore

At MIC Singapore, operating within a hyper-competitive, secular metropolitan landscape, the humanizing imperative is demonstrated by safeguarding religious graduates against structural career marginalization (Muhammadiyah Association Singapore, 2020). Within Singapore's strict meritocratic framework, individuals pursuing purely traditional Islamic studies risk economic exclusion from mainstream professional sectors. By administering the Biasiswa Muhammadiyah, university leaders actively validate the student's dual identity: a religious scholar who simultaneously holds accredited qualifications as a social worker, corporate accountant, or IT specialist (Muhammadiyah Association Singapore, 2020). This cross-disciplinary approach honors the student's complete humanity, equipping them to thrive in a modern knowledge economy while maintaining an uncompromised spiritual foundation.

Policy Recommendations and Cross-Border Governance Accreditation

To scale and operationalize the Prophetic Educational Governance and Meta-Pedagogy (PEG-MP) framework across diverse regional ecosystems, national higher education regulatory authorities such as Malaysia's Malaysian Qualifications Agency (MQA), Indonesia's *Badan Akreditasi Nasional Perguruan Tinggi* (BAN-PT), and Singapore's Islamic Religious Council (*Majlis*

Ugama Islam Singapura / MUIS) must transition beyond narrow technocratic compliance toward holistic, value-based accreditation frameworks.

Based on the comparative findings of this study, three strategic policy directives are recommended:

1. **Institutionalization of Meta-Pedagogical Quality Audits:** National accreditation bodies should incorporate qualitative indices that systematically evaluate moral-spiritual cultivation (*adab* and *taẓkiyah*) alongside conventional research productivity and faculty ratios. Regional regulators can adapt operationalized character-assessment frameworks, such as UNIDA Gontor's Angka Kredit Penilaian Aktifitas Mahasiswa (AKPAM), to benchmark holistic graduate outcomes.
2. **Expansion and Harmonization of Islamic Social Finance Regulations:** Higher education and religious affairs ministries in Muslim-majority jurisdictions should establish formal legal channels for cross-border *waqf* instruments. Sanctioning temporary endowments (*Wakaf Bertempoh* / *Mu'aqqat*) and state-initiated endowments (*Wakaf Irşād*), as pioneered by the Perlis State Fatwa Committee, provides both public and private IHEIs with stable, non-tuition revenue streams to cushion against macroeconomic volatility.
3. **Cross-Disciplinary Accreditation in Minority Ecosystems:** In secular or Muslim-minority contexts, educational policymakers and religious councils should establish flexible accreditation pathways that incentivize dual-competency and double-major degree structures. As demonstrated by MIC Singapore, enabling students to concurrently pursue traditional theological studies (*'ulūm al-dīn*)

alongside accredited professional qualifications (e.g., social work, accounting, or computer science) protects religious graduates from structural labor market marginalization while enhancing civil capacity.

5. Conclusion

Conclusion

In conclusion, this cross-border institutional autoethnography demonstrates that the structural implementation of Prophetic pedagogy and governance is not merely a utopian historical ideal, but a viable, highly resilient operational reality within contemporary Southeast Asia (Prophetic Governance, Financial Sustainability, and Pedagogy, 2021). By analyzing the distinct institutional adaptations of UNIDA Gontor, UniSIRAJ, and MIC Singapore, this inquiry has illuminated how cross-border Islamic Higher Education Institutions (IHEIs) navigate the complex operational tensions between maintaining spiritual integrity and satisfying state regulatory compliance (KUIPs, 2021; Muhammadiyah Association Singapore, 2020; Zarkasyi, 2026).

In direct fulfilment of the study's three guiding objectives, the findings converge as follows. First, in response to the objective of justifying the ontological necessity and structural viability of Prophetic pedagogy and governance, the cross-institutional evidence confirms that *tarbiah* and *ta'dib* are not confined to abstract theological aspiration: they are embedded into daily administrative practice, from UNIDA Gontor's *ṣuḥbah*-based residential mentorship to MIC's dual-pathway scholarship model, demonstrating a genuine, operable alternative to secular-

positivist educational governance. Second, in response to the objective of analyzing the operational efficacy of specific institutional mechanisms, the AKPAM credit-scoring system, UniSIRAJ's fatwa-backed zakat and temporary *waqf* (*mu'aqqaṭ*) instruments, and MIC's community-funded cross-disciplinary pathways each resolve the tension between spiritual authenticity and state regulatory compliance through a distinct but equally viable route, whether an independent *waqf*-based system, a state-supported fatwa framework, or a minority community-governance model. Third, in fulfilment of the objective to synthesize classical Islamic educational theories with modern organizational systems, the Prophetic Educational Governance and Meta-Pedagogy (PEG-MP) model proposed in Section 5 formalizes these empirical patterns into a portable, cross-jurisdictional framework, offering contemporary academic leaders a structured pathway for embedding Prophetic governance within existing bureaucratic and financial architectures.

Through innovative administrative tools such as character-assessment metrics like Angka Kredit Penilaian Aktifitas Mahasiswa (AKPAM) (Zarkasyi, 2026), flexible Islamic social finance structures like temporary endowments (*Wakaf Bertempoh*) (Jawatankuasa Fatwa Negeri Perlis, 2025), and cross-disciplinary community scholarships (Muhammadiyah Association Singapore, 2020) these institutions provide a robust, value-rational alternative to the dominant secular and corporatized models of modern higher education (Bahri et al., 2026; Rahmatika, 2024).

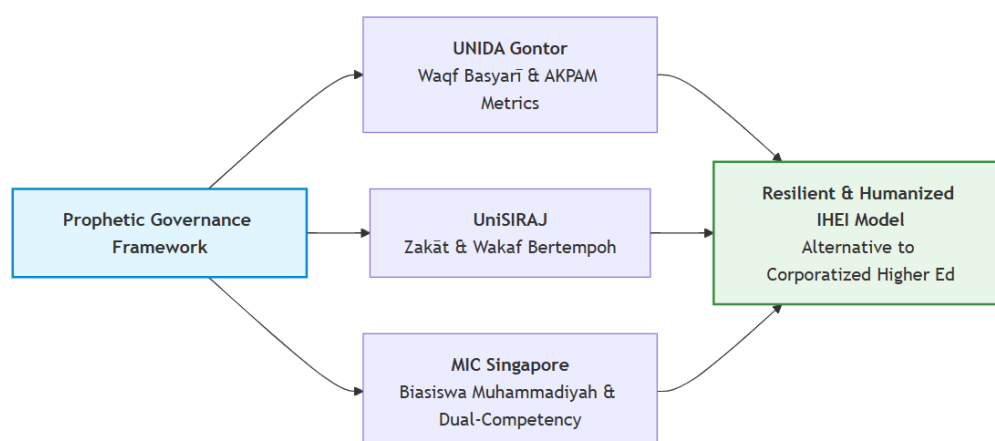


Figure 3: *Synthesis of Prophetic Governance Mechanisms Across Regional Implementation Ecosystems.*

Strategic Policy Recommendations

To scale this framework and optimize its systemic efficacy across diverse regional educational ecosystems, the following strategic policy recommendations are proposed:

1. **National Integration of Character Metrics:** Higher education regulatory authorities and accreditation agencies in Muslim-majority nations should recognize and integrate holistic character-assessment mechanisms such as UNIDA Gontor's AKPAM into national quality assurance frameworks (Zarkasyi, 2026). Incorporating these qualitative indices incentivizes universities to systematically prioritize moral-spiritual cultivation (*adab* and *tazkiyah*) alongside standard quantitative research outputs and GPA metrics.
2. **Expansion of Flexible Waqf Frameworks:** State religious councils, treasury departments, and financial regulators should adopt progressive, Mālikī-aligned legal rulings (*fatāwā*) permitting temporary endowments (*Wakaf Bertempoh*) and state-directed public endowments (*Wakaf Irşad*) (Jawatankuasa Fatwa Negeri Perlis, 2025; Jawatankuasa Fatwa Negeri Perlis, 2026). Formalizing these flexible financial instruments can unlock substantial corporate and private capital for higher education, significantly mitigating

institutional dependence on tuition fees and state fiscal allocations.

3. **Cross-Disciplinary Curriculum Reform:** IHEIs operating within secular and Muslim-minority environments must transition away from narrow, purely theological instruction (Muhammadiyah Association Singapore, 2020). Regulatory bodies and curriculum planners should design dual-degree and cross-disciplinary pathways integrating Islamic jurisprudence (*shari'ah*) with data science, or Islamic financial law with computer engineering to produce dual-competent professionals who are both spiritually grounded and professionally competitive in the global knowledge economy (Bahri et al., 2026; Muhammadiyah Association Singapore, 2020).
4. **Institutionalization of Cadre and Volunteer Programs:** Universities should establish structured human resource cadre frameworks modeled after the Human Capital Endowment (*Waqf Bashari*) system. By cultivating a dedicated, spiritually motivated core of administrative leaders and educators, IHEIs can build profound organizational adaptability, optimize operational overheads, and preserve mission integrity during macroeconomic crises (Zarkasyi, 2026).

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7. Author Declaration

The authors confirm that this manuscript is an original work that has not been published previously and is not under consideration for publication elsewhere, in whole or in part.

The authors declare that there is no conflict of interest regarding the publication of this paper.