

Analysis of Islamic Good University Governance: The Role of Trust as a Mediating Variable

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Abstract

Objective & object:

This study examined the effect of Islamic good university governance on student satisfaction and tested student trust as a mediating variable. The object of the study was undergraduate students of the State Islamic University (UIN) Salatiga in 2024.

Methods:

The study employed a quantitative survey approach. Data were collected through an online questionnaire from 104 students in their second semester or above selected by purposive sampling, and were analyzed using partial least squares structural equation modeling with a bootstrapping procedure.

Results & Conclusions:

Islamic good university governance had a significant positive effect on student trust and on student satisfaction, whereas student trust had no significant effect on satisfaction. Consequently, trust did not mediate the relationship between governance and satisfaction. Islamic-based governance increased trust, but trust alone was not sufficient to generate student satisfaction.

Limitations:

The study involved students from a single state Islamic university and relied on cross-sectional, self-reported data.

Implications:

University leaders should translate governance principles into tangible service quality, adequate facilities and a credible reputation. Future studies could add service quality or tuition fees as explanatory or moderating variables and involve several universities.

Keywords: Islamic good university governance; student satisfaction; student trust

Abstrak

Tujuan & obyek:

Penelitian ini menguji pengaruh *Islamic good university governance* terhadap kepuasan mahasiswa serta menguji kepercayaan mahasiswa sebagai variabel pemediasi. Obyek penelitian adalah mahasiswa program sarjana Universitas Islam Negeri (UIN) Salatiga pada tahun 2024.

Metode:

Penelitian ini menggunakan pendekatan kuantitatif dengan metode survei. Data dikumpulkan melalui kuesioner daring dari 104 mahasiswa semester dua ke atas yang dipilih dengan teknik *purposive sampling*, kemudian dianalisis menggunakan *partial least squares structural equation modeling* dengan prosedur *bootstrapping*.

Hasil & Simpulan:

Islamic good university governance berpengaruh positif dan signifikan terhadap kepercayaan dan kepuasan mahasiswa, sedangkan kepercayaan tidak berpengaruh signifikan terhadap kepuasan. Dengan demikian, kepercayaan tidak memediasi hubungan antara tata kelola dan kepuasan. Tata kelola berbasis nilai Islam meningkatkan kepercayaan, tetapi kepercayaan saja belum cukup untuk menghasilkan kepuasan mahasiswa.

Keterbatasan:

Penelitian ini hanya melibatkan mahasiswa dari satu perguruan tinggi keagamaan Islam negeri dan menggunakan data *cross-sectional* yang dilaporkan sendiri oleh responden.

Implikasi:

Pimpinan perguruan tinggi perlu menerjemahkan prinsip tata kelola ke dalam kualitas layanan yang nyata, sarana prasarana yang memadai, dan reputasi yang kredibel. Penelitian selanjutnya dapat menambahkan kualitas layanan atau biaya kuliah sebagai variabel penjelas atau pemoderasi serta melibatkan beberapa perguruan tinggi.

Kata kunci: *Islamic good university governance*; kepuasan mahasiswa; kepercayaan mahasiswa

1. Introduction

The issue of good governance remains a primary concern in Indonesia, especially among academics, practitioners and policymakers, and particularly at the higher education level (Sylviani, 2022). Higher education institutions in Indonesia continue to face complex challenges, such as closures, institutions under scrutiny, unregistered institutions and a lack of accreditation (Sylviani, 2022). Recent evidence shows that governance weaknesses persist in public universities. Based on self-assessments of 137 state universities in 2024, the Corruption Eradication Commission identified research and community service, procurement of goods and services, and financial management as the three largest corruption-risk areas in state universities, and reported that law enforcers handled 30 education-sector corruption cases in 2023 (Komisi Pemberantasan Korupsi, 2024).

State Islamic Religious Universities (PTKIN) play an important role in advancing education in Indonesia, yet their governance remains uneven. The Audit Board of Indonesia found weaknesses in the internal control system and non-compliance with statutory regulations in the 2023 financial statements of the Ministry of Religious Affairs, the ministry that supervises PTKIN (ANTARA, 2024). Accreditation outcomes also vary: only 27 PTKIN had obtained the *Unggul* (excellent) institutional accreditation by the end of 2024, up from seven in 2022 (Kementerian Agama Republik Indonesia, 2024). Studies of PTKIN operating as public service agencies show that the quality of governance depends on the role of internal audit and organisational commitment and, in turn, determines the quality of financial reporting (Hariwibowo & Mulyani, 2021). Such conditions may erode the trust of stakeholders, particularly students as the primary users of university services.

Good university governance is key to fostering trust and contributing to educational advancement. The governance guidelines of UIN Salatiga require the university to

implement eight principles of good university governance, namely transparency, accountability, responsibility, independence, fairness, quality assurance and relevance, effectiveness and efficiency, and non-profit orientation (Universitas Islam Negeri Salatiga, 2023). The concept of good university governance developed in response to various problems in university management, ranging from administration to corruption (Larasati et al., 2018).

Previous research results indicate variations in the relationship between governance and satisfaction. Sylviani (2022) states that transparency influences the performance of organisational members, broadens commitment to good university governance and fosters stakeholder trust. Muhsin et al. (2020) argue that the responsibility element of good university governance can increase satisfaction. Hidayah et al. (2020) found that good university governance shapes intellectual capital in higher education, while Sylviani (2022) shows that equality and justice ensure the availability of facilities that support students and thereby increase trust and satisfaction. Hasanah and Kurniawan (2019) argue that Sharia-based activities require consideration of all stakeholders based on fairness and equality, such as providing equal opportunities regardless of ethnicity, race, social class, gender or physical condition. Interestingly, Muhsin et al. (2020) found that transparency, accountability and fairness did not affect student satisfaction.

These inconsistent findings indicate that the mechanism linking governance to satisfaction remains unclear. In addition, most studies examine governance in general terms and rarely position it within an Islamic value framework or test student trust as the mechanism that transmits governance practices into satisfaction, particularly in PTKIN. This study therefore positions Islamic good university governance as the independent variable, student satisfaction as the dependent variable and student trust as the mediating variable.

Accordingly, this study aims to: (1) examine the effect of Islamic good university governance on student trust; (2) examine the effect of Islamic good university governance on student satisfaction; (3) examine the effect of student trust on student satisfaction; and (4) test whether student trust mediates the effect of Islamic good university governance on student satisfaction at UIN Salatiga.

This study offers two contributions. Theoretically, it extends expectancy theory to the governance of Islamic higher education by testing whether trust is the mechanism through which governance practices fulfil student expectations, and by framing good university governance principles within Islamic values. Practically, it provides evidence for the leaders of PTKIN and the Ministry of Religious Affairs on which aspects of governance and service delivery need to be prioritised to improve student satisfaction.

2. Literature Review

2.1. Grand Theory: Expectancy Theory

Expectancy theory posits that individuals act on the expectation that an action will lead to a particular outcome and on the value they attach to that outcome (Vroom, 1964). When an object is expected to help achieve a goal, individuals will be attracted to it and act accordingly. Universities, or in this case faculties, act as service providers

for the attainment of academic degrees, while students, as key stakeholders who receive these services, form expectations about the quality of the services. When the services provided meet or exceed these expectations, students send a positive signal of trust and satisfaction towards the university.

2.2. Islamic Good University Governance

Good university governance is the application of the basic principles of good governance to the systems and processes of higher education institutions, with adjustments to the values that must be upheld in higher education specifically and in education in general (Wijatno, 2009). Good university governance aims to create an accountable university through eight principles: transparency, accountability, responsibility, independence, fairness, quality assurance and relevance, effectiveness and efficiency, and non-profit orientation (Muhsin et al., 2020; Universitas Islam Negeri Salatiga, 2023). Its implementation is a crucial component for anticipating, designing, implementing, monitoring and evaluating the efficiency and effectiveness of university policies (Wahyudin et al., 2017).

Islamic good university governance is good university governance that is aligned with and based on Islamic values. According to Apriyanti (2018), Islamic values must be implemented in university management, and management activities must be carried out properly, as exemplified by the Prophet Muhammad (peace be upon him), both in human resource management and in other activities. Good governance must therefore be implemented by high-quality human resources who emulate the qualities of the Prophet: *shiddiq* (truthfulness), *amanah* (trustworthiness), *fathanah* (wisdom) and *tabligh* (conveying information).

The application of good university governance in Islamic universities adds value and constitutes Islamic good university governance, which serves as an identity that distinguishes Islamic universities from other universities. Islamic universities are not profit-oriented institutions that neglect compliance with Sharia; accountability in Islamic universities stems from the Quranic concept of *hisab*, under which every Muslim is accountable to God (Cahyati et al., 2019). To support funding, universities may operate business units based on non-profit principles, meaning that their primary goal is not merely to generate profit but to ensure that the pursuit of profit is consistent with Islamic principles. Islamic good university governance is thus grounded in *maslahah* (public benefit) to protect all parties involved in the management of the institution.

2.3. Student Trust

Trust is the knowledge that customers hold and all the conclusions they draw about an object, its attributes and its benefits. Rousseau et al. (as cited in Priansa, 2017, p. 116) define trust as a psychological state that involves accepting vulnerability based on positive expectations of the behaviour of others. Trust is constructed from several characteristics, including the ability, benevolence and integrity of the trusted party (Priansa, 2017, p. 118). In higher education, student trust reflects students' confidence that the university will act with integrity and competence in delivering its services, and it can be strengthened through good governance and effective communication (Masumah, 2024).

2.4. Student Satisfaction

Student satisfaction reflects students' evaluation of the extent to which the educational services they receive meet or exceed their expectations. Satisfaction is shaped by the quality of services, the reputation of the institution and the trust that students place in it (Latif et al., 2024). From the perspective of expectancy theory, satisfaction arises when the outcomes of the services received match or exceed the outcomes students expect (Vroom, 1964). Governance practices determine many of these service outcomes; therefore, prior studies have linked good university governance to student satisfaction (Muhsin et al., 2020; Sylviani, 2022).

2.5. Hypotheses Development

2.5.1. Islamic good university governance and student trust

Government Regulation No. 24 of 2005 defines transparency as the provision of open and accurate financial information to the public, given that the public has the right to know fully how the resources entrusted to an entity are managed and whether the entity complies with laws and regulations. Transparency in university management results in a sound control system because it involves internal and external parties, thereby reducing stakeholder distrust and suspicion (Muhsin et al., 2020). Universities are non-profit institutions that must be accountable to all stakeholders (Cahyati et al., 2019). Accountability is a relationship in which the performance of an individual or entity is subject to oversight by another party, and the party given responsibility must report the actions it has taken (Cahyati et al., 2020). Law No. 14 of 2008 on Public Information Disclosure requires public bodies such as universities to provide and publish public information; therefore, universities must develop good information and documentation systems and manage their funds transparently and accountably to increase public trust.

Accountability can also build trust because it is part of the responsible conduct of operations (Sylviani, 2022). Good university governance and effective communication have been shown to improve excellent service and student trust (Masumah, 2024), and accountable governance practices strengthen the legitimacy of universities in the eyes of the community (David et al., 2022). Within an Islamic value framework, the principles of *amanah* and *shiddiq* further require university managers to act honestly and fulfil the mandate entrusted to them, which should increase students' confidence in the institution.

H1: Islamic good university governance has a positive effect on student trust.

2.5.2. Islamic good university governance and student satisfaction

Islamic good university governance can improve student satisfaction because each of its principles shapes a service outcome that students evaluate against their expectations. Transparency enables students to obtain clear information on academic and financial policies; accountability ensures that the university answers for its decisions and the use of tuition funds; responsibility ensures compliance with regulations and reliable service procedures; independence ensures that academic and administrative decisions are made objectively; fairness ensures equal access to

facilities, scholarships and academic opportunities; quality assurance and relevance maintain the standard and relevance of learning; effectiveness and efficiency ensure that services are delivered on time and at reasonable cost; and the non-profit principle ensures that fees are used for educational purposes. When these principles are practised together and guided by Islamic values such as *amanah* and *shiddiq*, students experience services that meet or exceed their expectations, which, according to expectancy theory, results in satisfaction (Vroom, 1964).

Empirical studies support this argument. Sylviani (2022) found that the governance of international classes influenced student satisfaction at Universitas Brawijaya, and Muhsin et al. (2020) found that the responsibility element of good university governance increased student satisfaction. Good university governance has also been shown to improve university performance (Wahyudin et al., 2017; Yudianto et al., 2021), and universities that become world-class require budgetary freedom, fair recruitment and admission, curriculum autonomy and competitive grant mechanisms that instil trust and increase satisfaction within the academic community (Yudianto et al., 2021).

H2: Islamic good university governance has a positive effect on student satisfaction.

2.5.3. Student trust and student satisfaction

Students who trust that their university acts with integrity and competence tend to evaluate its services more favourably. Latif et al. (2024) show that service quality, reputation, student satisfaction and trust jointly explain university performance, indicating that trust and satisfaction are closely linked outcomes of students' experiences. Masumah (2024) likewise shows that good university governance and communication build excellent service and student trust. Consistent with expectancy theory, trust raises students' confidence that their expectations will be fulfilled, which in turn should increase satisfaction.

H3: Student trust has a positive effect on student satisfaction.

2.5.4. The mediating role of student trust

The dimensions of good university governance, namely transparency and accountability, can increase trust among the academic community. Good university governance provides information transparency, thereby fostering trust in the services provided. With this transparency, the academic community, especially students, can understand the system and be involved in university policies. The responsibility dimension can also strengthen student trust when the university complies with applicable laws and regulations. Maintaining the trust of all stakeholders, especially students, is the capital needed to gain their support for the university service system, and a trusted system is expected to result in student satisfaction.

Universities that implement fairness by providing the necessary facilities and meeting educational needs will foster student trust and satisfaction. Quality governance can provide bargaining power for universities and help them exceed national higher education standards, thereby creating sustainable education (Hidayah

et al., 2020). Research by Sylviani (2022) found that good university governance influences student satisfaction, while Masumah (2024) found that good university governance increases student trust. Combining these arguments, student trust is expected to transmit the effect of Islamic good university governance to student satisfaction.

H4: Student trust mediates the effect of Islamic good university governance on student satisfaction.

3. Research Method

3.1. Research Design

This research is an empirical study with a quantitative approach that measures data in numerical form from questionnaires administered to respondents. This type of research is capable of providing information on the concrete realities or phenomena occurring within the research object. The research was conducted at a State Islamic Religious University (PTKIN), namely UIN Salatiga, from mid-2024 to the end of 2024.

3.2. Population and Sample

The population of this study comprised active undergraduate (S1) students of UIN Salatiga. In the 2024/2025 academic year, UIN Salatiga offered 29 undergraduate study programmes across five faculties: the Faculty of Tarbiyah and Teacher Training; the Faculty of Islamic Economics and Business; the Faculty of Sharia; the Faculty of Da'wah; and the Faculty of Ushuluddin, Adab and Humanities (Universitas Islam Negeri Salatiga, 2024).

The sampling technique was purposive sampling, with the criterion that respondents were students in their second semester or above. This criterion was applied because students who have completed at least one full semester have directly experienced the university's core academic and administrative services, such as registration, payment of single tuition fees (UKT), course enrolment, academic advising, learning evaluation and access to facilities. These students therefore have sufficient experience to assess the governance practices of the university, as well as their trust in and satisfaction with it, whereas first-semester students have not yet experienced a complete service cycle.

Because the exact size of the accessible population could not be ascertained, the minimum sample size was determined using the Cochran formula for an unknown population:

$$n = Z^2 p(1 - p) / e^2 = (1.96^2 \times 0.5 \times 0.5) / 0.10^2 = 96.04 \approx 96$$

where Z is the z-value for a 95% confidence level (1.96), p is the estimated proportion (0.5) and e is the margin of error (10%). The minimum required sample was therefore 96 respondents. A total of 104 valid responses were obtained and analysed, which exceeds the minimum requirement.

3.3. Data Collection and Measurement

This research is a quantitative survey. The questionnaire was distributed online using Google Forms to students who met the sampling criterion. Three variables were examined: Islamic good university governance as the independent variable, student

satisfaction as the dependent variable, and student trust as the mediating variable. Islamic good university governance was measured through the eight principles of good university governance within an Islamic value framework; student trust was measured with five indicators (K1–K5) and student satisfaction was measured with three indicators (S1–S3). All items were measured on a five-point Likert scale (1 = strongly disagree to 5 = strongly agree).

3.4. Data Analysis Technique

The data were analysed using partial least squares structural equation modelling (PLS-SEM) with SmartPLS 4. The analysis proceeded in four stages. First, descriptive statistics (minimum, maximum, mean, and standard deviation) were computed for each construct. Second, the measurement model was evaluated through indicator loadings, internal consistency reliability (Cronbach's alpha and composite reliability), convergent validity (average variance extracted, AVE), and discriminant validity (heterotrait–monotrait ratio, HTMT) (Hair et al., 2019). Third, the structural model was evaluated through collinearity (VIF), the coefficient of determination (R^2), effect size (f^2), predictive relevance (Q^2), model fit (SRMR and the goodness-of-fit index) and PLS-Predict, followed by robustness checks for non-linearity and endogeneity.

Fourth, the hypotheses were tested using the bootstrapping procedure. Direct effects were assessed from the path coefficients, p -values and 95% confidence intervals, and the mediating effect was assessed from the significance and confidence interval of the indirect effect. Bootstrapping was used instead of the Sobel test because it does not assume a normal sampling distribution of the indirect effect and has greater statistical power (Preacher & Hayes, 2004). Because PLS-SEM is a variance-based, non-parametric technique, the F test used in ordinary least squares regression is not applicable; the joint explanatory power of the predictors is instead evaluated using R^2 and f^2 (Hair et al., 2019).

4. Results and Discussion

4.1. Results

4.1.1. Structural Model

Collinearity assessment. Collinearity among the predictor constructs was assessed using the variance inflation factor (VIF). VIF values below 5 indicate that collinearity is not a concern (Hair & Alamer, 2022). As shown in Table 1, all VIF values are below 5; hence, the structural model is free from collinearity problems and the path coefficients are not biased.

Table 1. Collinearity Assessment (Inner VIF)

Path	VIF
IGUG → Trust	1.000
IGUG → Satisfaction	3.124
Trust → Satisfaction	3.124

Source: Data processed (2025)

Coefficient of determination and predictive relevance. The R^2 values were 0.680 for student trust and 0.549 for student satisfaction. Following Chin (1998), who

classifies R^2 values of 0.67, 0.33 and 0.19 as substantial, moderate and weak, the explanatory power of the model is substantial for trust and moderate for satisfaction. The Q^2 values were 0.454 for trust and 0.402 for satisfaction. Based on the thresholds of 0.02, 0.25 and 0.50 for small, medium and large predictive relevance (Hair et al., 2019), both constructs have medium predictive relevance, approaching the large threshold.

Table 2. R-Square and Q-Square

Construct	R-Square	Q-Square
Student trust	0.680	0.454
Student satisfaction	0.549	0.402

Source: Data processed (2025)

Model fit. The standardised root mean square residual (SRMR) of the estimated model was 0.072. An SRMR value below 0.08 indicates a good fit between the estimated and saturated models (Hair et al., 2021); hence, the model fits the observed data reasonably well. The goodness-of-fit (GoF) index, calculated as the square root of the product of the mean communality and the mean R^2 , was 0.419. According to Wetzels et al. (2009), GoF values of 0.10, 0.25 and 0.36 indicate low, moderate and high fit, respectively; the GoF of this model is therefore high.

Table 3. Model Fit (SRMR and Goodness of Fit)

Criterion	Value
SRMR (estimated model)	0.072
Mean communality	0.285
Mean R-square	0.615
GoF index	0.419

Source: Data processed (2025)

PLS-Predict. The PLS-Predict procedure was used to assess the out-of-sample predictive power of the model by comparing the prediction errors (RMSE and MAE) of the PLS-SEM model with those of a linear regression model (LM) benchmark. As shown in Table 4, all indicators have positive Q^2_{predict} values and lower RMSE and MAE values in the PLS-SEM model than in the LM benchmark; therefore, the proposed model has high predictive power.

Table 4. PLS-Predict

Indicator	Q^2_{predict}	PLS-SEM Model		LM Model	
		RMSE	MAE	RMSE	MAE
K1	0.385	0.485	0.323	0.598	0.405
K2	0.407	0.446	0.286	0.557	0.343
K3	0.398	0.439	0.270	0.623	0.412
K4	0.505	0.427	0.288	0.461	0.317
K5	0.519	0.373	0.239	0.491	0.328
S1	0.426	0.534	0.398	0.597	0.420
S2	0.321	0.600	0.486	0.759	0.524
S3	0.395	0.523	0.381	0.595	0.441

Source: Data processed (2025)

4.1.2. Robustness Checks

Two robustness checks were performed to ensure that the results were consistent and unbiased: a non-linearity test using quadratic effects and an endogeneity test using the Gaussian copula approach. As shown in Table 5, none of the quadratic effects is significant ($p > 0.05$); hence, the relationships in the model are linear.

Table 5. Non-Linearity Test (Quadratic Effects)

Quadratic Effect	Path Coefficient	p-value	Conclusion
QE (Trust) → Satisfaction	-0.107	0.350	Linear
QE (IGUG) → Trust	0.046	0.454	Linear
QE (IGUG) → Satisfaction	0.017	0.867	Linear

Source: Data processed (2025)

As shown in Table 6, none of the Gaussian copula terms is significant ($p > 0.05$); hence, the model does not suffer from endogeneity problems.

Table 6. Endogeneity Test (Gaussian Copula)

Gaussian Copula Term	Path Coefficient	p-value	Conclusion
GC (Trust → Satisfaction) → Satisfaction	0.004	0.982	No endogeneity
GC (IGUG → Satisfaction) → Satisfaction	0.436	0.065	No endogeneity
GC (IGUG → Trust) → Trust	-0.122	0.488	No endogeneity

Source: Data processed (2025)

4.1.3. Hypothesis Testing

The direct effects were tested using bootstrapping, and the results are presented in Table 7. Effect sizes (f^2) of 0.02, 0.15 and 0.35 indicate small, medium and large effects, respectively (Hair et al., 2019).

Table 7. Hypothesis Testing: Direct Effects

Hypothesis	Path Coefficient	p-value	95% Confidence Interval		f^2	Decision
			Lower	Upper		
H1: IGUG → Trust	0.825	0.000	0.756	0.889	2.124	Supported
H2: IGUG → Satisfaction	0.563	0.000	0.308	0.844	0.225	Supported
H3: Trust → Satisfaction	0.204	0.184	-0.109	0.486	0.030	Not supported

Source: Data processed (2025)

The first hypothesis (H1) is supported. Islamic good university governance has a significant positive effect on student trust, with a path coefficient of 0.825 and a p -value of 0.000 (< 0.05). At the 95% confidence level, the effect ranges from 0.756 to 0.889, and the effect size of 2.124 indicates a large effect (Hair et al., 2021).

The second hypothesis (H2) is supported. Islamic good university governance has a significant positive effect on student satisfaction, with a path coefficient of 0.563 and a p -value of 0.000 (< 0.05). At the 95% confidence level, the effect ranges from 0.308 to 0.844, and the effect size of 0.225 indicates a medium effect (Hair et al., 2019).

The third hypothesis (H3) is not supported. Student trust has no significant effect on student satisfaction, with a path coefficient of 0.204 and a p -value of 0.184 (> 0.05).

The 95% confidence interval ranges from -0.109 to 0.486 and includes zero, and the effect size of 0.030 indicates a small effect (Hair & Alamer, 2022; Hair et al., 2019).

Table 8. Hypothesis Testing: Indirect Effect

Hypothesis	Indirect Effect	p-value	95% Confidence Interval		Upsilon ν	Decision
			Lower	Upper		
H4: IGUG $\rightarrow$ Trust $\rightarrow$ Satisfaction	0.168	0.193	-0.091	0.409	0.028	Not supported

Source: Data processed (2025)

The fourth hypothesis (H4) is not supported. The indirect effect of Islamic good university governance on student satisfaction through student trust is 0.168 , with a p -value of 0.193 (> 0.05), and its 95% confidence interval (-0.091 to 0.409) includes zero. Student trust therefore does not mediate the relationship between Islamic good university governance and student satisfaction. Lachowicz et al. (2018) and Ogbeibu et al. (2021) recommend the upsilon (ν) effect size for mediation, with values of 0.01 , 0.075 and 0.175 indicating small, medium and large effects; the value of 0.028 indicates a small mediation effect. Because the direct effect of governance on satisfaction is significant while the indirect effect is not, the influence of governance on satisfaction is direct rather than transmitted through trust.

4.2. Discussion

This study, conducted among 104 undergraduate students of UIN Salatiga, examined the relationship between Islamic good university governance and student satisfaction and proposed student trust as a mediating variable. Islamic good university governance comprises transparency, accountability, responsibility, independence, fairness, quality assurance and relevance, effectiveness and efficiency, and non-profit orientation, practised within an Islamic value framework. The findings for each hypothesis are discussed below.

4.2.1. The Effect of Islamic Good University Governance on Student Trust

The results show that Islamic good university governance has a strong positive effect on student trust. This finding confirms expectancy theory, which posits that individuals hold strong expectations and will respond positively to an object that fulfils those expectations (Vroom, 1964). Universities deliver educational services to students; when they deliver services that meet or exceed the expectations of stakeholders, especially students, they send a positive signal that increases trust. This finding is consistent with David et al. (2022), who state that good university governance practices must be accountable to gain trust and strengthen the legitimacy of a reputable university, and with Masumah (2024), who found that good university governance and communication increase student trust.

4.2.2. The Effect of Islamic Good University Governance on Student Satisfaction

The results show that Islamic good university governance has a significant positive effect on student satisfaction. When the university is transparent about its academic and financial policies, accountable for the use of tuition funds, fair in providing access to facilities and committed to quality assurance, students experience services that

match their expectations. This finding is consistent with Sylviani (2022), who found that governance influences student satisfaction, and with Muhsin et al. (2020), who found that the responsibility element of good university governance increases satisfaction. Unlike Muhsin et al. (2020), who found that transparency, accountability and fairness individually had no effect, this study measured governance as a single construct that captures the principles jointly, suggesting that the principles improve satisfaction when they are implemented together rather than separately.

4.2.3. The Effect of Student Trust on Student Satisfaction

The results show that student trust has no significant effect on student satisfaction. High trust cannot simply be recognised by stakeholders; it must be built from the beginning, and the desired results must be achieved and proven (Masumah, 2024). Students may trust the integrity of their university while remaining dissatisfied with the services they actually receive. Several factors contribute to student satisfaction, including service quality, such as technological transformation, adequate facilities and infrastructure, improved quality, high competitiveness, and a professional university environment and culture. This interpretation is in line with Latif et al. (2024), who argue that reputation and service quality improve university performance, which in turn increases satisfaction. Satisfaction thus appears to depend more on tangible service experiences than on trust alone.

4.2.4. The Mediating Role of Student Trust

The results show that student trust does not mediate the effect of Islamic good university governance on student satisfaction. Although governance strongly increases trust, trust does not translate into satisfaction; therefore, the indirect path is not significant. The effect of governance on satisfaction operates directly, through the service outcomes that governance practices produce, rather than through students' trust in the institution. This finding indicates that trust is an important outcome of governance in its own right, but it is not the mechanism through which governance generates satisfaction in the context of this study.

4.2.5. Theoretical Implications

Previous research has largely discussed governance in general terms and in corporate settings. This study offers a different perspective by emphasising Islamic-based governance in higher education institutions, thereby enriching the governance literature from an Islamic perspective. The findings refine expectancy theory in this context: governance fulfils students' expectations of integrity and thus builds trust, but satisfaction depends on whether the expected service outcomes are actually delivered. Trust and satisfaction should therefore be treated as distinct outcomes of governance rather than as sequential links in a single causal chain.

From an Islamic perspective, governance (transparency, accountability, responsibility, independence, fairness, quality assurance and relevance, effectiveness and efficiency, and non-profit orientation) is a mandate (*amanah*) entrusted to both the subjects and the objects of governance. Educational institutions carry out the mandate of governance and of providing educational services to students. Several verses of the

Quran and Hadith discuss the concept of Islamic governance in depth; therefore, if universities fulfil their mandate and are aware of and accountable for their responsibilities, they can rationally increase their legitimacy and the trust of all stakeholders.

4.2.6. Practical Implications

For the leadership of UIN Salatiga and other PTKIN, the findings suggest that governance reforms should be continued because they significantly increase student trust and satisfaction. However, trust alone does not guarantee satisfaction; university leaders should translate governance principles into tangible service improvements, such as faster and more reliable academic administration, adequate learning facilities and infrastructure, transparent reporting on the use of tuition fees and responsive complaint-handling mechanisms. The Ministry of Religious Affairs can use these findings to strengthen governance evaluation instruments for PTKIN by including student-perceived service outcomes alongside compliance indicators.

5. Conclusion

Based on the research findings, the implementation of Islamic good university governance is an important agenda that must be considered in higher education policies. The main results of this study are as follows: (1) Islamic good university governance has a significant positive effect on student trust; (2) Islamic good university governance has a significant positive effect on student satisfaction; (3) student trust has no significant effect on student satisfaction; and (4) student trust does not mediate the effect of Islamic good university governance on student satisfaction.

This study contributes to the literature by extending expectancy theory to Islamic higher education governance and by showing that trust and satisfaction are distinct outcomes of governance. Practically, the findings indicate that governance practices must be accountable to gain legitimacy from stakeholders and must be accompanied by improvements in service quality, university reputation and adequate infrastructure, because trust alone is not sufficient to make students feel satisfied.

This study has several limitations. It involved students from a single state Islamic university, used purposive sampling and relied on cross-sectional, self-reported data; therefore, the findings cannot be generalised to all PTKIN, and causal inferences should be interpreted with caution. Future research can include variables such as service quality and infrastructure as independent variables, use moderating variables such as single tuition fees (UKT), involve respondents from several universities in a region and employ longitudinal designs.

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