



Integrating Outcome-Based Education and Maqasid Shariah in Islamic Higher Education Curriculum Governance

Merita Diana*, **Agus Pahrudin**, **Yuberti**, and **Achi Rinaldi**

To cite this article: M. Diana, A. Pahrudin, Yuberti, and A. Rinaldi, “Integrating Outcome-Based Education and Maqasid Shariah in Islamic Higher Education Curriculum Governance,” *Women, Educ. Soc. Welf.*, vol. 3, no. 3, pp. 1207–1223, 2026. <https://doi.org/10.70211/wesw.v3i3.618>



Published online: September 30, 2026



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Merita Diana*, Agus Pahrudin, Yuberti, and Achi Rinaldi

Received: June 11, 2026

Revised: July 15, 2026

Accepted: September 23, 2026

Online: September 30, 2026

Abstract

Islamic higher education must connect measurable graduate outcomes with Islamic ethical purposes and quality assurance. This study develops a conceptual framework integrating Outcome-Based Education, maqasid shariah, and continuous quality improvement. A qualitative literature review covered publications from 2015 to 2025, using selection stages informed by the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA). The reported process identified 112 records, retained 84 after duplicate removal and initial screening, assessed 41 as eligible, and selected 24 core studies for thematic synthesis. Three interpretive strands emerged: outcome measurability, Islamic value orientation, and institutional accountability. These inform five stages: maqasid-based needs analysis, Islamic graduate-profile formulation, maqasid-informed constructive alignment, value-integrated learning, and value-based continuous quality improvement. The framework links ethical purpose, learning outcomes, assessment criteria, student evidence, and curriculum revision. Inclusive assessment and student participation are proposed safeguards, not measured results. The model has not been empirically validated, and incomplete search and screening records limit reproducibility. Its practical value requires investigation through institutional implementation and evaluation.

Keywords: Constructive Alignment; Curriculum Governance; Ethical Assessment; Islamic Higher Education; Inclusive Education; Continuous Quality Improvement

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INTRODUCTION

Higher education institutions increasingly organize curricula around what graduates should know, demonstrate, and contribute. Outcome-Based Education (OBE) makes these expectations explicit through learning outcomes and their relationship to teaching, assessment, and accreditation evidence [1], [2]. A learning-outcome assessment system developed in Indonesian higher education illustrates how course evidence can support programme-level monitoring [3]. Such instruments provide organizational clarity; their existence alone does not establish the educational value or fairness of the outcomes being measured.

Implementation depends on institutional conditions. Research on Indonesian higher education identifies challenges concerning teachers' understanding of OBE, implementation demands, and available support [4]. A study of OBE in an Arabic Language and Literature programme similarly describes difficulties involving readiness, resources, workload, and outcome measurement [5]. These findings caution against assuming that formal outcome statements produce consistent teaching and assessment practices. Curriculum governance must connect expectations with the resources, interpretation, and participation needed to enact them.

Islamic higher education adds an explicit ethical responsibility to this task. Maqasid shariah concerns the purposes of Islamic law and, in the framework used here, the protection and development of faith, life, intellect, family, and wealth. Auda's methodological account already positions maqasid as a basis for re-envisioning Islamic higher education [6]. Research on integrating adab, understood as ethically appropriate conduct, into an OBE curriculum further demonstrates that Islamic values and outcome-oriented design are being considered together [7]. Maqasid-based discussion of educational inequality extends this normative concern to access and social responsibility [8]. The unresolved question therefore concerns the operational connection between ethical purpose and curricular evidence, rather than the initial recognition of values in education.

Quality-assurance scholarship contributes a third perspective. An Islamic education review emphasizes the relationship between educational outputs, institutional processes, and mission [9]. A comprehensive higher education quality model broadens evaluation across inputs, processes, and outputs [10], while a systematic review identifies institutional and implementation challenges that complicate assurance practices [11]. Together, these perspectives suggest that collecting documents or reporting attainment is insufficient unless evidence informs educational decisions. Ethical commitments require a visible connection to those decisions, including explanations for how assessment criteria and subsequent revisions serve the institution's educational purposes.

The distribution of educational opportunities is also consequential. Gender scholarship documents institutional barriers to women's participation and leadership in higher education [12], [13], [14]. Reviews of inclusive pedagogy and universal design identify the need to consider diverse learners when organizing teaching and access [15], [16]. Assessment-for-inclusion scholarship questions whether assessment practices create avoidable barriers to demonstrating learning [17]. These issues provide a relevant implementation lens for curriculum governance. The present review does not contain gender-disaggregated outcomes or a direct evaluation of inclusion; its implications for women and other underrepresented students are consequently framed as propositions for future investigation.

This study asks: (1) how do OBE, maqasid shariah, and quality-management perspectives contribute to curriculum governance; (2) what operational gaps remain in their integration; and (3) how can a governance model connect measurable academic outcomes with Islamic ethical purpose? The contribution is a five-stage conceptual framework organized around a traceable sequence: value, outcome, learning task, assessment criterion, evidence, and revision. Its distinctive emphasis is the documentation of this sequence across curricular decisions. The framework also proposes safeguards for equitable participation and ethically defensible assessment. It is an interpretive synthesis requiring contextual adaptation and empirical testing.

METHODS

Research Design and Evidence Boundaries

This study presents a qualitative literature-based conceptual synthesis of OBE, maqasid shariah, and quality management. The reported selection process followed the stages of the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA): identification, screening, eligibility assessment, and core-study inclusion. PRISMA 2020 and its explanatory guidance distinguish reporting completeness from review conduct and quality [18], [19]. Incomplete search and selection records preclude a claim of full PRISMA compliance or independently reproducible screening.

Two evidence layers are kept distinct. The original selection totals and 24-study core underpin the reported review process and its three interpretive strands. The updated reference list contains published work from 2020 to 2025 used to support the theoretical framing, methodological discussion, and implementation implications. Updating these references does not constitute a rerun of the original search or a replacement of the 24-study core. No new screening totals, study-level effect estimates, or participant data are introduced.

Data Sources, Search Coverage, and Eligibility

The original search covered publications from 2015 to 2025. Reported sources were Scopus; Indonesia's Science and Technology Index (SINTA) and Garba Rujukan Digital (Garuda); the Directory of Open Access Journals (DOAJ); Google Scholar; and publisher webpages. English and Indonesian search terms included "Outcome-Based Education," "OBE curriculum," "constructive alignment," "Maqasid Shariah," "maqashid syariah," "Islamic higher education," "curriculum governance," "quality assurance," and "continuous quality improvement." The bilingual coverage sought contextually relevant Indonesian literature alongside international scholarship.

These terms describe the reported search concepts; they are not complete platform-specific search strings. Search dates, field restrictions, Boolean combinations for each source, and per-source retrieval totals are not specified. The PRISMA extension for reporting literature searches (PRISMA-S) explains the importance of such details for evaluating and reproducing literature searches [20]. The distinction matters because databases, indexing services, and search engines have different retrieval functions and coverage. Their joint use broadens discovery but does not establish comprehensiveness.

Inclusion required direct relevance to OBE, constructive alignment, maqasid-based education, curriculum governance, Islamic higher education, or quality assurance; accessible full text; and sufficient methodological or conceptual clarity. The original protocol allowed seminal works outside its principal publication window for theoretical anchoring. Exclusions concerned duplicate records, editorials without an analytical contribution, unrelated studies, and inadequate bibliographic information. The present article's cited supporting literature has been restricted to 2020–2025; the historical search window and selection counts remain those of the original study.

Selection, Appraisal, and Data Extraction

Identification produced 112 records. Duplicate removal and title–abstract screening were reported together, after which 84 records remained. Full-text eligibility assessment yielded 41 studies, and 24 core studies were selected for detailed thematic synthesis because they most directly addressed the integration problem. [Figure 1](#) summarizes the reported selection flow. [Table 1](#) sets out the review protocol and its documentation limits. Separate duplicate counts, stage-specific exclusion reasons, and study-level reasons for narrowing 41 eligible studies to 24 core studies are not available in the reported account. The final step is therefore described as relevance-based selection; it should not be interpreted as exhaustive inclusion of every eligible study.

Appraisal considered five dimensions: clarity of research focus, relevance to the review questions, methodological transparency, strength of findings or conceptual argument, and contribution to integration. Sources were categorized as having high, moderate, or limited relevance, with high- and moderate-relevance sources used for synthesis. These categories support interpretive selection but do not constitute a validated risk-of-bias assessment. No numerical appraisal scores or reviewer-agreement statistics are reported. Explicit justification of review decisions is consistent with the broader methodological concerns articulated in Scientific Procedures and Rationales for Systematic Literature Reviews (SPAR-4-SLR) [\[21\]](#); that framework is cited as reporting guidance rather than claimed as a fully implemented protocol.

The extraction sheet recorded author, year, source type, indexing status where available, research focus, method, key findings, limitations, and relevance to the integration model. Indexing status was descriptive and should not be treated as a substitute for methodological quality. The study-level extraction matrix and appraisal decisions are necessary for assessing how individual publications support the synthesis; these materials are not reproduced in the manuscript.

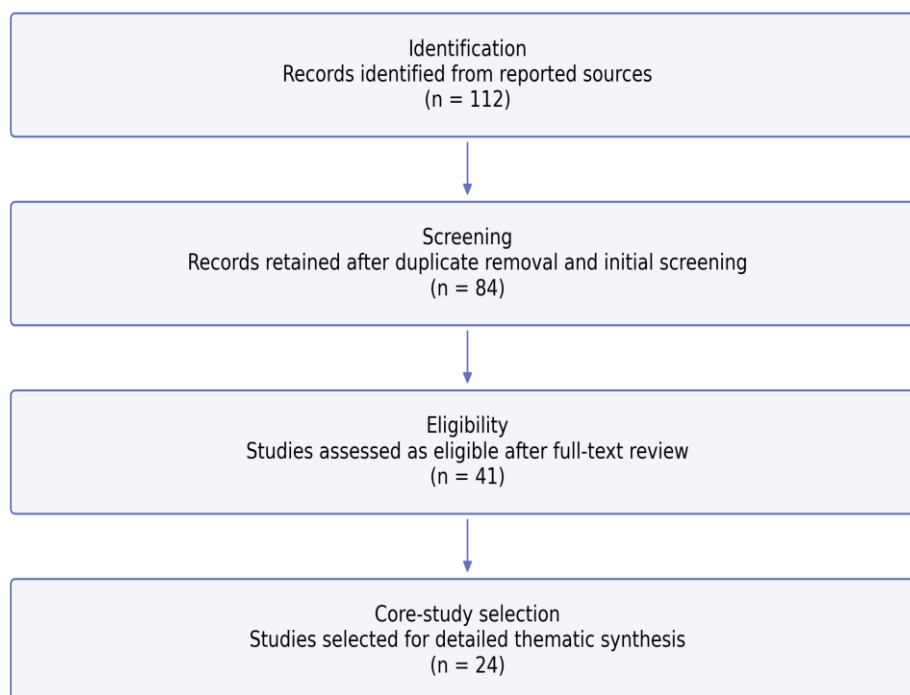


Figure 1. Reported literature selection flow. Combined screening totals do not provide a complete PRISMA 2020 account of exclusions.

Table 1. Reported review protocol and documentation boundaries

Component	Reported specification	Interpretive boundary
Design and purpose	Qualitative literature review; integration of OBE, maqasid, and quality management.	Conceptual synthesis; no pooled effect estimate.
Publication coverage	2015–2025, with the original protocol allowing seminal theoretical sources.	Current supporting references: 2020–2025; no new screening claimed.
Discovery sources	Scopus; SINTA/Garuda; DOAJ; Google Scholar; publisher webpages.	Exact dates, queries, and source-specific yields are not reported.
Search concepts	OBE; constructive alignment; maqasid; Islamic higher education; governance; quality assurance; CQI.	English and Indonesian concepts; full reproducible strings unavailable.
Selection	112 identified; 84 after combined duplicate removal and initial screening; 41 eligible; 24 core studies.	Separate exclusions and reasons for the final relevance-based selection are unspecified.
Appraisal and extraction	Five appraisal dimensions; high/moderate/limited relevance; structured extraction sheet.	Relevance appraisal is not a validated risk-of-bias instrument.

Component	Reported specification	Interpretive boundary
Analysis	Manual coding in three cycles: clustering, comparison, and translation into governance components.	No software, agreement statistic, or frequency distribution is claimed.

Thematic Synthesis and Ethical Considerations

Manual analysis proceeded in three cycles. First, studies were grouped into OBE, maqasid, and quality-management clusters. Second, conceptual overlaps and contradictions were compared, especially the relationship between measurability, ethical purpose, and institutional accountability. Third, the interpretive connections were translated into the five governance stages. Contemporary thematic-analysis literature emphasizes coherence between analytic assumptions, interpretation, and reporting [22], [23]. These works inform the explanation of the analytic approach; the original account does not establish that a complete reflexive thematic-analysis procedure or independent double coding was conducted.

The synthesis is reported at the level supported by the available manuscript: three thematic strands and a conceptual model. Theme frequencies, study-by-study evidential weighting, and inter-coder reliability cannot be inferred from the selection totals. The distinction between published findings and the authors' proposed curricular applications is maintained throughout the discussion. The study used published literature and involved no direct recruitment or collection of personal participant data. Informed consent is therefore inapplicable to this review; no institutional ethics-approval identifier is reported.

RESULTS AND DISCUSSION

Results

Three Complementary Strands and an Operational Gap

The original synthesis organizes the integration problem into three strands: measurable curriculum design, Islamic value orientation, and institutional quality assurance. These are interpretive categories, without reported frequencies or comparative effect estimates. Updated supporting publications clarify the contribution and limits of each strand, as summarized in Table 2. The central gap concerns traceability: whether programme teams can explain how an ethical purpose informs a learning outcome, how assessment provides appropriate evidence, and how that evidence changes the curriculum.

OBE contributes an explicit vocabulary for graduate capabilities and their assessment [1], [2]. Outcome-monitoring systems can connect course assessment to programme reporting [3]; implementation studies also show that clarity, staff support, and institutional readiness remain practical concerns [4], [5]. Critical accounts of constructive alignment question its presumed neutrality and examine how institutional contexts or rigid prescriptions can constrain pedagogical agency [24], [25]. Accordingly, the proposed model uses alignment as a deliberative design process and retains space for disciplinary judgement, emerging learning, and revision of the outcomes themselves.

Maqasid contributes the normative purposes against which curricular priorities can be examined. Auda's framework situates these purposes within a wider rethinking of Islamic higher education [6]. Adab-oriented OBE scholarship provides a closer curricular connection

[7], while maqasid-based discussion of inequality foregrounds social responsibility [8]. These contributions support the integration premise but do not validate a single cross-disciplinary set of assessment indicators. The present model therefore treats maqasid categories as lenses for reasoning about public benefit and potential harm, requiring programme-specific interpretation.

Quality assurance contributes an organizational cycle for checking educational processes and outputs [9], [10], [11]. Its proposed connection to maqasid is that an audit should examine the reasoning linking mission, outcomes, assessment, and curricular action. A completed mapping document is evidence of a design decision, whereas assessed student work provides evidence of demonstrated learning. Neither alone proves ethical development or equitable opportunity. The model distinguishes these forms of evidence so that institutional accountability does not rest solely on documentary completion.

Table 2. Thematic contributions and unresolved integration requirements

Strand	Contribution	Supporting literature	Boundary	Integration requirement
OBE and alignment	Explicit outcomes and links to learning and assessment.	Outcome design, monitoring, and implementation [1], [3], [4], [5].	Outcome statements do not establish attainment or fairness.	Justify outcomes and use appropriate student evidence.
Maqasid and adab	Ethical purposes, responsible conduct, and public benefit.	Maqasid methodology, adab integration, and educational inequality [6], [7], [8].	Normative justification does not supply validated indicators.	Translate purposes into observable, discipline-relevant criteria.
Quality assurance	Institutional review of processes, outputs, and improvement.	Islamic educational quality and broader assurance models [9], [10], [11].	Documentation alone does not show educational impact.	Connect evidence to named revision decisions and follow-up.
Review methods	Transparent selection and defensible interpretation.	Review reporting and thematic-analysis guidance [18], [20], [22], [23].	The original study matrix and detailed screening logs are absent.	Retain evidence boundaries and document the synthesis trail.

A Five-Stage Curriculum-Governance Model

The synthesis yields five connected stages: maqasid-based needs analysis, Islamic graduate-profile formulation, maqasid-informed constructive alignment, value-integrated learning, and value-based continuous quality improvement (CQI). Figure 2 presents the proposed model. Table 3 identifies the decision and evidence associated with each stage. The expected evidence is proposed for implementation; the study does not report that institutions have produced or validated these outputs.

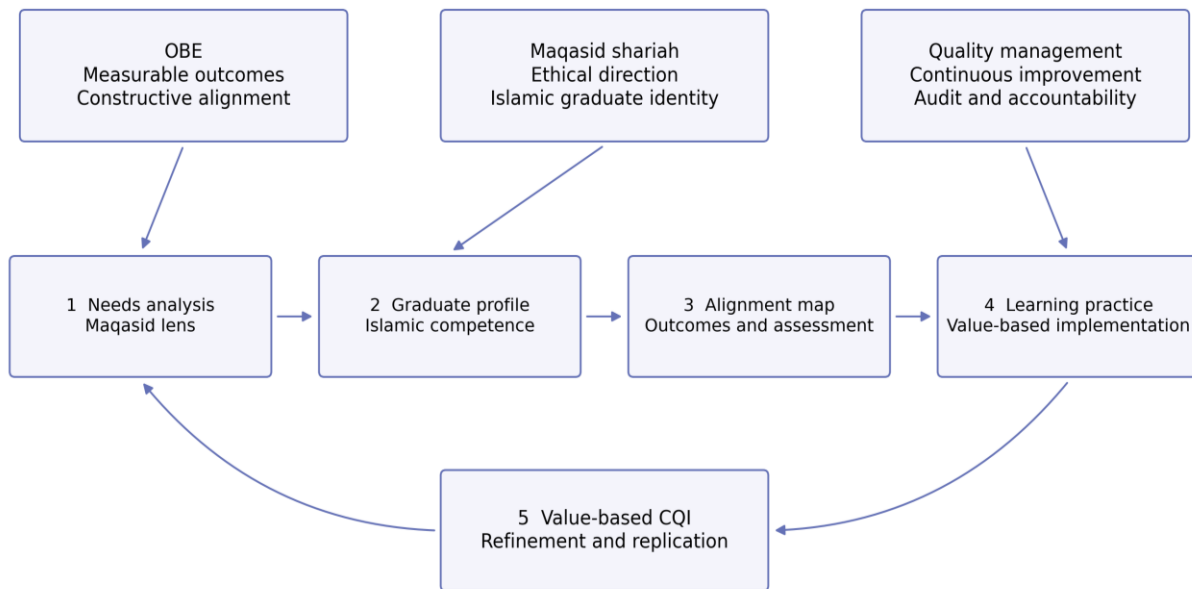


Figure 2. Proposed five-stage framework integrating OBE, maqasid shariah, and quality management.

Table 3. Proposed stages, decisions, and evidence for curriculum governance

Stage	Core question	Ethical function	OBE/quality instrument	Expected evidence
1. Needs analysis	What educational and social needs should the programme address?	Consider public benefit, potential harm, and access.	Stakeholder consultation and needs mapping.	Documented needs, participants, priorities, and reasons.
2. Graduate profile	What should graduates be able to demonstrate and contribute?	Connect disciplinary competence with ethical responsibility.	Graduate profile and programme learning outcomes.	Outcome statements with explicit ethical rationale.
3. Constructive alignment	How will teaching and assessment support these outcomes?	Make ethical purposes visible in suitable assessment criteria.	Programme/course outcome map, learning tasks, and rubrics.	Traceable links among outcomes, tasks, criteria, and evidence.
4. Learning practice	How can students develop and demonstrate the intended capabilities?	Practice reasoned judgement, integrity, and social responsibility.	Cases, projects, portfolios, reflective inquiry, and feedback.	Student work, assessment decisions, and learner feedback.

Stage	Core question	Ethical function	OBE/quality instrument	Expected evidence
5. Value-based CQI	What requires revision, and why?	Review benefit, harm, and opportunities to participate.	Academic audit, outcome review, and improvement planning.	Approved actions, responsible roles, and follow-up evidence.

Note. OBE = Outcome-Based Education; CQI = continuous quality improvement. Programme learning outcomes concern intended graduate capabilities; course learning outcomes specify the capabilities developed and assessed within a course.

Decisions and Evidence Across the Five Stages

Stage 1 links needs analysis to maqasid-informed questions about whose needs are recognized, what benefits are sought, and what harms should be avoided. Stage 2 translates those priorities into a graduate profile and programme learning outcomes (PLOs). Ethical aspirations must be stated at a level appropriate to disciplinary practice. For example, a programme may expect graduates to justify decisions using relevant evidence and ethical principles; it should not claim that a numerical attainment score measures personal faith or moral worth.

Stage 3 maps PLOs to course learning outcomes (CLOs), teaching activities, assessment tasks, and rubric criteria. The mapping should explain why a criterion is a defensible indicator of the intended capability. Stage 4 provides opportunities to practise and demonstrate it through cases, projects, portfolios, and reflective inquiry. The role of feedback is developmental: scholarship on teacher and student feedback literacy emphasizes the capacities needed to interpret and use information for learning [26], [27]. These insights support iterative student engagement rather than relying exclusively on final attainment scores.

Stage 5 closes the governance cycle by reviewing assessment evidence, student experience, and implementation constraints. A CQI record should specify the issue, the evidence considered, the action approved, the responsible role, and the subsequent review. It should also distinguish revisions prompted by poor achievement from those prompted by inappropriate assessment design or limited learning opportunities. The five stages supply a common decision structure; departments must determine their own indicators, standards, and review arrangements.

Discussion

Operationalizing Values Without Overextending Measurement

The proposed integration advances a specific claim: an ethical purpose becomes operational in curriculum governance when its relationship to outcomes, assessment, and revision is open to examination. Existing maqasid and adab scholarship provides substantive foundations [6], [7]; the present contribution concentrates on the evidential connections between successive decisions. The resulting framework does not establish the superiority of maqasid-informed OBE over other curriculum designs. Its usefulness depends on whether those connections improve the quality of deliberation and yield interpretable evidence in practice.

A crucial boundary concerns the object of assessment. Lecturers can assess the quality of a student's ethical argument, use of evidence, acknowledgement of uncertainty, or

explanation of responsibility in a disciplinary task. They cannot infer the depth of private faith, sincerity, or overall virtue from a course grade. Maqasid categories may overlap and generate competing priorities; a well-reasoned account of these tensions can be more educationally appropriate than assigning one value to each outcome. Table 4 offers illustrative applications, explicitly separate from observed findings.

Table 4. Illustrative maqasid-informed assessment applications and safeguards

Purpose	Observable learning example	Possible task and evidence	Interpretive safeguard
Faith / ethical commitment	Explain a professional decision using relevant Islamic ethical principles and disciplinary evidence.	An ethical case analysis, assessed for justification and engagement with alternative interpretations.	Assess the argument; avoid grading personal religiosity.
Life and well-being	Identify foreseeable harms and justify proportionate safeguards.	A risk-aware project proposal, assessed for evidence and feasible mitigation.	Check safe participation; avoid compulsory disclosure of personal trauma.
Intellect	Evaluate competing claims and use sources with integrity.	A documented inquiry or portfolio with critical appraisal and source attribution.	Assess reasoning with accessible evidence formats and clear criteria.
Family and future generations	Analyse effects of a proposed intervention on families and future generations.	A stakeholder-impact case, assessed for recognition of diverse circumstances.	Avoid assumptions about gender roles or family structure.
Wealth and stewardship	Justify resource allocation with attention to accountability and distributive consequences.	A budget or policy case, assessed for transparent trade-offs and social implications.	Use shared task resources; avoid privileging students' personal finances.

Note. The examples are proposed design options, not empirical results, validated rubrics, or a mandatory one-to-one mapping. Programmes should adapt them through disciplinary and stakeholder deliberation.

Equitable Participation as an Implementation Question

Equity enters the model through decisions about whose needs inform the curriculum and whose learning can be demonstrated through its assessments. Inclusive-assessment research considers students' diverse experiences and encourages examination of barriers built into task design [28]. Work on reasonable adjustments also supports considering inclusive design proactively [29]. For the proposed framework, equivalent ways of demonstrating the same capability may be appropriate when the response format is incidental to the outcome. If a particular mode of performance is an essential professional requirement, its rationale and necessary support should be explicit.

Digital delivery further illustrates why attainment evidence requires contextual interpretation. Reviews and studies of emergency remote teaching identify substantial changes in participation, institutional practice, and access conditions [30], [31], [32]. Scholarship on online assessment and academic standards examines integrity and quality-assurance challenges during that disruption [33], [34]. These pandemic-era findings cannot be generalized uncritically to all current provision. They nevertheless support a design question for the proposed model: does an assessment capture the intended capability, or does it also depend on avoidable differences in connectivity, equipment, time, and available support?

Implications for women's educational participation require the same evidential restraint. Literature on gender equality, leadership, and women in academia identifies structural and cultural barriers across higher education contexts [12], [13], [14]. The framework therefore proposes including women's perspectives in needs analysis and curriculum committees, examining participation in demanding project or placement activities, and reviewing whether assessment arrangements create avoidable barriers. These are design propositions. The original review provides no basis for claiming that the model increases women's attainment, leadership participation, safety, or well-being.

Future implementations may examine learning opportunities and student experience across relevant groups, subject to appropriate consent, privacy protections, and adequate group sizes. Aggregate PLO attainment can conceal differences in access, but a between-group difference alone does not identify its cause. Programme teams should combine assessment evidence with accessible consultation and contextual inquiry before selecting corrective action. This connects social responsibility to governance decisions while maintaining common academic expectations and avoiding unsupported explanations of student performance.

Institutional Feasibility and Educational Responsibility

The framework is feasible only if programme teams have time, interpretive support, and authority to revise curricula. Digital-leadership research emphasizes the complexity of institutional coordination and the uneven maturity of the evidence base [35]. Scholarship on curriculum change for sustainability highlights patterns involving organizational support, participation, and change processes [36], while competency-framework research illustrates the deliberation needed to define broad educational capabilities [37]. These insights concern other educational domains; they offer transferable implementation questions rather than validation of the present Islamic curriculum model.

An initial application could use one programme and a limited set of courses. Teams would document the ethical rationale for selected outcomes, moderate the corresponding rubrics, examine samples of student work, and review learner feedback before wider adoption. This staged approach would permit investigation of workload, disciplinary fit, and the consistency of judgements. The proposal should also remain open to revising unsuitable outcomes: the critiques of constructive alignment make clear that administrative consistency is not sufficient justification for restricting educational judgement [24], [25].

Social usefulness should similarly be treated as a reasoned educational aim. McArthur's account of authentic assessment connects assessment purposes with work, well-being, and wider society [38]. A meta-analysis and meta-synthesis of service-learning examines its relationship with students' empathy [39]. These studies provide grounds for considering

socially situated tasks and structured reflection, while neither establishes that community projects automatically realize maqasid objectives. Activities require clear learning purposes, fair access, reciprocal relationships, and evidence appropriate to the claims made about them.

Women's academic-identity scholarship further indicates that institutional cultures shape how participation and belonging are experienced [40]. For curriculum governance, this reinforces the need to examine whose expertise is recognized and how workload and voice are distributed during curriculum revision. The proposed framework can make such questions visible, but its ability to change institutional arrangements remains an empirical question. Educational responsibility here involves examining both what students are expected to contribute and the conditions under which they are able to learn and participate.

A Testable Agenda for Future Research

Future research should first establish implementation fidelity: whether each proposed link from purpose to revision is documented and used in decision-making. Multisite case studies could then examine disciplinary adaptation through curriculum-document analysis, classroom observation, and interviews with students, lecturers, and quality-assurance staff. Rubric development would require explicit construct definitions, expert review, moderation, and appropriate evidence of consistency and validity. Studies of equity should investigate access to learning opportunities and assessment experiences before attributing group differences to the governance model.

Claims about improved graduate quality or welfare would require stronger designs and suitable follow-up. A future evaluation could compare processes and outcomes before and after implementation while accounting for contextual changes; any causal claim would need a design capable of addressing competing explanations. The immediate research priority is consequently feasibility and evidential validity. These investigations would clarify whether the five-stage sequence improves curricular decisions, under which conditions it is useful, and where its indicators or assumptions require revision.

CONCLUSION

This literature-based study develops a five-stage framework connecting OBE, maqasid shariah, and quality management in Islamic higher education curriculum governance. Its principal contribution is the explicit relationship between ethical purpose, learning outcomes, assessment tasks and criteria, student evidence, and curriculum revision. The stages retain the original model's sequence: needs analysis, graduate-profile formulation, constructive alignment, value-integrated learning, and value-based CQI. Together, they provide a structure for examining how academic accountability and Islamic ethical responsibility inform the same curricular decisions. The framework remains conceptual. It does not establish improved attainment, graduate quality, or gender-equitable outcomes. Inclusive assessment and stakeholder participation are proposed safeguards to be examined during implementation. Given incomplete documentation of the original search and study-level synthesis, the conclusions should be read as an integration proposal rather than a comprehensive or empirically validated account. Its practical value will depend on disciplinary adaptation,

transparent assessment criteria, adequate institutional support, and research that tests both educational benefits and implementation constraints.

LIMITATIONS

The most consequential limitation concerns review traceability. The original counts are preserved, but platform-specific queries, exact search dates, separate exclusion reasons, the identities of the 24 core studies, and their appraisal records are not supplied in the manuscript. The relevance-based selection of 24 from 41 eligible studies may privilege particular conceptual perspectives. Without the original extraction matrix, readers cannot independently verify the contribution of each core study to the themes. Recent supporting references strengthen contextual grounding but do not remedy these missing records or establish that screening was rerun. Coverage may also be shaped by language, indexing, database access, and full-text availability. The evidence combines conceptual arguments, reviews, and context-specific studies; these cannot support a single pooled estimate of educational effectiveness. Manual interpretive synthesis is vulnerable to selection and interpretation bias, and no independent reviewer-agreement evidence is reported. Finally, the model has not been evaluated in institutions, classrooms, or student cohorts. No gender-disaggregated or welfare outcomes were collected. Its indicators, assessment safeguards, resource demands, and disciplinary transferability therefore require direct investigation.

AUTHOR INFORMATION

Corresponding Author

Merita Diana – Universitas Islam Negeri Raden Intan Lampung (Indonesia);

 orcid.org/0009-0006-1898-5110

Email: meritadiana@gmail.com

Authors

Merita Diana – Universitas Islam Negeri Raden Intan Lampung (Indonesia);

 orcid.org/0009-0006-1898-5110

Agus Pahrudin – Universitas Islam Negeri Raden Intan Lampung (Indonesia);

 orcid.org/0000-0002-2421-4463

Yuberti – Universitas Islam Negeri Raden Intan Lampung (Indonesia);

 orcid.org/0000-0001-5749-1937

Achi Rinaldi – Universitas Islam Negeri Raden Intan Lampung (Indonesia);

 orcid.org/0000-0002-1316-4106

AUTHOR CONTRIBUTIONS

M.D. conceptualization, methodology, literature screening, thematic synthesis, and writing the original draft. A.P. conceptual supervision of Islamic education management and curriculum governance. Y. methodological refinement and interpretation of learning design implications. Achi Rinaldi: review of the analytical structure, quality assurance logic, and manuscript coherence. All authors share responsibility for the integrity of the work.

CONFLICT OF INTEREST

The authors declare no conflict of interest.

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

ChatGPT assisted with language editing, structural refinement, and reference organization. Responsibility for the accuracy of the content, citations, and interpretations, and for approval of the final manuscript, rests with the authors.

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