Journal of English Language and Education
ISSN 2597- 6850 (Online), 2502-4132 (Print)
Journal Homepage: https://jele.or.id/index.php/jele/index

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Article

Integration of Islamic Values in Islamic Education Policy Formulation

https://doi.org/10.31004/jele.v11i6.2689

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A B S T R A C T

Islamic educational policy serves as a strategic instrument that determines the direction of educational administration in achieving the objectives of Islamic education. However, policy formulation is often oriented more toward administrative and technocratic considerations than toward the integration of Islamic values as a normative foundation. This study aims to analyze the integration of Islamic values in the formulation of Islamic educational policy and to propose a policy formulation model grounded in Islamic values. The study employs a qualitative approach using a library research method. Data were collected from scholarly books, academic journal articles, and relevant policy documents. The findings reveal that the values of *tawhid* (monotheism), *amanah* (trustworthiness), *shura* (consultation), justice (*'adl*), *maslahah* (public welfare), and *iḥsan* (excellence and benevolence) constitute the fundamental principles that should be integrated into every stage of Islamic educational policy formulation. These values function as a normative framework guiding the processes of problem identification, policy alternative development, decision-making, policy implementation, and policy evaluation. This article proposes an Islamic values-based educational policy formulation model that integrates modern managerial approaches with the principles of *maqasid al-shari'ah*. The proposed model is expected to produce educational policies that are effective, participatory, equitable, and oriented toward the welfare and benefit of the Muslim community.

Keywords: *Islamic Values, Policy Formulation, Islamic Educational Policy*

Article History:
Received 03rd June 2026
Accepted 06th November 2026
Published 07th November 2026

INTRODUCTION

Education contributes to the development of human capabilities, social life, and civilization. It transmits knowledge and skills, but it also shapes character, ethical judgement, and the values through which individuals participate in society. Educational policy is therefore consequential: it establishes priorities, allocates resources, defines institutional responsibilities, and influences the conditions under which teaching and learning take place. The quality of educational outcomes is closely related not only to the content of policy but also to the assumptions and values that inform its formulation (Dunn, 2018; Dye, 2017).

Public policy is commonly understood as a set of authoritative choices concerning public problems and possible courses of action. Dye (2017) emphasizes the choices governments make or do not make, while Dunn (2018) explains policy analysis as a process involving problem structuring, forecasting, recommendation, monitoring, and evaluation. In education, these processes are shaped by competing interests, institutional capacities, available evidence, and political and social contexts. Policy formulation is especially important because it defines how a problem is understood, which alternatives are considered legitimate, and whose interests are represented in the resulting decision (Tilaar & Nugroho, 2016).

In Islamic education, policy formulation has an additional normative dimension. Policy is expected to support the formation of people who are faithful, knowledgeable, ethically

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responsible, and capable of contributing to the common good. Islamic education is therefore not adequately understood as the delivery of religious subject matter alone. It concerns the formation of the person and the ordering of educational relationships in accordance with Islamic teachings (Langgulung, 2003; Ramayulis, 2015). Al-Attas (1999) places ta'dīb and the cultivation of adab at the center of Islamic education. This view directs attention to the proper ordering of knowledge, conduct, and responsibility, and it has implications for institutional priorities and public decisions concerning education.

Contemporary educational change makes this normative task more complex. Digital transformation, globalization, changing labor markets, and unequal access to educational resources create new opportunities while raising questions about inclusion, moral responsibility, data use, and the purposes of learning. These challenges cannot be addressed through administrative efficiency alone. Policy decisions also require ethical reasoning about what should be prioritized, who may be disadvantaged, and whether the expected benefits are consistent with the purposes of Islamic education.

Islamic teachings provide a range of principles relevant to these questions. Tawḥīd offers an overarching worldview that situates educational activity within accountability to God. Amānah emphasizes the responsible exercise of authority and the careful use of entrusted resources. Shūrā requires deliberation and the inclusion of relevant perspectives. Al-'adl calls for fairness in access, treatment, and distribution. Maṣlaḥah directs attention to public benefit and the prevention of harm, while iḥsān encourages excellence that exceeds minimum compliance. These principles should not be treated as decorative references added after a policy has been designed; they can shape the definition of problems, the assessment of alternatives, and the criteria used to evaluate outcomes.

Existing discussions cited in the literature on Islamic education have addressed the role of Islamic values in curriculum, teaching, character formation, and institutional management (Azra, 2019; Nata, 2017). The present article focuses more specifically on the policy-formulation process. Its concern is not simply whether Islamic values appear in policy documents, but how they can function as decision criteria across the policy cycle. The distinction is important: a policy may use Islamic terminology while its priorities, allocation mechanisms, participation arrangements, or evaluation criteria remain insufficiently connected to the values it invokes.

From the perspective of public policy, policy is understood as a series of strategic decisions made by authorized actors to address public issues and achieve specific objectives. Dye (2017) defines policy as whatever governments choose to do or not to do, while Dunn (2018) emphasizes that policy is the outcome of a complex process involving problem identification, the formulation of alternative solutions, decision-making, implementation, and evaluation. In the educational context, policy occupies a highly strategic position because it serves as the primary instrument for directing all educational activities toward the achievement of predetermined goals (Tilaar & Nugroho, 2016).

Within the framework of Islamic education, educational policy functions not only as an administrative and technical instrument but also as a means of transforming Islamic values within individuals and society. Islamic education is an educational system founded upon Islamic teachings and aimed at developing individuals who are faithful, pious, knowledgeable, morally upright, and capable of fulfilling their role as Allah's vicegerents (*khulafā'*) on earth (Ramayulis, 2015). Therefore, the implementation of Islamic education cannot be separated from the normative values derived from the Qur'an and Hadith, which serve as the philosophical, theological, and operational foundations of the entire educational process (Langgulung, 2003).

According to Al-Attas (1999), the primary objective of Islamic education is the cultivation of *adab* (*ta'dīb*), enabling individuals to recognize and place everything in its proper position according to the Islamic worldview. This perspective suggests that Islamic education is not merely oriented toward intellectual development but also emphasizes a balance among

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spiritual, moral, social, and intellectual dimensions. Consequently, Islamic educational policies should ideally be formulated based on Islamic values to ensure a balanced integration of worldly and spiritual needs.

The urgency of integrating Islamic values into educational policy formulation has become increasingly significant in the era of globalization, the Fourth Industrial Revolution, digital transformation, and the emergence of Society 5.0. These developments have profoundly affected various aspects of human life, including education. Advances in information and communication technologies have expanded access to learning resources, accelerated the dissemination of information, and generated numerous innovations in teaching and learning processes. Nevertheless, these developments have also presented considerable challenges for Islamic educational institutions.

Various social phenomena indicate symptoms of moral degradation, increasing deviant behavior among younger generations, declining religious literacy, and the growing prevalence of individualistic and materialistic attitudes within contemporary society (Azra, 2019). Furthermore, the rapid flow of global information has influenced students' mindsets and behaviors, which are not always aligned with Islamic values. This condition demonstrates that Islamic education should not focus solely on the transmission of knowledge but must also strengthen the internalization of religious values and character development throughout all aspects of educational practice.

In responding to these challenges, Islamic educational policy plays a highly strategic role. Well-formulated policies can serve as instruments to ensure that the entire educational process remains aligned with the objectives of Islamic education. Conversely, policies that are not grounded in Islamic values may give rise to educational practices that are predominantly pragmatic, focused solely on academic achievement, and neglectful of students' spiritual and moral development (Nata, 2017).

Fundamentally, Islam provides a comprehensive set of values that can serve as the foundation for educational policy formulation. These values include *tawḥīd* (monotheism), justice (*al-'adl*), consultation (*al-shūrā*), trustworthiness (*amānah*), responsibility, equality, public welfare (*maṣlaḥah*), and accountability. The value of *tawḥīd* serves as the principal foundation, positioning all educational activities as acts of devotion to Allah SWT. Justice requires equal access and educational opportunities for all learners without discrimination. Consultation emphasizes the importance of stakeholder participation in decision-making processes. Meanwhile, trustworthiness and accountability require policymakers to perform their duties professionally, transparently, and responsibly (Al-Attas, 1999; Al-Syatibi, 2005).

From an Islamic perspective, a sound policy is not merely one that effectively achieves administrative objectives but also one that promotes the welfare and benefit of society. The concept of *maṣlaḥah*, as developed within the theory of *maqāṣid al-sharī'ah*, emphasizes that every policy should be directed toward the preservation of religion (*ḥifẓ al-dīn*), life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-'aql*), lineage (*ḥifẓ al-nasl*), and wealth (*ḥifẓ al-māl*) (Al-Syatibi, 2005). Therefore, the formulation of Islamic educational policy should not be limited to considerations of effectiveness and efficiency but should also incorporate broader humanitarian values, justice, and societal benefit.

Despite this ideal framework, reality indicates that many educational policies continue to be dominated by technocratic and bureaucratic approaches rather than value-oriented normative perspectives (Wahab, 2018). Excessive emphasis on administrative procedures, quality standards, and quantitative achievements often results in the marginalization of the moral and spiritual dimensions that constitute the distinctive characteristics of Islamic education. Consequently, many educational policies have yet to fully represent the ultimate objective of Islamic education, namely the development of *insān kāmil* (the complete human being), characterized by a balance of intellectual, emotional, social, and spiritual competencies.

Previous studies have examined the implementation of Islamic values within curricula, instructional practices, school culture, and the management of Islamic educational institutions.

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These studies indicate that the integration of Islamic values contributes significantly to character development and strengthens the identity of Islamic educational institutions (Azra, 2019; Nata, 2017). However, scholarly discussions specifically addressing the integration of Islamic values at the stage of educational policy formulation remain relatively limited. Most existing studies focus primarily on policy implementation rather than on the policy formulation process itself. Yet, policy formulation is a crucial stage that determines the direction, substance, and ultimate success of educational policy.

This limitation reveals a significant research gap that warrants further scholarly attention. The integration of Islamic values at the policy formulation stage is particularly important because it is at this stage that the paradigm, orientation, and direction of policy are established. Policies formulated from the outset based on Islamic values are more likely to generate educational systems that excel not only academically but also in fostering sustainable character development and spiritual growth among learners.

Based on the foregoing discussion, this study aims to analyze the integration of Islamic values into the formulation of Islamic educational policy. This research is expected to contribute theoretically to the development of Islamic educational policy studies while also providing practical guidance for policymakers in formulating educational policies that are aligned with Islamic principles. In this way, Islamic educational policies can achieve not only managerial and administrative effectiveness but also strong moral, spiritual, and social legitimacy in realizing the comprehensive objectives of Islamic education.

METHOD

This study uses a qualitative library-research design to examine the conceptual relationship between Islamic values and the formulation of Islamic education policy. Library research is appropriate because the object of analysis is a body of written sources, including Islamic normative texts, works on Islamic educational thought, public-policy literature, and scholarly publications relevant to educational governance (Zed, 2018). The study is conceptual and interpretive; it does not report interviews, surveys, observations, or field-based measurements.

The sources discussed in the manuscript comprise the Qur'an and Hadith as normative references; works on Islamic education, including Al-Attas (1999), Langgulung (2003), and Ramayulis (2015); works on maqāṣid al-sharī'ah, including Al-Syatibi (2005); and public-policy and research-methods literature, including Dunn (2018), Dye (2017), Krippendorff (2018), and Miles et al. (2014). The manuscript also refers to relevant policy documents and scholarly publications. Sources are considered in terms of their relevance to the research questions and their contribution to the conceptual discussion.

Data collection was conducted through documentation: relevant materials were identified, inventoried, read, and organized according to the themes of policy formulation, Islamic educational purposes, Islamic values, and maqāṣid al-sharī'ah. The analysis followed a thematic content-analysis orientation. First, statements and concepts relevant to the research questions were identified. Second, these materials were grouped under the six values examined in the article. Third, the implications of each value for policy formulation were interpreted and compared with the stages of policy analysis and decision-making. Finally, the thematic relationships were synthesized into a proposed conceptual framework (Krippendorff, 2018).

To strengthen interpretive credibility, the discussion compares concepts across Islamic normative sources, Islamic educational scholarship, and public-policy literature. This comparison is used as conceptual triangulation rather than as statistical validation. The original manuscript does not specify a database list, search strings, search dates, or a numerical screening process; therefore, the study should not be represented as a systematic review. These procedural details should be added by the authors if records of the actual search process are available.

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To ensure the trustworthiness of the findings, this study applied source triangulation. Triangulation was conducted by comparing information from multiple sources, including books, scholarly journal articles, policy documents, and Islamic references, in order to achieve a more comprehensive understanding and minimize the potential for interpretive bias (Miles et al., 2014). Through this process, the findings were expected to attain a high level of validity and credibility.

Through this methodological approach, the study sought to provide a comprehensive analysis of how Islamic values are integrated into the formulation of Islamic educational policy and to examine their implications for the development of an Islamic educational system oriented toward public welfare (maslahah), justice, and the comprehensive realization of the objectives of Islamic education.

FINDINGS AND DISCUSSION

Policy formulation constitutes one of the most critical stages in the public policy cycle, functioning as a mechanism for developing alternative solutions to problems faced by society. According to Dunn (2018), policy formulation is the process of designing and developing alternative courses of action to address public issues. Within the educational context, policy formulation is a strategic stage because it determines the direction, objectives, and substance of policies that will subsequently be implemented.

In the context of Islamic education, policy formulation is not merely concerned with addressing educational issues from an administrative perspective; it must also consider philosophical, theological, and normative dimensions derived from Islamic teachings. This is because Islamic education possesses distinctive characteristics that differentiate it from general education. Its primary objective is to develop individuals who are faithful, pious, knowledgeable, morally upright, and capable of fulfilling their role as Allah's vicegerents (*khulafa*) on earth (Ramayulis, 2015).

Fundamentally, the formulation of Islamic educational policy is a decision-making process grounded in Islamic values to achieve educational objectives consistent with the principles of Islamic law (*shari'ah*). Therefore, the policy formulation process cannot be separated from the primary sources of Islamic teachings the Qur'an and Hadith as well as the rich intellectual traditions of Islamic educational thought that have evolved throughout Islamic civilization (Langgulung, 2003). In practice, the formulation of Islamic educational policy involves multiple stakeholders, including governments, educational institutions, religious scholars (*ulama*), academics, and the broader community. The participation of these actors is essential to ensure that the resulting policies address educational needs while simultaneously reflecting the Islamic values that constitute the identity of Islamic education. Consequently, Islamic educational policy formulation should not only emphasize administrative effectiveness but also strive to achieve the welfare and benefit (*maslahah*) of the Muslim community.

Islamic Education Policy as a Normative and Public Decision Process

Policy formulation involves defining a public problem, constructing possible responses, assessing their consequences, and reaching an authoritative decision. It is not a purely technical exercise because the selection of problems and alternatives reflects judgements about priorities, rights, responsibilities, and the distribution of public resources. In educational settings, these choices affect learners, educators, families, institutions, and communities. Policy analysis therefore needs both procedural competence and an explicit account of the values by which options are judged (Dunn, 2018; Tilaar & Nugroho, 2016).

Within Islamic education, the normative dimension is connected to the purposes of education. Al-Attas (1999) emphasizes the formation of adab, while Langgulung (2003) and Ramayulis (2015) discuss the broader intellectual, moral, and spiritual aims of Islamic education. These perspectives imply that policy success cannot be assessed exclusively

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through enrolment, examination results, institutional accreditation, or administrative compliance. Such indicators may be useful, but they do not by themselves establish whether policy supports ethical formation, equitable opportunity, responsible knowledge, and social benefit.

An integrated approach does not require abandoning modern policy analysis. Rather, it places technical tools within a wider normative orientation. Evidence, feasibility, budgeting, and performance indicators remain necessary, but they are assessed alongside questions of justice, accountability, participation, and public benefit. In this sense, Islamic values provide criteria for judging both the ends and the means of educational policy.

Six Islamic Values as a Normative Foundation

Tawhid: The Foundational Worldview

Tawhid provides the foundational orientation for Islamic educational policy. It affirms that knowledge, human responsibility, and institutional activity are ultimately situated within accountability to Allah. In policy terms, tawḥīd requires coherence between educational purposes and the ethical commitments that guide institutional action. It challenges the reduction of education to economic productivity or measurable performance alone. Policies concerning curriculum, staffing, resource allocation, and institutional development should therefore be assessed in relation to the formation of knowledgeable, morally responsible, and spiritually conscious persons (Al-Attas, 1999).

Amanah: Responsibility and Accountability

Amanah concerns the responsible discharge of duties and the proper use of authority and resources entrusted to individuals or institutions. Educational policymakers exercise authority over public funds, institutional priorities, learner opportunities, and professional responsibilities. Amanah consequently requires decisions to be based on relevant evidence, transparent procedures, avoidance of conflicts of interest, and clear responsibility for implementation. Accountability is not limited to reporting whether activities were completed; it also concerns whether authority was exercised fairly and in pursuit of legitimate educational purposes (Mujib & Mudzakir, 2017).

Shura: Participation and Deliberation

Shura emphasizes consultation and deliberation in matters affecting a community. In educational policy, it supports the meaningful involvement of stakeholders such as teachers, school leaders, students, parents, scholars, education administrators, and community representatives. Consultation should occur early enough to influence problem definition and policy alternatives, rather than being used only to legitimize decisions already made. The quality of Shura depends on access to relevant information, opportunities to express differing views, and an identifiable process for considering stakeholder input (Qomar, 2013).

Al-Adl: Fairness and Equitable Opportunity

Al-adl requires fairness in the formulation, distribution, and consequences of educational policy. Equality of formal treatment may not always produce equitable outcomes where learners and institutions begin from unequal circumstances. A justice-oriented policy therefore considers geographical, socioeconomic, cultural, and individual barriers that affect access and participation. Examples include the distribution of teachers and facilities, financial assistance, inclusive learning provision, and fair admission or assessment procedures. Justice requires policymakers to explain how burdens and benefits are distributed and to identify groups who may be disadvantaged by a proposed policy (Azra, 2019).

Maalahah: Public Benefit and the Prevention of Harm

Maslahah directs policy toward benefit and away from avoidable harm. In the maqaṣid al-shari'ah tradition, the protection of religion, life, intellect, lineage, and property provides a

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framework for considering human welfare (Al-Syatibi, 2005). Applied to education, this orientation supports policies that protect learners, develop intellectual capacity, strengthen ethical and spiritual life, and use resources responsibly. Maslahah should not be reduced to short-term popularity or the aggregate satisfaction of the most influential stakeholders. It requires reasoned consideration of long-term effects, vulnerable groups, and the wider consequences of policy choices.

Ihsan: Excellence and Continuous Improvement

Ihsan adds a quality-oriented ethical dimension to policy. It calls for responsible action performed with care and excellence, not merely compliance with minimum requirements. In educational governance, Ihsan can be reflected in professional standards, responsive services, continuous improvement, careful implementation, and evaluation that leads to meaningful correction. It complements amanah: amanah stresses the faithful discharge of entrusted responsibility, while iḥsan emphasizes the quality with which that responsibility is carried out. This distinction gives the framework a basis for connecting ethical commitment with institutional improvement.

Integrating the Values Across the Policy Process

The six values are interrelated and should not be assigned to isolated stages as if each value were relevant only once. Tawḥīd provides the overarching orientation; amānah and shūrā shape the integrity and inclusiveness of the process; al-ʻadl and maṣlaḥah guide the assessment of distribution and consequences; and iḥsān supports quality in implementation and learning. The following framework maps their principal functions across the policy process.

Table 1

Policy stage	Relevant Islamic values	Operational implications
Problem identification and agenda setting	Tawhid; amanah; al-ʻadl	Define problems in relation to educational purposes; use reliable evidence; identify groups whose needs may be overlooked.
Development and appraisal of alternatives	Maslahah; al-ʻadl; ihsan	Compare expected benefits, harms, feasibility, sustainability, and distributional effects; consider quality and long-term consequences.
Deliberation and decision-making	Shura; amanah; tawhid	Enable informed stakeholder participation; disclose relevant information; justify choices in light of educational and ethical purposes.
Implementation	Amanah; ihsan; al-ʻadl	Assign clear responsibilities; manage resources transparently; provide fair access and maintain professional standards.
Monitoring and evaluation	Maslahah; al-ʻadl; amanah; ihsan	Assess outcomes and unintended effects; examine who benefits or is disadvantaged; report results and make improvements.

At the problem-identification stage, policymakers should combine reliable evidence with an ethical assessment of whose educational needs are visible and whose remain neglected. Amānah requires honesty in the use of data, while al-ʻadl directs attention to unequal conditions. Tawhid keeps the analysis connected to the wider purposes of Islamic education. This approach avoids defining educational problems solely through what is easiest to count.

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When developing alternatives, policymakers should assess not only cost and administrative feasibility but also the likely distribution of benefits and harms. Maṣlaḥah provides an evaluative orientation, while al-ʻadl requires attention to fairness. Iḥsān encourages the selection of alternatives capable of producing educational quality rather than merely meeting minimum administrative targets. Where alternatives involve trade-offs, the reasons for prioritizing one option over another should be made explicit.

During deliberation and decision-making, shura requires meaningful consultation with affected stakeholders. Participation should be supported by accessible information and a transparent account of how input has informed the final decision. Amānah requires decision-makers to avoid using consultation as a symbolic exercise, while tawḥid provides the normative orientation against which the decision is considered.

During implementation, amanah requires clear roles, responsible resource management, and accountability for action. Al-ʻadl requires that implementation does not reproduce avoidable inequalities, and ihsan calls for professional care and attention to quality. Policy implementation should therefore be monitored not only for procedural compliance but also for the fairness and quality of services delivered.

Evaluation should examine whether the policy achieved its stated objectives and whether its actual consequences are consistent with Islamic educational purposes. Maslahah directs attention to benefit and harm; al-ʻadl examines the distribution of outcomes; amanah requires truthful reporting; and ihsan supports learning and continuous improvement. Evaluation thus becomes a means of ethical and institutional learning, not merely a final administrative audit.

Proposed Conceptual Framework

On the basis of the thematic synthesis, this article proposes a values-integrated Islamic education policy formulation framework. The framework consists of three connected layers. The first is the normative foundation, in which tawḥīd establishes the worldview and maqāṣid al-sharīʻah provides an overarching orientation toward human welfare. The second is the ethical-governance layer, comprising amānah, shūrā, al-ʻadl, and iḥsān. These values guide the conduct of policy actors, the inclusion of stakeholders, the distribution of opportunities, and the quality of institutional action. The third is the policy-process layer, consisting of problem identification, alternative development and appraisal, deliberation and decision-making, implementation, and monitoring and evaluation.

The layers are mutually reinforcing rather than strictly linear. Evaluation may reveal new problems and lead to a revised agenda; stakeholder deliberation may reshape the alternatives under consideration; and implementation experience may require adjustments to resource allocation or institutional responsibilities. The framework therefore combines a recognizable policy sequence with feedback and learning. Its intended contribution is to make the normative dimension visible at each stage while retaining the analytical and managerial procedures needed for workable policy.

The proposed framework is conceptual. The present library-based study does not establish that the framework has been implemented successfully or that it produces measurable improvements in educational outcomes. Further research may examine its applicability through document analysis, interviews with policymakers and educational stakeholders, or comparative case studies across Islamic educational institutions.

Discussion: Beyond Symbolic Value Inclusion

The central implication of the synthesis is that the integration of Islamic values should be assessed by their influence on policy reasoning and institutional practice, not merely by the presence of religious expressions in policy documents. A policy may invoke justice while allocating resources in ways that leave disadvantaged institutions behind; it may refer to consultation while excluding teachers and learners from meaningful deliberation; or it may

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emphasize accountability while evaluating only administrative completion. Such gaps indicate symbolic rather than operational integration.

The framework also clarifies the complementary roles of normative and managerial reasoning. Public-policy analysis contributes methods for structuring problems, comparing alternatives, anticipating consequences, and evaluating implementation (Dunn, 2018). Islamic values provide ethical criteria for determining which problems deserve priority, what counts as a legitimate benefit, how authority should be exercised, and how the fairness of outcomes should be judged. The relationship is therefore complementary but not interchangeable: technical effectiveness cannot by itself establish ethical legitimacy, while normative commitment requires feasible institutional mechanisms if it is to shape practice.

The six values should likewise be understood as an integrated set. Tawḥīd establishes the overarching orientation; amānah concerns the moral quality of authority; shūrā concerns the legitimacy of deliberation; al-'adl addresses fairness; maṣlaḥah evaluates the wider consequences; and iḥsān strengthens the commitment to quality. No single value is sufficient on its own. For example, a policy may be participatory but still distribute resources unfairly, or it may be efficient while generating avoidable harm. Integrating the values provides a more comprehensive basis for policy judgement.

The framework has practical implications for policymakers and educational administrators. Policy proposals can include an explicit statement of educational purpose, evidence about affected groups, records of stakeholder consultation, an assessment of benefits and potential harms, transparent implementation responsibilities, and evaluation indicators that include both institutional performance and ethical-social outcomes. Such mechanisms make values assessable in policy practice without reducing them to simplistic numerical scores.

At the stage of policy alternative analysis, the principle of *maṣlaḥah* serves as a framework for evaluating the benefits and potential impacts of each policy option. This approach is consistent with the theory of *maqāṣid al-sharī'ah*, which positions public welfare as the ultimate objective of public policy. Furthermore, the principle of justice serves as the basis for decision-making, ensuring that policies accommodate the interests and needs of all groups in a fair and proportional manner.

CONCLUSIONS

This article examines the integration of six interconnected Islamic values into Islamic education policy formulation: tawḥid, amanah, shura, al-'adl, maṣlaḥah, and ihsan. Tawḥid provides the foundational worldview, amanah emphasizes responsibility and accountability, shura promotes participation, al-'adl ensures fairness, maṣlaḥah prioritizes public benefit and harm prevention, and ihsan encourages excellence and continuous improvement. These values can guide all stages of policy formulation, from problem identification and alternative development to deliberation, implementation, and evaluation. Their integration requires translating Islamic principles into practical procedures, decision criteria, institutional responsibilities, and evaluation mechanisms rather than merely adding religious terminology to policy documents. The proposed framework connects these principles with contemporary policy analysis and maqāṣid al-sharī'ah. However, this library-based study does not empirically validate the framework. Future research should examine its practical application and assess its contributions to participation, fairness, accountability, educational quality, and public benefit across different Islamic education contexts.

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DECLARATION

Author Contributions: M. Yusuf initiated the study and developed its main arguments. Samsu examined the literature and contributed to the discussion of Islamic educational principles. Mahmud Mya helped integrate the findings into the proposed policy formulation model. All authors participated in reviewing the manuscript.

Conflict of Interest: The authors report no financial, academic, or personal relationships that could create a conflict of interest.

Funding: The research was completed without financial sponsorship or grant support.

Ethical Approval: This research involved no direct engagement with human or animal subjects; therefore, ethical approval was not applicable.

Informed Consent: No informed consent was required, as all materials were obtained from existing scholarly publications and policy documents.

Use of Generative AI: Any AI-assisted support was limited to language refinement and editorial purposes. The selection of sources, conceptual arguments, and interpretation of findings were undertaken by the authors.

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