5th.International Congress on Management, Economy, Humanities, Education And Business Development / 16-17 July. 2026

Venue: East Azarbaijan Science and Technology Park

# From Taqrib Aspiration to Evidence-Governed Difference Governance: TGE-360 as a Design-Science Architecture

**SeyyedAbdolHojjat MoghadasNian*, Asef Basereh, SeyyedAbdolHamed MoghadasNian**

1. University of Religions and Denominations (URD), s14110213@gmail.com
2. University of Religions and Denominations (URD), asef_basereh@yahoo.com
3. University of Religions and Denominations (URD), smmoghaddasnian1@gmail.com

## Abstract

Intra-Islamic rapprochement, or taqrib, is frequently articulated as a normative commitment to unity, yet many initiatives remain exposed to event-dependence, weak institutional follow-up, media distortion, fragmented responsibility and limited evidence-to-decision traceability. This article develops TGE-360, the Taqrib Governance Ecosystem 360, as a mature, executable and evidence-governed design-science architecture for managing legitimate intra-Islamic difference without reducing faith, sanctity or doctrinal truth to performance indicators. The need for such an architecture is not abstract: the World Forum for Proximity of Islamic Schools of Thought and the International Islamic Unity Conference represent a sustained institutional field of proximity work, scholarly exchange, publication, conference production and cross-madhhab networking. The paper uses a conceptual design-science method grounded in the registered TGE-360 method, prior taqrib-related governance and indicator scholarship, institutional taqrib experience, and methodological anchors from design science, collaborative governance, performance measurement, validation studies, risk governance and comparative religious dialogue. The resulting artifact specifies a universal governance core and context-adaptive execution field across ten operational layers: source clarification, knowledge production, institutional governance, dialogue workflow, community trust, media governance, crisis resilience, data and indicators, localization, and validation-based learning. The contribution is threefold: TGE-360 reframes taqrib as governed difference, integrates diagnostic and decision mechanisms into one ecosystem, and provides an evidence-to-decision chain for future expert validation, case demonstration, dashboard prototyping and field evaluation.

**Key words:** TGE-360; taqrib governance; design science research; difference governance; KPI governance; crisis resilience.

## 1. Introduction

Religious rapprochement is increasingly shaped by institutions, public communication systems, digital media, education, community networks and crisis narratives. In this

environment, intra-Islamic rapprochement cannot be sustained by declarations, conferences or moral appeals alone. It requires a governance ecosystem capable of translating legitimate disagreement into disciplined dialogue, traceable textual outputs, accountable decisions, public communication safeguards and measurable learning. The institutional record is already significant. The International Islamic Unity Conference was first inaugurated in Tehran in 1987; after the fourth conference and the establishment of the World Forum for Proximity of Islamic Schools of Thought in 1990, the Forum became responsible for organizing the conference [1]. The Forum states that its mission is to deepen understanding, strengthen mutual respect and consolidate Islamic brotherhood among Muslims without discrimination by denomination, ethnicity or nationality [2]. The conference purpose is likewise described as creating unity and solidarity, developing consensus among scholars and presenting practical solutions for a unified Islamic Ummah [3].

This institutional history is central to the present article. TGE-360 is not proposed as a replacement for the World Forum, the International Islamic Unity Conference, the University of Islamic Denominations, proximity research institutes, publication programmes or other taqrib infrastructures. Rather, it is proposed as a design-science architecture that can help such institutional work become more traceable, auditable, measurable, ethically bounded and validation-ready. The practical question is therefore not whether Islamic unity has a history of institutions, conferences and scholarship; it clearly does. The sharper question is how this work can be translated into evidence-to-decision routines, accountable governance mechanisms, risk controls, learning loops and context-adaptive implementation without reducing sacred truth to managerial scoring.

Normative anchors such as the Amman Message clarify the importance of limiting illegitimate excommunication and recognizing lawful diversity, yet such commitments still require institutional routines if they are to shape practice beyond symbolic consensus [4]. TGE-360, or Taqrib Governance Ecosystem 360, addresses this problem by treating taqrib as governed difference. The model does not attempt to merge Islamic schools of thought into a single doctrinal position. Rather, it distinguishes legitimate disagreement from destructive polarization, takfir, misrepresentation, political instrumentalization and media escalation. This distinction matters because theological truth, sanctity and faith cannot be scored as managerial outputs. What can be governed are evidence quality, interpretive discipline, representation, dialogue procedure, institutional follow-up, risk monitoring, trust proxies, learning loops and decision execution.

The article is positioned as a conceptual and design-science paper. It specifies a governance artifact and a validation pathway rather than reporting completed empirical adoption, statistical confirmation or cross-country effectiveness. This boundary is essential for reviewer-readiness. A model may be mature and executable as an artifact while still requiring future expert Delphi review, content-validity testing, case demonstration, dashboard piloting and context-sensitive calibration before stronger empirical claims can be made.

The research gap is precise: existing work on Islamic unity, institutional taqrib, comparative kalam, jurisprudential dialogue, interreligious peacebuilding, performance measurement and governance often remains fragmented across separate literatures and institutional practices. What is underdeveloped is an integrated architecture that connects sources, actors, institutions, dialogue processes, media risk, crisis resilience, indicators, validation and adaptive implementation through one evidence-to-decision chain. This gap is especially visible when conference-based, publication-based and institution-based taqrib outputs are not systematically converted into traceable decisions, indicators, feedback loops and learning protocols.

The primary research question is: How can taqrib be structured as a mature, executable and measurable governance ecosystem that diagnoses legitimate intra-Islamic difference, converts disagreement into institutional dialogue and decision, monitors crisis and polarization risk, and produces traceable learning without reducing faith, sanctity or doctrinal truth to metrics?

Four subsidiary questions guide the article. First, what domains are required for a universal taqrib governance core that can learn from existing institutional work such as the World Forum for Proximity of Islamic Schools of Thought and the International Islamic Unity Conference without merely describing them? Second, how can diagnostic, dialogical, measurement, crisis-resilience and decision-execution mechanisms be integrated without producing fragmented or competing architectures? Third, how can evidence be traced into model components, indicators, validation and decision action? Fourth, what implementation gates are required before a taqrib governance architecture moves from conceptual specification to institutional scaling?

The article makes five bounded contributions. It reframes taqrib as governed difference; provides a ten-layer executable architecture; clarifies how complementary governance mechanisms can be nested inside one meta-ecosystem; defines measurement boundaries that protect theological integrity; and proposes a validation roadmap that moves from source-to-component traceability to expert review, content validity, case demonstration and dashboard testing. The contribution is not to replace existing taqrib institutions, but to provide a design-science architecture through which institutional achievements can be audited, connected, measured, improved and protected from overclaiming.

## 2. Literature Review and Conceptual Positioning

Design Science Research provides the methodological backbone of TGE-360. Hevner et al. define design science around purposeful artifact construction, relevance and rigor [5]; Peffers et al. specify a process model covering problem identification, objectives, design and development, demonstration, evaluation and communication [6]; and Gregor and Hevner clarify how design-science contributions should be positioned [7]. TGE-360 is therefore presented as a method and architecture for a class of governance problems, not as a causal theory already proven by field data.

Collaborative-governance and network-governance literatures are also relevant because taqrib work normally involves multiple actors: scholars, seminaries, universities, councils, ministries, media organizations, civil-society groups and local communities. Ansell and Gash emphasize inclusive process, institutional design and facilitative leadership in collaborative governance [8]. Provan and Kenis show that network governance requires clarity about coordination modes, accountability and legitimacy [9]. These insights help TGE-360 avoid the weakness of purely event-based dialogue.

Performance-measurement scholarship provides a necessary caution. Neely, Gregory and Platts define performance measurement as a system for quantifying efficiency and effectiveness [10], but later scholarship warns that measurement can distort behavior when detached from strategy, ownership and corrective action. Norreklit, Franco-Santos et al. and Melnyk et al. are important for TGE-360 because they show that indicators must be embedded in governance routines rather than treated as decorative dashboards [11-13].

Religious and theological dialogue literatures create the substantive boundary. Abu-Nimer argues that interreligious peacebuilding must be culturally and religiously grounded [14]. Clooney presents comparative theology as disciplined learning across religious borders rather

than superficial commonality [15]. Islamic ecumenism scholarship also shows that rapprochement must manage both theological aspiration and institutional restraint [16]. Christian ecumenical sources provide a useful comparator for institutional memory, document production, visible unity language and common witness, but TGE-360 does not import Christian ecclesiology into Islamic taqrib; it uses the comparator only to strengthen process discipline and governance design [17-19].

Risk, data-quality and AI-governance sources add operational controls. ISO 31000 supports risk-management logic [20]; ISO 8000 supports data-quality roles and responsibilities [21]; and the NIST AI Risk Management Framework and OECD AI principles help frame human oversight, transparency and accountability in any future AI-assisted monitoring [22,23]. These controls matter because media listening, dashboards or AI-assisted analysis can create new risks if they are used for surveillance, propaganda, bias amplification or premature scoring. Broader AI ethics and audit literature therefore supports contestability, auditability and human review [24,25].

The institutional taqrib record gives the article a practical governance context. The World Forum documents goals such as reviving Islamic culture and knowledge, increasing familiarity and understanding among scholars and leaders, spreading proximity thinking, removing pessimism and doubts, strengthening ijtihad and coordinating responses to divisive propaganda [2]. Its strategies include communication with Muslim figures and associations, research and publication, educational activity, conferences, international association membership and the establishment of centres and branches where needed [1,2]. The Forum also identifies General Assembly, Supreme Council and Secretary-General functions and affiliated centres including the Research Institute for Proximity Studies and the University of Islamic Denominations [2]. These features are directly relevant to TGE-360 because they show that proximity work already includes actor mapping, knowledge production, conference workflow, institutional authority, publication infrastructure and public communication. However, the literature and institutional record support the article only in a bounded way: they justify a validation-ready architecture; they do not prove that TGE-360 has already produced measurable unity, achieved cross-institutional adoption or demonstrated causal impact.

## 3. Methodology

The study uses a conceptual Design Science Research methodology. The unit of analysis is not an individual participant, survey respondent or organization. It is the governance mechanism: any traceable relationship between source, actor, institution, process, risk, indicator, decision and learning output that contributes to the management of intra-Islamic difference. Because the article is not empirical, sampling, statistical significance and human-subject data are not applicable at this stage.

The conceptual evidence base consists of four scholarly inputs. First, the registered TGE-360 method provides the core artifact to be specified [26]. Second, prior taqrib-related framework publications inform the diagnostic, theological, jurisprudential, dialogical, measurement and decision-execution components [27-31]. Third, documented institutional taqrib experience, especially the World Forum for Proximity of Islamic Schools of Thought, the International Islamic Unity Conference and related publication traditions, is used as institutional-background evidence rather than as proof of causal effectiveness [1-3]. Fourth, external methodological and comparative literature provides controls from design science,

collaborative governance, performance measurement, validation logic, Christian ecumenical governance, risk management, data quality and responsible AI [5-25].

Artifact construction followed five movements. Extraction identified mechanisms, risks, actors, practices and outputs from the relevant scholarly material. Reconstruction clustered these elements into theological, institutional, process, social, media, crisis and data-governance domains. Formulation translated clusters into layers, design principles, indicator families, decision rules and validation requirements. Boundary review removed or limited claims that would reduce theology to metrics or imply unsupported empirical validation. Validation planning specified the future evidence required for expert review, case demonstration, indicator testing and dashboard pilot.

Validity and reliability are treated as future evaluation requirements rather than completed results. Source-to-component traceability must show how every model component is derived. Expert validation should assess completeness, terminology and relevance through Delphi or equivalent consensus methods [32]. Content validity should assess the necessity and relevance of proposed indicators through CVR/CVI or equivalent expert-rating logic [33]. Weighting should use transparent methods such as AHP or robustness checks rather than arbitrary scoring [34]. Case demonstration should test whether the model diagnoses real mechanisms and intervention pathways. Dashboard pilots should examine usability, threshold quality and decision value.

Ethically, TGE-360 is bounded by theological and data-governance safeguards. It may measure process quality, institutional readiness, evidence integrity, risk signals, action closure, learning capacity and trust proxies. It must not rank faith, sanctity, salvation, doctrinal superiority or sacred authority. Any later use of social listening, AI-assisted text analysis or dashboard analytics requires privacy, consent, bias review, contestability, auditability and human oversight [22-25].

## 4. Artifact Specification: The TGE-360 Architecture

TGE-360 is specified as a mature, executable and evidence-governed meta-ecosystem for transforming taqrib from normative unity discourse into a governed, traceable, measurable and context-adaptive system. Its design principle is Universal Governance Core plus Adaptive Execution. The universal core defines stable logic: diagnosis, source-to-governance translation, institutional responsibility, dialogue workflow, media and narrative monitoring, community trust, crisis resilience, data intelligence, implementation gating and learning. Adaptive execution calibrates this core to legal context, institutional maturity, educational setting, language ecology, majority/minority dynamics, media environment and data readiness. Figure 1 summarizes the modular meta-ecosystem logic of the architecture.

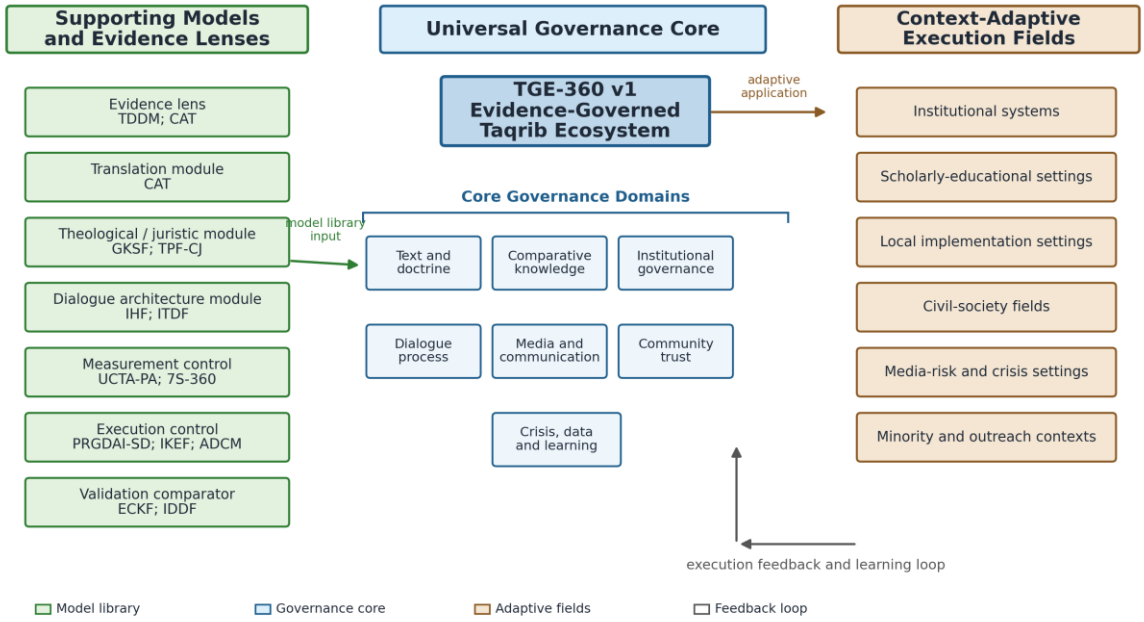


**Figure 1: TGE-360 modular meta-ecosystem view: supporting models, universal governance core, context-adaptive execution fields, and feedback learning loop (adapted from [26]).**

Figure 1 clarifies that TGE-360 does not multiply separate frameworks; rather, supporting models function as evidence lenses, translation modules, measurement controls, execution controls and validation comparators feeding a universal governance core and context-adaptive execution fields.

The first layer is the normative-textual and source layer. It governs the production, interpretation and use of Qur'anic, hadith, kalam, fiqh, historical, fatwa, declaration and dialogue sources. Its required output is traceable clarification of shared vocabulary, disputed concepts, convergence areas, legitimate divergence and anti-takfir boundaries. The governance problem addressed by this layer is conceptual ambiguity and doctrinal misrepresentation.

The second layer is the knowledge and comparative-theology layer. It organizes kalam, fiqh, usul al-fiqh, tafsir, hadith studies, history of Islamic schools, comparative theology and interreligious-dialogue theory into usable knowledge assets. Its outputs include comparative dossiers, research-based curricula, knowledge maps and facilitator training modules. This layer prevents dialogue from becoming slogan-based or historically uninformed.

The third layer is the institutional-governance layer. It defines mandates, representation, authority, councils, committees, secretariats, advisory boards, escalation routes and accountability mechanisms. Its purpose is to shift taqrib from personality-dependent initiatives to stable institutional practice. Existing institutional actors such as the World Forum for Proximity of Islamic Schools of Thought, conference secretariats, universities, research institutes and cross-madhhab councils can be interpreted within this layer as governance nodes whose mandates, outputs, decision rights and learning routines require explicit mapping. Without this layer, dialogue remains vulnerable to event-dependence and loss of institutional memory.

The fourth layer is the process and dialogue-management layer. It translates disagreement into structured workflow: agenda design, representation rules, evidence submission, facilitation, escalation, textual output, decision routing, action ownership and follow-up

cadence. Its governance value is that dialogue becomes repeatable and auditable rather than episodic.

The fifth layer is the social and community-trust layer. It connects elite scholarly dialogue with lived social experience through education, service initiatives, youth and family engagement, local community projects and trust-proxy indicators. The layer prevents a vertical gap between institutional declarations and community reality.

The sixth layer is the media and public-communication layer. It manages narrative risk, public messaging, misinformation, symbolic sensitivity, multilingual content, rapid response and communication ethics. Its role is not propaganda but risk-governed public communication that prevents technical disagreement from becoming inflammatory public narrative.

The seventh layer is the crisis, risk and resilience layer. It identifies early warning signals, escalation triggers, politicization risk, sectarian provocation, media distortion, institutional fragility and community tension. It converts crisis events into reviewable learning rather than reactive improvisation. Crisis Warning Indicators are appropriate here, but only when thresholds, human review and response protocols are defined.

The eighth layer is the data, indicators and performance-intelligence layer. It translates sources, processes and risks into indicator families: process KPIs, institutional-readiness indicators, trust proxies, resilience indicators, Crisis Warning Indicators and Strategic Progress Indicators. The layer requires data ownership, definitions, thresholds, review cadence, dashboard controls and interpretation rules. Indicators are valid only when linked to decisions and corrective action.

The ninth layer is the contextual-adaptation layer. It calibrates the universal core to local legal systems, educational institutions, media ecologies, language communities, minority/majority relations, security sensitivity and institutional maturity. This prevents both excessive abstraction and rigid universalism. Transferability is possible only through structured adaptation, not by copying a template.

The tenth layer is the validation, learning and recalibration layer. It closes the governance loop through traceability audits, expert review, content validity, weighting review, case demonstration, dashboard pilot, lessons learned and protocol revision. This layer is essential because TGE-360 is not a static framework. It is a learning method that must be tested, corrected and recalibrated.

The ten layers form an evidence-to-decision chain: source material leads to coded evidence; coded evidence leads to model components; components lead to indicators and decision rules; decision rules lead to action ownership and implementation gates; implementation produces learning; learning revises protocols and indicators. The chain is the core safeguard against both rhetorical unity and arbitrary measurement.

## 5. Mechanism Integration and Anti-Proliferation Logic

A recurring risk in model-based governance research is architecture proliferation: too many frameworks, acronyms or indicator sets can compete for attention and weaken usability. TGE-360 resolves this by positioning complementary mechanisms as nested lenses, modules, controls and comparators inside one meta-ecosystem. The issue is not whether each mechanism has value, but whether each has a clear function in the evidence-to-decision chain.

Within TGE-360, diagnostic mechanisms classify disagreement, detect failure points and guide intervention selection. Source-to-governance translation mechanisms help normative and theological material become auditable governance constructs without desacralizing the source. Dialogical mechanisms structure intra-faith and interreligious exchange through representation rules, agenda discipline, textual outputs and follow-up cadence. Measurement

mechanisms provide KPI, CWI and SPI grammar only where process, risk, institutional readiness, trust proxies and learning can be legitimately assessed. Decision-execution mechanisms connect performance, risk, governance, data, technology, sustainability and action closure. Adaptive-localization mechanisms preserve a universal governance core while calibrating implementation to local legal, social, educational, media and institutional conditions.

This hierarchy strengthens scholarly defensibility. The article does not claim that every complementary mechanism is empirically validated or equally mature. It claims that TGE-360 can organize related mechanisms into a coherent architecture, specify their governance roles, and identify what evidence is required before any module can be used in institutional practice. TGE-360 is therefore the mother ecosystem; supporting mechanisms are controlled components rather than parallel claims.

## 6. Demonstration Pathways and Implementation Gates

Design-science research requires a demonstration pathway even when field evaluation has not yet been completed. TGE-360 can be demonstrated through four non-fabricated scenarios. The first is an institutional dialogue program, including a conference-based setting such as the International Islamic Unity Conference, where the model maps representation, agenda design, evidence submission, textual output, decision follow-up and reporting cadence. The second is media-risk response, where CWI logic detects escalation, classifies narrative risk and triggers human-reviewed communication. The third is curriculum and scholarly exchange, where the knowledge layer translates dialogue outputs into teaching modules, glossaries and comparative dossiers. The fourth is community trust-building, where social engagement links elite dialogue to service projects and trust-proxy indicators.

Movement from conceptual specification to institutional use should pass through implementation gates. Gate 1 is source-base definition: the source base must be documented. Gate 2 is component traceability: every layer and indicator must be linked to evidence. Gate 3 is expert validation: scholars and institutional practitioners must assess completeness and relevance. Gate 4 is data-readiness review: sources, owners, definitions, thresholds and privacy controls must be available. Gate 5 is pilot demonstration: the method must be tested on a bounded case. Gate 6 is decision-value review: the pilot must show whether the model improves diagnosis, action closure, crisis response or learning. Gate 7 is scale decision: wider use should occur only after recalibration.

These gates prevent false precision. Expert Delphi and AHP should not be used before the indicator dictionary is stable. A dashboard should not be built before data ownership and definitions are clear. Public communication metrics should not be used before narrative-risk protocols and human review are designed. Implementation discipline is therefore a theological safeguard as well as a management safeguard.

## 7. Discussion

The theoretical contribution of TGE-360 is the reframing of taqrib as governed difference. This reframing is stronger than three weaker alternatives: unity as aspiration, dialogue as event and KPI as dashboard. Unity becomes governable only when difference is classified, dialogue is structured, texts are traceable, decisions have owners, media risks are managed, crisis triggers learning and indicators are tied to action. This brings Islamic rapprochement into conversation with design science, collaborative governance and performance measurement while respecting theological boundaries.

The methodological contribution is a reproducible artifact-construction sequence. The paper moves from evidence base to mechanism extraction, domain reconstruction, model formulation, boundary review and validation planning. This sequence reduces circularity because TGE-360 is not assumed as a proven model at the beginning. It is specified as a constructed artifact whose components require traceability and future evaluation.

The measurement contribution is the strict boundary between governable processes and non-measurable sacred realities. TGE-360 supports indicators for representation quality, dialogue discipline, evidence integrity, action closure, media-risk response, crisis resilience, community trust proxies and institutional learning. It rejects indicators that rank doctrinal truth, faith or sanctity. This boundary is the main protection against metric reductionism.

The practical and policy contribution is an operating logic for institutions. The model identifies where taqrib initiatives may fail: unclear terminology, weak knowledge infrastructure, ambiguous mandates, unstructured dialogue, elite-community gaps, media distortion, reactive crisis management, missing data ownership and absence of learning. For established bodies such as the World Forum for Proximity of Islamic Schools of Thought and recurring platforms such as the International Islamic Unity Conference, TGE-360 should not be read as a replacement architecture. It is better understood as an audit-and-upgrade architecture: it can help map mandates, connect conference outputs to implementation gates, define evidence-based indicators, clarify learning loops and protect theological boundaries while calibrating them to local context.

Rival explanations must be acknowledged. Some failures of taqrib may be caused less by poor governance design and more by geopolitical conflict, resource asymmetry, historical trauma or external interference. TGE-360 cannot solve these conditions by architecture alone. Its claim is more modest: when institutions decide to pursue taqrib, they need a disciplined method for diagnosis, responsibility, evidence, dialogue, measurement and learning. The model improves governability; it does not guarantee reconciliation.

The main risks are politicization, model proliferation, metric reductionism, data misuse and overclaiming. Politicization can be reduced through neutral scholarly charters, transparent mandates and independent advisory review. Model proliferation is controlled by nested hierarchy. Metric reductionism is controlled by measurement boundaries. Data misuse requires privacy, consent, auditability and human oversight. Overclaiming is controlled by treating this article as a validation-ready specification rather than an empirical proof.

## 8. Limitations and Future Research

This article is limited by its conceptual and design-science status. It specifies the TGE-360 artifact, architecture and validation pathway, but it does not report completed empirical adoption, statistical testing, causal impact, cross-country comparison, finalized Delphi consensus or dashboard-pilot results. These limitations are not weaknesses if they are stated clearly; they define the next research agenda.

A second limitation is source dependency. Several supporting concepts come from the author's own taqrib-related framework publications, so they should be treated as conceptual lineage rather than independent external validation. A third limitation is that the article does not provide an archival evaluation of the full institutional history of the World Forum for Proximity of Islamic Schools of Thought or the International Islamic Unity Conference. To reduce self-confirmation risk, future work must use independent expert panels, transparent indicator-rating procedures, external case material, audit trails and, where appropriate, comparative controls from governance, peacebuilding, institutional taqrib and ecumenical studies.

Future research should proceed in five stages. First, build a source-to-code-to-component traceability matrix. Second, conduct expert Delphi rounds with balanced representation from Islamic studies, comparative kalam, fiqh, governance, peacebuilding, media, data ethics and experienced taqrib institutions. Third, develop a validated indicator dictionary using content-validity methods. Fourth, apply TGE-360 to documentary and institutional cases, including dialogue declarations, crisis-response episodes, the proceedings of the International Islamic Unity Conference and selected programmes of the World Forum for Proximity of Islamic Schools of Thought. Fifth, test a dashboard prototype to assess whether the model improves decision quality, action closure, risk response and institutional learning.

## 9. Conclusion

TGE-360 provides a disciplined answer to the research question: taqrib can be structured as a measurable governance ecosystem when it is designed as a layered artifact linking source clarification, knowledge production, institutional responsibility, dialogue workflow, community trust, media governance, crisis resilience, data intelligence, contextual adaptation and validation-based learning. The model avoids two extremes. It does not reduce religious truth to metrics, and it does not leave unity as a non-operational slogan.

The article's strongest contribution is not a claim of empirical success but a defensible architecture for future validation. TGE-360 can guide researchers and institutions from evidence intake to coding, model construction, indicator design, implementation gates, decision action and learning revision. Its most defensible journal positioning is a validation-ready architecture for evidence-governed intra-Islamic difference governance that learns from existing taqrib institutions while adding traceability, measurement discipline, risk governance and validation logic.

## References

[1] International Islamic Unity Conference. History: The 35th International Islamic Unity Conference. Tehran: World Forum for Proximity of Islamic Schools of Thought. Available at: https://iuc.taqrib.ir/iuc35/en/history (accessed 23 June 2026).

[2] International Islamic Unity Conference. About us: The 36th International Islamic Unity Conference. Tehran: World Forum for Proximity of Islamic Schools of Thought. Available at: https://iuc.taqrib.ir/iuc36/en/contact-us (accessed 23 June 2026).

[3] International Islamic Unity Conference. The 36th International Islamic Unity Conference. Tehran: World Forum for Proximity of Islamic Schools of Thought. Available at: https://iuc.taqrib.ir/iuc36/en (accessed 23 June 2026).

[4] The Amman Message. The Amman Message. Amman; 2005. Available at: https://ammanmessage.com (accessed 23 June 2026).

[5] Hevner AR, March ST, Park J, Ram S. Design science in information systems research. MIS Quarterly; 28(1):75-105, 2004.

[6] Peffers K, Tuunanen T, Rothenberger MA, Chatterjee S. A design science research methodology for information systems research. Journal of Management Information Systems; 24(3):45-77, 2007.

[7] Gregor S, Hevner AR. Positioning and presenting design science research for maximum impact. MIS Quarterly; 37(2):337-355, 2013.

[8] Ansell C, Gash A. Collaborative governance in theory and practice. Journal of Public Administration Research and Theory; 18(4):543-571, 2008.

[9] Provan KG, Kenis P. Modes of network governance: Structure, management, and effectiveness. Journal of Public Administration Research and Theory; 18(2):229-252, 2008.

[10] Neely A, Gregory M, Platts K. Performance measurement system design: A literature review and research agenda. International Journal of Operations & Production Management; 15(4):80-116, 1995.

[11] Norreklit H. The balance on the balanced scorecard: A critical analysis of some of its assumptions. Management Accounting Research; 11(1):65-88, 2000.

[12] Franco-Santos M, Lucianetti L, Bourne M. Contemporary performance measurement systems: A review of their consequences and a framework for research. Management Accounting Research; 23(2):79-119, 2012.

[13] Melnyk SA, Bititci U, Platts K, Tobias J, Andersen B. Is performance measurement and management fit for the future? Management Accounting Research; 25(2):173-186, 2014.

[14] Abu-Nimer M. Conflict resolution, culture, and religion: Toward a training model of interreligious peacebuilding. Journal of Peace Research; 38(6):685-704, 2001.

[15] Clooney FX. Comparative Theology: Deep Learning Across Religious Borders. Chichester: Wiley-Blackwell; 2010.

[16] Brunner R. Islamic Ecumenism in the 20th Century: The Azhar and Shiism between Rapprochement and Restraint. Leiden: Brill; 2004.

[17] Second Vatican Council. Unitatis Redintegratio: Decree on Ecumenism. Vatican City; 1964.

[18] John Paul II. Ut Unum Sint. Vatican City: Libreria Editrice Vaticana; 1995.

[19] World Council of Churches. The Church: Towards a Common Vision. Faith and Order Paper No. 214. Geneva: World Council of Churches; 2013.

[20] International Organization for Standardization. ISO 31000:2018 Risk management - Guidelines. Geneva: ISO; 2018.

[21] International Organization for Standardization. ISO 8000-150:2022 Data quality management - Roles and responsibilities. Geneva: ISO; 2022.

[22] National Institute of Standards and Technology. Artificial Intelligence Risk Management Framework (AI RMF 1.0). NIST AI 100-1. Gaithersburg, MD: NIST; 2023.

[23] OECD. Recommendation of the Council on Artificial Intelligence. OECD/LEGAL/0449. Paris: OECD; 2019.

[24] Floridi L, Cowls J. A unified framework of five principles for AI in society. Harvard Data Science Review; 1(1), 2019.

[25] Raji ID, Smart A, White RN, Mitchell M, Gebru T, Hutchinson B, Smith-Loud J, Theron D, Barnes P. Closing the AI accountability gap: Defining an end-to-end framework for internal algorithmic auditing. Proceedings of the 2020 Conference on Fairness, Accountability, and Transparency; pp. 33-44, 2020.

[26] MoghadasNian SAH. TGE-360: A mature, executable and evidence-governed Taqrib Governance Ecosystem. University of Religions and Denominations. ResearchGate; 2026. doi: 10.13140/RG.2.2.30521.53601.

[27] MoghadasNian, S. A. H. (2025). Taqrib Diagnostic–Decision Model (TDDM): A Multi-Dimensional Framework for Classifying, Designing and Evaluating Islamic Intra-Faith Rapprochement. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.27306.68806.

[28] MoghadasNian, S. A. H., (2026). Civilizational Algorithm Theory (CAT): A Design–Science Method for Sacred-Text Ontology Structuring and Theology-to-Governance Translation. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.17244.86400.

[29] MoghadasNian, S. A. H. (2025). Global Kalam Strategic Framework (GKSF): A fourteen-pillar KPI-based comparative model for Islamic unity and theological convergence. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.16774.28489/1.

[30] MoghadasNian, S. A. H. (2025). Twelve-pillar framework for comparative jurisprudence (TPF-CJ). University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.26840.61441/1.

[31] MoghadasNian, S. A. H. (2025). Islamic Ḥiwār Framework (IHF): A KPI-Based Architecture for Intra-Faith Dialogue and Civilizational Unity. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.34234.30403

[32] MoghadasNian, S. A. H. (2025). Islamic Theological Dialogue Framework (ITDF): A KPI-Based Architecture for Intra-Islamic Unity and Interfaith Readiness. University of Religions and Denominations (URD). ResearchGate. https://doi.org/10.13140/RG.2.2.19952.11521

[33] MoghadasNian, S. A. H. (2025). Unified Civilizational Theological Architecture (UCTA): A KPI-Governed Goal Architecture for Islamic Civilizational Renewal. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.35438.27202

[34] MoghadasNian, S. A. H., (2025). UCTA-PA: Unified Civilizational Theological Architecture: A Performance Architecture for Measurable Rapprochement and Civilizational Renewal. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.16602.40647

[35] MoghadasNian, S. A. H. (2025). 7S-360 Strategic Indicator Architecture: A KPI-Governed Framework for Integrated Governance. University of Religions and Denominations (URD). https://doi.org/10.13140/RG.2.2.15665.24160

[36] MoghadasNian, S. A. H. (2026). PRGDAI-SD 360+ decision architecture: Integrating performance, risk, governance, data, artificial intelligence, sustainability, and decision execution. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.17495.02729

[37] MoghadasNian, S. A. H. (2025). Ecumenical Christian KPI Framework (ECKF): A KPI-Based Strategic Architecture for Christian Unity and Institutional Dialogue. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.31969.21609

[38] MoghadasNian, S. A. H. (2025). Interfaith Doctrinal Dialogue Framework (IDDF): A KPI-Oriented Architecture for Abrahamic Unity. University of Religions and Denominations. ResearchGate. https://doi.org/10.13140/RG.2.2.13026.85443

[39] Hsu CC, Sandford BA. The Delphi technique: Making sense of consensus. Practical Assessment, Research, and Evaluation; 12(10):1-8, 2007.

[40] Lawshe CH. A quantitative approach to content validity. Personnel Psychology; 28(4):563-575, 1975.

[41] Saaty TL. The Analytic Hierarchy Process. New York: McGraw-Hill; 1980.