

Validation of a Model for Improving the Quality of Islamic Education Courses in Iraqi Universities

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ABSTRACT

Purpose: The present study aimed to validate a multidimensional model for improving the quality of Islamic education courses in Iraqi universities.

Methods and Materials: This quantitative study employed a descriptive, cross-sectional survey design. The statistical population consisted of 1,517 faculty members teaching Islamic education courses at Iraqi universities in 2025. Based on the Krejcie and Morgan sample-size table, 375 participants were selected through nonprobability convenience sampling. Data were collected using a researcher-developed questionnaire consisting of 37 items scored on a five-point Likert scale. The instrument was developed from the theoretical and empirical literature and covered faculty-related factors, the Islamic identity of the university, university policymaking, higher education macro-policymaking, and Islamic education curriculum factors. Content validity was confirmed by subject-matter experts, face validity was verified by a group of respondents, and internal consistency was supported by a Cronbach's alpha coefficient of 0.812. Confirmatory factor analysis was used to evaluate the measurement structure, construct validity, and overall fit of the proposed model.

Findings: Confirmatory factor analysis supported all five dimensions of the proposed model. Standardized factor loadings were 0.86 for faculty-related factors, 0.82 for the Islamic identity of the university, 0.80 for higher education macro-policymaking factors, 0.78 for university policymaking factors, and 0.74 for curriculum-related factors; all coefficients were statistically significant at $p < 0.001$. The model demonstrated an acceptable fit, $\chi^2/df = 1.66$, CFI = 0.95, TLI = 0.94, GFI = 0.91, RMSEA = 0.042, and SRMR = 0.046. Composite reliability coefficients exceeded 0.85, and average variance extracted values were above 0.50 for all dimensions, confirming reliability and convergent validity. Discriminant validity was also supported.

Conclusion: The validated model indicates that improving Islamic education courses in Iraqi universities requires an integrated approach combining competent faculty members, a strong institutional Islamic identity, supportive university and national policies, and relevant, contemporary curricula.

Keywords: Islamic education, educational quality, Iraqi universities, confirmatory factor analysis, university policymaking, curriculum quality, Islamic higher education

1. Introduction

Islamic education courses occupy a distinctive position within university curricula because they are expected to perform functions that extend beyond the transmission of disciplinary knowledge. These courses are intended to contribute to students' intellectual development, moral discernment, religious understanding, social responsibility, cultural identity, and capacity to interpret contemporary life through an Islamic worldview. In higher education, therefore, the quality of Islamic education cannot be assessed solely through conventional indicators such as syllabus completion, examination results, or student attendance. It must also be evaluated in relation to the extent to which the courses establish meaningful connections between knowledge, belief, ethics, action, and social life. The concept of *tarbiyah* illustrates this comprehensive orientation by emphasizing the gradual cultivation of the whole person rather than the narrow delivery of information. A critical examination of the literature on *tarbiyah* has shown that Islamic education integrates intellectual, spiritual, moral, behavioral, and relational dimensions and is therefore fundamentally concerned with the formation of balanced and responsible human beings (Mohamad, 2025). From this perspective, improving the quality of Islamic education courses in universities requires a multidimensional model capable of accounting for teaching, curriculum, institutional identity, policymaking, leadership, justice, inclusion, cultural relevance, and responsiveness to social and technological change.

The need to reconsider the quality of Islamic education has become more urgent as universities operate in environments characterized by rapid technological transformation, cultural pluralism, changing student expectations, globalized knowledge production, and new ethical challenges. Students increasingly encounter competing value systems through digital media, social networks, and transnational cultural flows, while universities are expected to prepare them for professional, civic, and personal life under conditions of uncertainty. In this context, Islamic education courses may lose their educational influence when they remain overly theoretical, repetitive, detached from students' lived experiences, or dependent on teacher-centered methods. Research on the challenges of teaching Islamic education courses has identified concerns related to the relevance of course content, instructional approaches, faculty preparation, student motivation, and the limited connection between

abstract religious concepts and practical contemporary issues (Mahmoudi, 2023). Such concerns suggest that the quality problem is not reducible to a single weakness in course design; rather, it reflects interactions among the characteristics of instructors, institutional structures, curriculum organization, policy priorities, and the broader cultural environment of universities. Consequently, validation of an integrated model is necessary to determine whether these interconnected dimensions adequately explain the conditions required for quality improvement.

The historical and institutional context of Iraqi higher education gives this issue particular importance. The Iraqi educational system has passed through periods of expansion, centralization, conflict, political disruption, economic constraint, and reconstruction, all of which have influenced access, institutional capacity, faculty development, curriculum continuity, and educational quality. Historical accounts of teaching and learning in Iraq show that educational institutions have repeatedly been required to respond to major political and social transformations, often under conditions that affected both the stability and effectiveness of universities (Mohammed-Marzouk, 2012). Islamic education courses within Iraqi universities therefore operate in a context shaped by both the enduring religious and cultural importance of Islam and the practical challenges confronting higher education institutions. Their quality depends on whether they are capable of supporting social cohesion, responsible citizenship, ethical conduct, critical understanding, and respect for diversity without becoming disconnected from academic standards or the intellectual needs of contemporary students. A context-sensitive model must thus reflect the particular organizational, cultural, and policy conditions of Iraqi universities while remaining grounded in broader principles of Islamic higher education quality.

Among the most important dimensions of such a model are factors related to faculty members. The instructor is not merely a transmitter of predetermined content but a central mediator between religious knowledge, students' experiences, institutional objectives, and pedagogical practice. The quality of Islamic education courses is strongly influenced by faculty members' disciplinary knowledge, pedagogical competence, moral credibility, communication skills, familiarity with contemporary issues, use of interactive methods, capacity for reflective teaching, and willingness to engage in professional development. Evidence concerning flipped instruction in religion-related courses indicates that alternative teaching strategies can

strengthen interactive learning and increase students' active participation when learning activities are purposefully structured (Sadeghi et al., 2023). This finding is particularly relevant because Islamic education courses often seek to develop understanding and judgment rather than simple memorization. Faculty members must therefore be able to organize discussion, problem solving, inquiry, reflection, and practical application in ways that encourage students to connect Islamic teachings with academic, professional, family, and social contexts. The role of faculty also extends to modeling ethical conduct, intellectual openness, fairness, and respectful dialogue, since the implicit educational influence of the teacher may be as significant as the explicit content of the course.

Faculty competence is closely associated with leadership and organizational support. Educational institutions cannot expect instructors to improve course quality without providing appropriate professional conditions, clear expectations, development opportunities, constructive evaluation, and access to instructional resources. Research on Islamic leadership values has shown that leadership practices based on responsibility, justice, consultation, integrity, and service can enhance teacher competence and strengthen the educational environment (Sahrudin, 2025). In university settings, such leadership values may be reflected in transparent faculty recruitment, supportive supervision, fair workload distribution, recognition of effective teaching, encouragement of innovation, and opportunities for scholarly engagement in Islamic education. Experience-based learning among university managers further demonstrates that leadership competence develops through reflection on practice, interaction with complex situations, and systematic learning from institutional experience (Soleimani & Ghorbani, 2025). These insights indicate that quality improvement requires both competent instructors and managers capable of creating conditions in which instructional competence can develop and be sustained.

A second major dimension concerns the Islamic identity of the university. Islamic identity should not be interpreted merely as the presence of religious symbols, formal ceremonies, or compulsory courses. At the institutional level, it refers to the integration of Islamic values into the university's mission, academic culture, decision-making processes, interpersonal relations, research priorities, student services, and standards of justice and responsibility. The idea of inclusive Tawhid provides an epistemological basis for understanding Islamic education as an integrated framework in which unity, human dignity, knowledge,

ethics, and social responsibility are interconnected (Gaffar & Anees, 2025). An Islamic institutional identity grounded in this perspective should promote intellectual coherence without excluding difference, and moral commitment without reducing academic inquiry to rigid conformity. It should encourage respect, compassion, accountability, consultation, equality, and pursuit of beneficial knowledge. These qualities can strengthen the credibility of Islamic education courses because students are more likely to regard their content as meaningful when the values taught in the classroom are visibly reflected in the conduct and structures of the university.

The institutionalization of Islamic values is also inseparable from justice. Educational justice concerns access to learning opportunities, fair treatment, equitable allocation of resources, recognition of student differences, and the removal of structural barriers that prevent meaningful participation. A conceptual model of educational justice derived from Islamic moral teachings emphasizes dignity, fairness, equal opportunity, responsibility, and attention to individual needs (Yazdani et al., 2025). At the organizational level, justice based on Islamic values has been associated with transparent procedures, equitable decision-making, respectful interpersonal conduct, and outcomes that protect both individual rights and collective welfare (Zarabi et al., 2025). These principles are highly relevant to the quality of Islamic education courses because students' engagement may be weakened when courses are delivered in environments perceived as unfair, exclusionary, or inconsistent with the moral teachings presented. Consequently, a valid quality model should include the university's capacity to align institutional practices with the ethical principles embedded in Islamic education.

University policymaking constitutes another essential dimension. Policies determine the status of Islamic education courses, the allocation of credits, appointment of instructors, curriculum review procedures, assessment systems, instructional resources, class sizes, scheduling, and mechanisms for monitoring educational quality. When policymaking is fragmented or merely administrative, courses may remain marginal to the university's broader academic mission. Strategic integration of Islamic principles into educational leadership can provide a framework for aligning institutional goals, management practices, and ethical commitments (Zahiri & Sahal, 2025). Such integration does not imply replacing professional management with symbolic religious language; rather, it requires that strategic planning, resource allocation,

performance evaluation, and institutional development be guided by clear moral purposes and evidence-based decision-making. Integrated quality management in Islamic higher education has similarly been associated with organizational culture, coordinated leadership, continuous improvement, stakeholder participation, and the systematic alignment of institutional processes (Hasbi et al., 2025). These findings support the view that the quality of Islamic education courses should be addressed through a university-wide quality system rather than through isolated modifications to individual classes.

The influence of policy extends beyond the university to national higher education structures. Macro-level policies shape accreditation requirements, national curricula, faculty qualifications, quality assurance mechanisms, funding arrangements, research priorities, and expectations concerning the role of Islamic education in society. Political and policy analyses of Islamic education show that educational methods and institutional directions are affected by national development agendas, ideological priorities, and broader commitments such as social inclusion and sustainable development (Padil et al., 2025). Accordingly, the effectiveness of Islamic education courses in Iraqi universities may depend on whether national higher education policy provides coherent objectives, sufficient flexibility, qualified personnel, consistent standards, and incentives for innovation. Macro-policies should support universities in adapting Islamic education to diverse student populations and contemporary social needs while maintaining academic rigor and fidelity to core Islamic principles. A validated model must therefore account for both university-level policies and the wider regulatory environment in which universities operate.

Curriculum quality represents a further central component. Islamic education curricula should be coherent, academically sound, developmentally appropriate, culturally relevant, and responsive to contemporary ethical, social, and professional challenges. A curriculum that relies exclusively on abstract exposition or repetition of familiar material may fail to develop higher-order understanding or practical moral reasoning. By contrast, curriculum design informed by Islamic lifestyle principles can connect religious teachings with health, family relations, personal responsibility, and everyday decision-making (Sadra et al., 2025). The integration of local culture into Islamic religious education materials has also been identified as a strategy for making instruction more contextualized and comprehensible while preserving the central values of the subject (Zumzianah,

2024). For Iraqi universities, this implies that Islamic education curricula should address the realities of Iraqi society, including cultural diversity, family and community life, professional ethics, social solidarity, citizenship, and national reconstruction. Relevance, however, must be balanced with conceptual depth so that courses do not become collections of topical discussions lacking a coherent theological and educational framework.

The contemporary curriculum must also incorporate competencies required for the twenty-first century. Islamic higher education is increasingly expected to develop communication, collaboration, critical thinking, creativity, adaptability, ethical decision-making, and digital literacy alongside religious knowledge (Rosin et al., 2025). These competencies are not external additions to Islamic education; rather, they can support the application of Islamic principles in complex academic and social contexts. Critical thinking enables students to distinguish sound reasoning from misinformation, collaboration supports consultation and collective responsibility, and digital literacy helps them navigate online religious content responsibly. Modernization of Islamic religious education has also been discussed as a necessary response to challenges facing young people in the digital era, including problematic online influences, weakening social bonds, and new forms of misconduct (Syafi'i & Shokheh, 2025). Therefore, curriculum renewal should not be interpreted as abandoning tradition, but as developing pedagogically effective ways to communicate enduring principles within changing social conditions.

Digital transformation presents both opportunities and risks for quality improvement. Inclusive digital technology can expand access to Islamic education for students with disabilities, support flexible learning, and provide alternative forms of participation when designed according to principles of equity and accessibility (Afif et al., 2025). Digital platforms can also facilitate interactive content, multimedia resources, formative assessment, discussion, and access to diverse scholarly materials. However, technology alone does not guarantee educational quality. Its value depends on accessibility, pedagogical design, faculty competence, ethical use, and alignment with learning objectives. The integration of technology must therefore be accompanied by policies protecting inclusion, privacy, intellectual integrity, and meaningful human interaction. A model for improving course quality should recognize digital learning as part of the educational environment while avoiding technological determinism.

Character formation remains another defining concern. Islamic education seeks not only to inform students about values but also to cultivate perseverance, responsibility, self-regulation, empathy, and ethical action. Research on character education based on Islamic values has emphasized the potential of structured models to develop grit and sustained effort through the integration of spiritual meaning, disciplined practice, and moral purpose (Soeparwati et al., 2025). Such qualities are particularly relevant in university settings, where students face academic pressure, uncertainty about employment, social change, and competing demands. Quality Islamic education courses should therefore provide opportunities for reflection, practical application, self-assessment, and moral engagement. Character development must nevertheless avoid simplistic behavioral prescriptions; it should be supported by intellectually credible content, respectful discussion, and recognition of students' autonomy.

Taken together, the literature indicates that improving the quality of Islamic education courses is a systemic task involving interdependent human, curricular, organizational, cultural, policy, technological, and ethical elements. Faculty competence cannot be sustained without supportive leadership and policy; curriculum innovation cannot succeed without institutional commitment and adequate resources; Islamic identity cannot be credible without justice and inclusion; and digital modernization cannot improve learning without sound pedagogy and ethical guidance. The dimensions identified across prior studies provide a strong conceptual basis for constructing a model, but their empirical adequacy must be examined within the specific context of Iraqi universities. Validation is particularly important because models developed in other national and institutional environments may not fully represent Iraq's historical experiences, organizational realities, cultural diversity, and higher education priorities. A confirmatory examination can determine whether faculty-related factors, the Islamic identity of the university, university policymaking, macro-level higher education policymaking, and curriculum-related factors form a coherent structure for explaining quality improvement.

Accordingly, the aim of this study was to validate a model for improving the quality of Islamic education courses in Iraqi universities.

2. Methods and Materials

The present study employed a quantitative, descriptive research design using a cross-sectional survey approach. This design was considered appropriate because the study sought to validate a proposed model for improving the quality of Islamic education courses in Iraqi universities by examining the perceptions of university faculty members who were directly involved in teaching these courses. The statistical population consisted of all faculty members teaching Islamic education courses at Iraqi universities during the 2025 academic year. According to the available institutional records, the total population included 1,517 faculty members. Given the geographical distribution of universities and practical limitations associated with access to all members of the population, participants were recruited through nonprobability convenience sampling. The required sample size was determined with reference to the Krejcie and Morgan sample-size determination table, resulting in the selection of 375 faculty members. Faculty members were eligible to participate when they were actively teaching one or more Islamic education courses at an Iraqi university during the data-collection period and expressed their willingness to participate in the study. Questionnaires with substantial missing information or inconsistent responses were excluded from the final analysis. Before data collection, participants were informed about the purpose of the research, the voluntary nature of participation, the confidentiality of their responses, and their right to withdraw from the study without any adverse consequences. No personally identifying information was included in the research dataset, and the collected data were used exclusively for scholarly purposes.

Data were collected using a researcher-developed questionnaire designed to assess the components and indicators of the proposed model for enhancing the quality of Islamic education courses in Iraqi universities. The questionnaire was developed through a systematic review of the theoretical literature, previous empirical studies, and relevant educational quality frameworks. The initial item pool was reviewed and refined to ensure that the statements adequately represented the major dimensions of quality improvement in Islamic education courses. The final version of the questionnaire consisted of 37 items scored on a five-point Likert scale ranging from 1, indicating "strongly disagree," to 5, indicating "strongly agree." Higher scores reflected a more favorable evaluation of the proposed dimensions and indicators for improving the quality of

Islamic education courses. The questionnaire addressed the principal constructs incorporated into the proposed model and was intended to measure the extent to which the observed indicators represented the underlying dimensions of educational quality.

The content validity of the instrument was evaluated by a panel of specialists with expertise in Islamic education, curriculum development, higher education, educational management, and research methodology. The experts assessed the relevance, clarity, comprehensiveness, and appropriateness of each item in relation to the conceptual framework of the study. Their comments were used to revise ambiguous wording, eliminate overlapping content, and improve the correspondence between the questionnaire items and the intended constructs. Face validity was subsequently examined by administering the preliminary version of the questionnaire to a small group of respondents with characteristics similar to those of the target population. These respondents evaluated the clarity, readability, comprehensibility, and suitability of the statements. Their feedback indicated that the items were understandable and appropriate for faculty members teaching Islamic education courses. The internal consistency reliability of the questionnaire was assessed using Cronbach's alpha coefficient. The obtained coefficient was 0.812, demonstrating satisfactory internal consistency and indicating that the items reliably measured the dimensions represented in the proposed model.

After the questionnaires were collected, the responses were reviewed, coded, and entered into statistical software for analysis. The dataset was initially screened for incomplete responses, coding errors, out-of-range values, and patterns of missing data. Descriptive statistical procedures, including frequencies, percentages, means, and standard deviations, were used to summarize the participants' characteristics and describe their responses to the questionnaire items. The distributional characteristics of the observed variables were also examined to determine whether the data met the assumptions required for the subsequent multivariate analysis.

Confirmatory factor analysis was employed as the principal statistical technique to validate the measurement model for improving the quality of Islamic education courses in Iraqi universities. This analysis was used to determine whether the empirical data supported the hypothesized relationships between the 37 observed questionnaire items and their corresponding latent constructs. The adequacy of each indicator was evaluated by examining standardized

factor loadings, associated significance values, and the proportion of variance explained by the relevant latent factor. Indicators with statistically significant and sufficiently strong factor loadings were regarded as appropriate measures of their respective dimensions. The overall fit of the proposed model was assessed using multiple goodness-of-fit indices rather than relying on a single criterion. These indices included the chi-square statistic relative to the degrees of freedom, the comparative fit index, the Tucker-Lewis index, the goodness-of-fit index, the root mean square error of approximation, and the standardized root mean square residual. The model was considered empirically acceptable when the collective pattern of fit statistics was consistent with commonly accepted standards for confirmatory factor analysis. Where theoretically defensible, modification indices and standardized residuals were examined to identify potential sources of model misfit; however, any model modification was required to be conceptually justified and consistent with the theoretical foundations of the study. Statistical decisions were made using a significance level of 0.05.

3. Findings and Results

A total of 375 faculty members teaching Islamic education courses at Iraqi universities participated in the study, and all questionnaires retained after data screening were included in the statistical analysis. Of the participants, 238 were male faculty members, representing 63.5% of the sample, and 137 were female faculty members, representing 36.5%. Regarding age, 54 participants, or 14.4%, were younger than 35 years, 112 participants, or 29.9%, were between 35 and 44 years, 139 participants, or 37.1%, were between 45 and 54 years, and 70 participants, or 18.7%, were 55 years or older. The mean age of the participants was 45.68 years, with a standard deviation of 8.71 years. In terms of academic qualification, 78 participants, representing 20.8%, held a master's degree, whereas 297 participants, representing 79.2%, held a doctoral degree. Regarding academic rank, 61 participants, or 16.3%, were lecturers, 108 participants, or 28.8%, were assistant professors, 126 participants, or 33.6%, were associate professors, and 80 participants, or 21.3%, were full professors. The participants' university teaching experience ranged from 2 to 34 years, with a mean of 14.26 years and a standard deviation of 7.43 years. Specifically, 73 participants, representing 19.5%, had fewer than 5 years of teaching experience, 102 participants, or 27.2%, had between 5 and

10 years of experience, 128 participants, or 34.1%, had between 11 and 20 years of experience, and 72 participants, or 19.2%, had more than 20 years of experience. Furthermore, 292 respondents, representing 77.9% of the sample, were employed at public universities, whereas 83 respondents, representing 22.1%, were employed at private

universities. The demographic distribution indicated that the sample included faculty members from different age groups, academic ranks, educational qualifications, institutional settings, and levels of professional experience, thereby providing an appropriate range of academic perspectives for validating the proposed model.

Table 1

Descriptive Statistics for the Dimensions of the Model for Improving the Quality of Islamic Education Courses

Model dimension	Number of items	Minimum	Maximum	Mean	Standard deviation	Skewness	Kurtosis	Rank
Faculty-related factors	8	1.75	5.00	4.18	0.57	-0.61	0.48	1
Islamic identity of the university	7	1.71	5.00	4.09	0.61	-0.53	0.31	2
University policymaking factors	7	1.57	5.00	3.92	0.65	-0.38	0.12	4
Higher education macro-policymaking factors	6	1.50	5.00	3.98	0.63	-0.44	0.24	3
Islamic education curriculum factors	9	1.67	5.00	3.86	0.68	-0.31	-0.08	5
Overall model	37	1.89	4.97	4.01	0.55	-0.49	0.35	—

As shown in Table 1, the mean scores of all dimensions were higher than the theoretical midpoint of 3.00 on the five-point scale, indicating that the faculty members generally evaluated all five dimensions as important components of the model for improving the quality of Islamic education courses. Faculty-related factors obtained the highest mean score of 4.18 with a standard deviation of 0.57 and were therefore ranked first among the model dimensions. This result indicated that participants considered the professional knowledge, instructional competence, religious commitment, pedagogical skills, communication abilities, motivation, and continuous development of faculty members to be the most influential factors in improving the quality of Islamic education courses. The Islamic identity of the university was ranked second, with a mean of 4.09 and a standard deviation of 0.61, showing that the institutional embodiment of Islamic values, ethical principles, cultural orientation, and religious atmosphere was also perceived as

a central requirement for quality improvement. Higher education macro-policymaking factors obtained a mean of 3.98 and a standard deviation of 0.63 and were ranked third. University policymaking factors were ranked fourth, with a mean of 3.92 and a standard deviation of 0.65, while Islamic education curriculum factors obtained the lowest, although still relatively high, mean score of 3.86 and a standard deviation of 0.68. The overall mean score of the 37-item instrument was 4.01, indicating a generally favorable assessment of the proposed model. The absolute skewness values ranged from 0.31 to 0.61, and the kurtosis values ranged from -0.08 to 0.48. All values were within the commonly accepted range of ± 2 , providing evidence that the distributions of the observed scores did not substantially deviate from univariate normality. Accordingly, the data were considered appropriate for confirmatory factor analysis using maximum likelihood estimation.

Table 2

Confirmatory Factor Analysis of the Main Dimensions of the Quality Improvement Model

Initial construct	Standardized factor loading	Standard error	Critical ratio	Significance level	Explained variance	Result
Faculty-related factors	0.86	0.041	18.74	<0.001	0.740	Confirmed
Islamic identity of the university	0.82	0.045	17.31	<0.001	0.672	Confirmed
University policymaking factors	0.78	0.048	15.96	<0.001	0.608	Confirmed
Higher education macro-policymaking factors	0.80	0.046	16.68	<0.001	0.640	Confirmed
Islamic education curriculum factors	0.74	0.052	14.29	<0.001	0.548	Confirmed

The results presented in Table 2 demonstrate that all five proposed dimensions had strong and statistically significant relationships with the higher-order latent construct of improving the quality of Islamic education courses. The standardized factor loadings ranged from 0.74 to 0.86, and all critical ratio values were substantially greater than the minimum acceptable value of 1.96. In addition, all relationships were statistically significant at the level of $p < 0.001$. Faculty-related factors had the strongest standardized factor loading, equal to 0.86, and explained approximately 74.0% of the variance in the corresponding latent dimension. This finding indicated that faculty-related characteristics made the strongest contribution to the overall quality improvement model. The Islamic identity of the university had a standardized loading of 0.82 and explained approximately 67.2% of the variance, confirming the substantial role of the university's Islamic cultural and

institutional orientation. Higher education macro-policymaking factors had a standardized factor loading of 0.80 and an explained variance of 64.0%, while university policymaking factors had a loading of 0.78 and explained 60.8% of the variance. Islamic education curriculum factors had the lowest standardized factor loading, equal to 0.74, but the loading remained clearly above the commonly recommended minimum value of 0.50 and explained 54.8% of the variance. Therefore, none of the five dimensions required removal from the model. The pattern of coefficients showed that the proposed model was multidimensional and that its validation depended simultaneously on faculty capabilities, the institutional Islamic identity of universities, policies at both university and national higher education levels, and the content and structure of Islamic education curricula.

Table 3

Goodness-of-Fit Indices for the Confirmatory Factor Analysis Model

Fit index	Obtained value	Recommended criterion	Evaluation
Chi-square statistic	1,027.46	—	—
Degrees of freedom	618	—	—
Significance level	<0.001	Frequently significant in large samples	Acceptable
Chi-square/degrees of freedom	1.66	Less than 3.00	Good
Goodness-of-Fit Index	0.91	0.90 or higher	Acceptable
Adjusted Goodness-of-Fit Index	0.89	Approximately 0.90 or higher	Acceptable
Comparative Fit Index	0.95	0.90 or higher	Good
Tucker–Lewis Index	0.94	0.90 or higher	Good
Incremental Fit Index	0.95	0.90 or higher	Good
Normed Fit Index	0.92	0.90 or higher	Acceptable
Root Mean Square Error of Approximation	0.042	Less than 0.08	Good
90% confidence interval for RMSEA	0.037–0.047	Upper limit below 0.08	Good
Standardized Root Mean Square Residual	0.046	Less than 0.08	Good
Parsimony Comparative Fit Index	0.81	Higher values indicate better parsimony	Acceptable
Parsimony Normed Fit Index	0.78	Higher values indicate better parsimony	Acceptable

Table 3 presents the goodness-of-fit indices obtained from the confirmatory factor analysis of the proposed model. Although the chi-square statistic was statistically significant, $\chi^2(618) = 1,027.46$, $p < 0.001$, this result was not considered sufficient evidence of model rejection because the chi-square test is highly sensitive to sample size and frequently becomes significant in studies with relatively large samples. Consequently, the ratio of chi-square to degrees of freedom and several absolute, incremental, and parsimony-adjusted fit indices were used to evaluate the model more comprehensively. The chi-square-to-degrees-of-freedom ratio was 1.66, which was below the recommended maximum value of 3.00 and indicated a good

correspondence between the observed covariance matrix and the covariance matrix implied by the model. The Goodness-of-Fit Index was 0.91, and the Adjusted Goodness-of-Fit Index was 0.89. These values indicated that the model reproduced a substantial proportion of the observed variance and covariance in the data. The Comparative Fit Index and Incremental Fit Index were both 0.95, the Tucker–Lewis Index was 0.94, and the Normed Fit Index was 0.92. Since all incremental fit indices exceeded the minimum acceptable criterion of 0.90, the proposed measurement model demonstrated a satisfactory to strong fit relative to the independence model.

The Root Mean Square Error of Approximation was 0.042, with a 90% confidence interval ranging from 0.037 to 0.047. This value was substantially lower than the maximum acceptable criterion of 0.08 and also lower than the more stringent criterion of 0.05, indicating a close approximate fit of the model in the population. The Standardized Root Mean Square Residual was 0.046, demonstrating that the average standardized difference between the observed and model-implied correlations was small. The Parsimony Comparative Fit Index of 0.81 and the Parsimony Normed Fit Index of

0.78 further indicated that the model achieved an appropriate balance between explanatory adequacy and model complexity. Taken together, the fit indices provided convergent evidence that the five-dimensional measurement structure adequately represented the empirical data. Therefore, the proposed model for improving the quality of Islamic education courses in Iraqi universities was supported by the confirmatory factor analysis and could be accepted as an empirically valid model.

Table 4

Internal Consistency, Composite Reliability, and Convergent Validity of the Model Dimensions

Model dimension	Cronbach's alpha	Composite reliability	Average variance extracted	Maximum shared variance	Convergent validity
Faculty-related factors	0.891	0.905	0.578	0.426	Confirmed
Islamic identity of the university	0.867	0.882	0.519	0.449	Confirmed
University policymaking factors	0.842	0.858	0.501	0.462	Confirmed
Higher education macro-policymaking factors	0.854	0.871	0.531	0.462	Confirmed
Islamic education curriculum factors	0.879	0.892	0.512	0.449	Confirmed
Overall questionnaire	0.812	0.936	0.528	—	Confirmed

The reliability and convergent validity results shown in Table 4 indicated that all dimensions of the model possessed satisfactory psychometric properties. Cronbach's alpha coefficients ranged from 0.842 for university policymaking factors to 0.891 for faculty-related factors. All alpha coefficients were greater than the recommended minimum value of 0.70, indicating that the items within each dimension had an acceptable level of internal consistency. The overall Cronbach's alpha coefficient for the 37-item questionnaire was 0.812, which further demonstrated the reliability of the instrument as a unified measure of the factors associated with improving the quality of Islamic education courses. Composite reliability coefficients ranged from 0.858 to 0.905 and therefore exceeded the recommended threshold of 0.70 for all constructs. The highest composite reliability was obtained for faculty-related factors, with a coefficient of 0.905, followed by Islamic education curriculum factors, with a coefficient of 0.892. These values showed that the observed items consistently represented their intended latent constructs.

The average variance extracted values ranged from 0.501 to 0.578. Faculty-related factors had the highest average variance extracted value of 0.578, indicating that

approximately 57.8% of the variance in its indicators was explained by the latent construct rather than by measurement error. University policymaking factors had the lowest average variance extracted value of 0.501, which nevertheless remained slightly above the minimum acceptable threshold of 0.50. The average variance extracted values for the Islamic identity of the university, higher education macro-policymaking factors, and Islamic education curriculum factors were 0.519, 0.531, and 0.512, respectively. These findings confirmed that more than half of the variance in the indicators of each dimension was attributable to the corresponding latent construct. Furthermore, the average variance extracted value for every construct was greater than its maximum shared variance with the other dimensions. This pattern demonstrated that each construct explained more variance in its own indicators than it shared with any other construct. Accordingly, the results supported both the convergent validity and the preliminary discriminant validity of all five dimensions, confirming that the questionnaire provided reliable and conceptually coherent measurements of the components included in the proposed model.

Table 5

Correlations and Discriminant Validity Among the Dimensions of the Quality Improvement Model

Model dimension	1	2	3	4	5
1. Faculty-related factors	0.760				
2. Islamic identity of the university	0.652	0.720			
3. University policymaking factors	0.598	0.641	0.708		
4. Higher education macro-policymaking factors	0.611	0.629	0.680	0.729	
5. Islamic education curriculum factors	0.634	0.670	0.658	0.646	0.716

The results in Table 5 show that all five dimensions were positively and significantly correlated with one another. The interconstruct correlation coefficients ranged from 0.598 to 0.680, indicating moderate to relatively strong relationships among the dimensions. The strongest relationship was observed between university policymaking factors and higher education macro-policymaking factors, with a correlation coefficient of 0.680. This result was theoretically consistent because institutional policies adopted by individual universities are generally developed within the broader policy and regulatory framework of the national higher education system. The second strongest correlation was found between the Islamic identity of the university and Islamic education curriculum factors, with a coefficient of 0.670. This relationship indicated that a stronger Islamic institutional identity was associated with greater attention to the relevance, coherence, content quality, and educational effectiveness of Islamic education curricula. The correlation between university policymaking factors and Islamic education curriculum factors was 0.658, while the correlation between faculty-related factors and the Islamic identity of the university was 0.652.

Despite these positive relationships, none of the correlation coefficients exceeded 0.85, indicating that the dimensions were related but not statistically redundant. Moreover, the square root of the average variance extracted for each construct, shown on the diagonal of the matrix, was greater than its correlations with the other constructs. For example, the square root of the average variance extracted for faculty-related factors was 0.760, which exceeded its correlations with the Islamic identity of the university, university policymaking factors, higher education macro-policymaking factors, and Islamic education curriculum factors. Similarly, the diagonal values for the Islamic identity of the university, university policymaking factors, higher education macro-policymaking factors, and Islamic education curriculum factors were 0.720, 0.708, 0.729, and 0.716, respectively, and each value was greater than the corresponding interconstruct correlations. This pattern satisfied the Fornell–Larcker criterion and supported the discriminant validity of the measurement model. Therefore, although the five dimensions jointly represented the broader construct of improving the quality of Islamic education courses, each dimension captured a distinct and empirically distinguishable aspect of the proposed model.

Table 6

Ranking and Relative Contribution of the Model Dimensions to Improving the Quality of Islamic Education Courses

Model dimension	Standardized contribution coefficient	t-value	Significance level	Relative importance	Final status
Faculty-related factors	0.86	18.74	<0.001	First	Retained
Islamic identity of the university	0.82	17.31	<0.001	Second	Retained
Higher education macro-policymaking factors	0.80	16.68	<0.001	Third	Retained
University policymaking factors	0.78	15.96	<0.001	Fourth	Retained
Islamic education curriculum factors	0.74	14.29	<0.001	Fifth	Retained

Table 6 presents the final ranking and relative contribution of the five dimensions to the overall model. Faculty-related factors were ranked first, with a standardized contribution coefficient of 0.86 and a t-value of 18.74. This finding showed that the quality of Islamic education courses

depended most strongly on the competencies and characteristics of the faculty members responsible for teaching them. The Islamic identity of the university was ranked second, with a standardized coefficient of 0.82 and a t-value of 17.31. This result indicated that educational

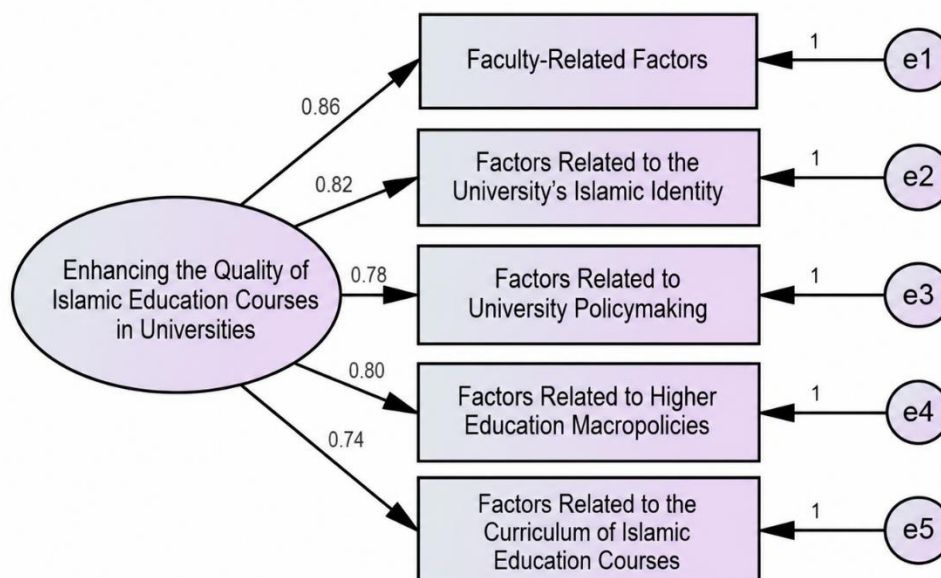
quality could not be separated from the institutional environment in which Islamic education courses were delivered. Higher education macro-policymaking factors were ranked third, with a standardized coefficient of 0.80, suggesting that national regulations, resource-allocation mechanisms, accreditation requirements, recruitment policies, and strategic priorities substantially influenced the effectiveness of Islamic education courses. University policymaking factors were ranked fourth, with a standardized contribution of 0.78, demonstrating that university-level decisions regarding course planning, faculty support, evaluation, scheduling, supervision, and educational facilities were also essential to quality improvement.

Islamic education curriculum factors were ranked fifth, with a standardized coefficient of 0.74. Although this

dimension had the lowest relative contribution among the five dimensions, its coefficient was statistically significant and substantively strong. Therefore, its lower ranking should not be interpreted as indicating limited importance. Instead, it showed that curriculum quality constituted one component of a broader organizational and educational system in which effective curricula required competent faculty members, an appropriate Islamic institutional environment, and supportive policies at both university and national levels. All t-values were greater than 1.96, and all coefficients were significant at $p < 0.001$. Consequently, all five dimensions were retained in the final model. The results confirmed that improving the quality of Islamic education courses required an integrated and systemic approach rather than an intervention focused exclusively on course content or teaching materials.

Figure 1

Results of the Confirmatory Factor Analysis of the Factors Enhancing the Quality of Islamic Education Courses



Overall, the confirmatory factor analysis supported the proposed five-dimensional structure of the model for improving the quality of Islamic education courses in Iraqi universities. All 37 observed indicators had statistically significant relationships with their corresponding latent dimensions, and all five first-order dimensions had strong and significant loadings on the higher-order quality improvement construct. The acceptable model-fit indices, satisfactory reliability coefficients, adequate average

variance extracted values, and confirmed discriminant validity collectively demonstrated that the proposed model possessed appropriate construct validity. The model therefore consisted of faculty-related factors, factors associated with the Islamic identity of the university, university policymaking factors, higher education macro-policymaking factors, and Islamic education curriculum factors. Among these dimensions, faculty-related factors made the strongest contribution to the model, while

curriculum-related factors made the smallest but still substantial contribution. These results indicated that the quality of Islamic education courses was shaped through the interaction of human, institutional, policy, and curricular factors and could not be adequately explained by any single component in isolation.

4. Discussion and Conclusion

The present study aimed to validate a model for improving the quality of Islamic education courses in Iraqi universities. The findings supported a five-dimensional structure comprising faculty-related factors, factors related to the Islamic identity of the university, university policymaking factors, higher education macro-policymaking factors, and factors related to the curriculum of Islamic education courses. All five dimensions had statistically significant standardized factor loadings on the higher-order construct of quality improvement, ranging from 0.74 to 0.86. Faculty-related factors had the strongest loading, followed by the Islamic identity of the university, higher education macro-policymaking factors, university policymaking factors, and curriculum-related factors. The goodness-of-fit indices also indicated that the proposed model adequately represented the observed data. The ratio of chi-square to degrees of freedom was within the acceptable range, the comparative and incremental fit indices exceeded the recommended thresholds, and the values of the root mean square error of approximation and standardized root mean square residual indicated a close fit. In addition, the satisfactory Cronbach's alpha coefficients, composite reliability values, average variance extracted estimates, and discriminant validity results supported the reliability and construct validity of the model. Taken together, these findings demonstrate that the quality of Islamic education courses in Iraqi universities is a multidimensional phenomenon that cannot be improved through isolated changes to course content alone.

The strongest contribution was associated with faculty-related factors. This result indicates that the knowledge, pedagogical competence, ethical credibility, communication skills, instructional motivation, and professional development of instructors represent the most immediate and influential determinants of quality in Islamic education courses. Faculty members are responsible for translating formal curricular objectives into actual learning experiences, and their instructional decisions determine whether students encounter Islamic education as a meaningful field of

reflection or as a routine general course. This finding is consistent with research showing that the quality of teaching Islamic education depends substantially on the instructor's ability to connect religious concepts with students' experiences, use appropriate teaching strategies, stimulate participation, and address contemporary questions (Mahmoudi, 2023). The result is also supported by evidence concerning the flipped classroom in religion and life courses, which showed that interactive instructional arrangements can enhance student engagement and learning when instructors move beyond one-way exposition and organize meaningful pre-class and in-class activities (Sadeghi et al., 2023). Thus, the strong loading of faculty-related factors can be explained by the central mediating role of instructors between curriculum, institutional values, students, and the social environment.

The importance of faculty-related factors also reflects the broader role of instructors as moral and intellectual models. Islamic education involves not only communicating religious information but also demonstrating consistency between knowledge, conduct, justice, dialogue, and responsibility. Students may evaluate the credibility of Islamic teachings partly through the behavior of those who teach them. The findings therefore imply that instructors should possess both disciplinary expertise and the capacity to create respectful, reflective, and ethically coherent learning environments. Research on Islamic leadership values similarly emphasizes that teacher competence develops in institutional contexts characterized by integrity, consultation, responsibility, and support for professional growth (Sahrudin, 2025). Moreover, experience-based learning among university managers suggests that professional competence is strengthened when educational personnel systematically reflect on practice and learn from real institutional challenges (Soleimani & Ghorbani, 2025). These studies help explain why faculty quality emerged as the leading dimension: effective Islamic education requires instructors who continuously update their knowledge, evaluate their teaching, respond to diverse student needs, and integrate theory with lived experience.

The Islamic identity of the university was the second strongest dimension in the model. This finding demonstrates that the effectiveness of Islamic education courses is influenced by the broader institutional environment in which those courses are delivered. When the university's culture, policies, interpersonal relations, and administrative practices reflect justice, dignity, responsibility, and respect, students are more likely to perceive consistency between formal

Islamic teaching and institutional reality. Conversely, when students encounter inequity, exclusion, disrespect, or purely symbolic expressions of religion, the credibility of Islamic education may be weakened. The result is in line with the concept of inclusive Tawhid as an epistemological foundation for Islamic education, in which unity, knowledge, ethics, human dignity, and social responsibility are understood as interconnected rather than fragmented domains (Gaffar & Anees, 2025). From this perspective, the Islamic identity of a university is not limited to religious ceremonies or institutional labels; it is manifested through the integration of moral principles into teaching, management, student support, and organizational relationships.

The significance of institutional Islamic identity is further supported by research on educational justice and Islamic organizational values. A conceptualization of educational justice grounded in Islamic moral teachings highlights fairness, equal opportunity, human dignity, and responsibility as essential educational principles (Yazdani et al., 2025). Similarly, an organizational justice model based on Islamic values emphasizes the importance of transparent procedures, equitable outcomes, respectful interpersonal treatment, and ethical decision-making (Zarabi et al., 2025). These studies align with the present findings by showing that students' educational experiences are shaped by the moral quality of the institution, not only by classroom content. Therefore, strengthening the Islamic identity of Iraqi universities should involve institutionalizing justice, accountability, consultation, respect for diversity, and commitment to beneficial knowledge. The relatively high factor loading of this dimension suggests that quality improvement will remain incomplete when universities revise Islamic education curricula without addressing inconsistencies between the values taught in courses and the values embodied in university practices.

Higher education macro-policymaking factors constituted the third-ranked dimension and made a strong contribution to the model. This result shows that national policies, regulatory frameworks, accreditation standards, faculty qualification requirements, funding mechanisms, and strategic priorities influence the quality of Islamic education courses across universities. Individual universities operate within a wider higher education system that determines the extent of their autonomy, resources, obligations, and opportunities for curriculum innovation. The finding is consistent with analyses showing that Islamic education is shaped by political priorities, development agendas, and

national policy frameworks (Padil et al., 2025). Macro-level policy determines whether Islamic education courses are regarded as peripheral service courses or as meaningful components of university education. It also affects the availability of specialized faculty, the standardization of learning outcomes, and the establishment of quality-assurance mechanisms.

The historical development of education in Iraq further clarifies the importance of macro-level policymaking. Iraqi education has been affected by political change, conflict, centralization, economic pressure, and institutional reconstruction, all of which have had consequences for educational continuity and quality (Mohammed-Marzouk, 2012). In such a context, coherent national policies are necessary to prevent fragmentation and disparity among universities. The present finding suggests that improving Islamic education courses requires clear national standards while preserving sufficient flexibility for universities to respond to local needs and student diversity. Policies should define intended competencies, support periodic curriculum review, establish criteria for instructor recruitment and development, and ensure that quality evaluation moves beyond formal compliance. The high loading of this factor confirms that course quality is partly determined before instruction begins, through decisions made at the level of the higher education system.

University policymaking factors were ranked fourth but nevertheless showed a strong and statistically significant relationship with the overall quality construct. This dimension includes decisions about course scheduling, credit allocation, class size, faculty appointment, instructional resources, assessment systems, supervision, and incentives for teaching improvement. The result is supported by research showing that the transformation of educational quality in Islamic higher education depends on organizational culture and integrated quality management (Hasbi et al., 2025). Integrated quality management requires coordinated planning, stakeholder participation, continuous monitoring, and the alignment of educational processes with institutional goals. The findings of the current study therefore suggest that quality improvement cannot depend solely on individual instructor effort. Universities must create structures that support instructional innovation, recognize effective teaching, monitor student learning, and provide the necessary technological and educational resources.

The importance of university policy also corresponds with strategic approaches to integrating Islamic principles

into educational leadership. Strategic management informed by Islamic principles emphasizes ethical purpose, responsible leadership, consultation, and the alignment of organizational decisions with educational values (Zahiri & Sahal, 2025). This perspective helps explain why policymaking was empirically distinct from the university's Islamic identity, despite being closely related to it. Institutional identity concerns the broader moral and cultural character of the university, whereas policymaking translates that identity into formal decisions, procedures, and resource allocations. Both are necessary: identity without policy may remain symbolic, while policy without a coherent ethical orientation may become bureaucratic. The significant contribution of university policymaking therefore demonstrates that institutional commitment must be operationalized through concrete administrative mechanisms.

Curriculum-related factors had the lowest loading among the five dimensions, although the coefficient remained strong and statistically significant. This finding should not be interpreted as indicating that curriculum is unimportant. Rather, it suggests that curriculum quality is one component of a broader system and that even a well-designed curriculum may not produce the intended outcomes in the absence of competent faculty, supportive institutional culture, and coherent policies. The curriculum dimension includes the relevance, coherence, organization, cultural appropriateness, practical applicability, and contemporary responsiveness of Islamic education content. The result corresponds with studies emphasizing the need to connect Islamic education materials with local culture and students' actual social environments (Zumzianah, 2024). It is also consistent with curriculum models that integrate Islamic lifestyle principles with family skills, health, and everyday decision-making (Sadra et al., 2025). These studies support the view that Islamic education curricula should help students apply religious concepts to personal, professional, and social life.

The curriculum findings may also be explained by the need to reconsider the meaning of Islamic education itself. The concept of *tarbiyah* emphasizes holistic development and includes intellectual, spiritual, moral, relational, and behavioral dimensions (Mohamad, 2025). Accordingly, a high-quality curriculum should not be confined to the memorization of concepts or the passive reception of information. It should promote reflection, ethical reasoning, self-development, social responsibility, and the capacity to interpret contemporary problems through an Islamic

framework. The inclusion of twenty-first-century soft skills in Islamic higher education further supports the integration of communication, critical thinking, collaboration, creativity, and adaptability into the curriculum (Rosin et al., 2025). These competencies can enable students to use Islamic knowledge responsibly in diverse academic and professional contexts. Therefore, the curriculum dimension should be strengthened through interdisciplinary content, problem-based activities, case analysis, discussion, and authentic assessment.

The digital transformation of education also provides an important explanation for the curriculum-related results. Modern students encounter religious ideas through digital platforms, social media, online lectures, and rapidly circulating information. Islamic education courses must therefore develop students' digital literacy and their capacity to evaluate religious claims critically. Modernizing Islamic religious education has been described as necessary for responding to the moral and behavioral challenges experienced by young people in the digital era (Syafi'i & Shokheh, 2025). At the same time, inclusive digital technology can improve educational access for students with disabilities and other groups when digital resources are designed according to principles of equity and accessibility (Afif et al., 2025). The findings suggest that digital modernization should be incorporated into curriculum and instruction, but within a broader system of faculty training and institutional support. Technology cannot compensate for weak pedagogy, unclear objectives, or inaccessible course design.

The positive correlations among the five dimensions and the confirmation of discriminant validity are also noteworthy. These results indicate that the dimensions are related components of a common quality framework but remain conceptually distinct. For example, faculty competence is related to curriculum implementation, yet it is not identical to curriculum quality. Similarly, university policymaking is influenced by macro-level policy but involves different decisions and responsibilities. This distinction supports a systemic interpretation of quality improvement. The development of character based on Islamic values, including perseverance, responsibility, and self-regulation, requires coordinated contributions from teaching methods, curriculum, leadership, and institutional culture (Soeparwati et al., 2025). Likewise, educational equity cannot be achieved through one dimension alone; it depends on inclusive policy, accessible technology, fair institutional processes, and responsive teaching (Afif et al.,

2025; Yazdani et al., 2025). Therefore, the validated model provides an integrated framework without collapsing the distinct functions of its components.

The overall model fit and psychometric evidence demonstrate that the proposed structure has empirical applicability in Iraqi universities. The acceptable convergent and discriminant validity values indicate that the five dimensions were measured coherently and that each captured a particular aspect of educational quality. The model therefore offers a more comprehensive alternative to approaches that assess Islamic education solely through student satisfaction or examination performance. Its central implication is that quality is generated through the alignment of instructors, institutional values, policy structures, and curriculum. This interpretation is consistent with integrated quality-management approaches in Islamic higher education, which emphasize continuous improvement across organizational culture, leadership, human resources, and educational processes (Hasbi et al., 2025). It is also compatible with Islamic epistemological perspectives that reject the separation of knowledge from ethics and social responsibility (Gaffar & Anees, 2025). Accordingly, the validated model can serve as a conceptual basis for evaluating current conditions and designing coordinated quality-improvement initiatives.

The present study had several limitations. The use of nonprobability convenience sampling may have limited the representativeness of the sample, because faculty members who were more accessible or more interested in Islamic education quality may have been more likely to participate. The cross-sectional design also restricted the study to perceptions measured at one point in time and did not permit conclusions about changes in quality or causal relationships among the model dimensions. Data were collected exclusively through a self-report questionnaire, which may have been affected by social desirability, response tendencies, or differences in participants' interpretations of the items. In addition, the study focused on faculty members and did not directly incorporate the perspectives of students, university administrators, curriculum planners, or national policymakers. Although the confirmatory factor analysis supported the proposed structure, the model was not cross-validated using an independent sample, and the practical effects of the identified dimensions on student learning, ethical development, or behavioral outcomes were not examined.

Future research should test the model with probability-based and geographically stratified samples drawn from

different Iraqi provinces, public and private universities, and diverse academic disciplines. The measurement structure should also be cross-validated with an independent sample and examined for invariance across gender, academic rank, university type, teaching experience, and regional context. Longitudinal research could determine whether changes in faculty development, university policy, or curriculum design lead to measurable improvements over time. Mixed-method studies incorporating interviews, focus groups, classroom observations, document analysis, and student feedback would provide a more comprehensive understanding of how the five dimensions function in practice. Future studies should also examine relationships between the validated model and outcomes such as student engagement, moral reasoning, religious literacy, critical thinking, academic satisfaction, and socially responsible behavior. Comparative studies across Arab and Islamic higher education systems could clarify which elements of the model are context-specific and which have broader applicability.

In practice, Iraqi universities should adopt a coordinated quality-improvement plan based on all five validated dimensions rather than focusing on isolated curricular revisions. Faculty development programs should strengthen disciplinary knowledge, interactive pedagogy, digital teaching competence, assessment literacy, and the ability to relate Islamic teachings to contemporary issues. Universities should review their institutional culture and administrative practices to ensure consistency with justice, dignity, consultation, inclusion, and accountability. Clear policies should be established for instructor selection, course evaluation, resource allocation, class size, and continuous curriculum review. National higher education authorities should define flexible quality standards, support specialized professional development, and establish mechanisms for monitoring implementation across institutions. Curriculum committees should update course content, incorporate local and national realities, use problem-based and interdisciplinary approaches, and include accessible digital resources. Continuous feedback from students, faculty members, administrators, and external specialists should be integrated into an ongoing cycle of planning, implementation, evaluation, and revision.

Authors' Contributions

Authors equally contributed to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

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Declaration of Interest

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All procedures performed in studies involving human participants were under the ethical standards of the institutional and, or national research committee and with the 1964 Helsinki Declaration and its later amendments or comparable ethical standards.

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