Accreditation Report

Program Accreditation of

Syarif Hidayatullah State Islamic University Jakarta

Republic of Indonesia

Bachelor of Religious Studies (SAA)

Bachelor of Islamic Creed and Philosophy (AFI)

Bachelor of Quranic Studies (IAT)

Master of Religious Studies (MSAA)

Master of Islamic Creed and Philosophy (MAFI)

I   Procedure

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Attendance by ACQUIN office: Dr. Jasmine Rudolph

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Peer review experts:

- **Dr. Philipp Bruckmayr**, Academic Advisor at the Chair of Islamic Studies at the University of Bamberg, Germany

- **Dr. Amanda tho Seeth,** Research Associate at the Seminar for Southeast Asian Studies, Humboldt University Berlin, Germany

- **Prof. Dr. Heidrun Eichner,** Professor of Islamic Studies, Faculty of Humanities Oriental and Islamic Studies, Eberhard Karls University Tübingen, Germany

- **Prof. (ret.) Mag. Dr. Rüdiger Lohlker,** Professorship in Islamic Studies at the University of Vienna, Austria

- **Jun. Prof. Dr. phil. Ulvi Karagedik,** Professor in Religious Studies with a focus on Islam, Department of Cultural Studies, Institute for Islamic Theology/Religious **Education Studies – Head, University of Education Karlsruhe, Germany**

- **Dr. Hermann Sottong,** Ceo SYSTEM + COMMUNICATION, Regensburg Germany

- **Bo Schachtl,** Bachelor Student for English, Linguistics B.A., University of Regensburg, Germany

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II   <u>Introduction</u>

The experts would like to thank the representatives of Universitas Islam Negeri Syarif Hidayatullah Jakarta (UIN), as well as students that they have taken part in the discussions and willingly shared information and their views during the site visit. The discussions are valuable not only for the assessment of the institution, but also for a better understanding of the legal and sociocultural context of the local higher education system.

Evaluation basis for the peer-review experts is the self-assessment report of the HEI as well as intensive discussions during the site visit with the HEI management, deans and/or heads of the departments, heads of the study programs, study program coordinators, teachers, lecturers, administrative staff, students, and graduates.

Main objective of the accreditation procedure is to assess the quality of the study programs and compliance with the "Standards and Guidelines for Quality Assurance in the European Higher Education Area" (ESG). The ESG standards are applied as main assessment criteria in the international accreditation procedure. In addition, the respective country-specific criteria and standards are considered.

A group of experts was set up, which ensured that all areas relevant to the accreditation procedure (e.g., legal, structural, social etc. aspects) as well as the ESG, were considered. The peer-review experts include professors, representatives of the professional practice and the student representative. A certificate with the ACQUIN seal is awarded upon accreditation of the study programs.

1 The Higher Education System in Indonesia

1.1 Historical development

The modern Indonesian Higher Education System evolved from the colonial education system of the Dutch East Indies. The need for professionally trained personnel who could be used in the administration led to the establishment of a number of higher education institutions (HEIs) in the late 19th century and the first decades of the 20th century, and to the establishment of a number of colleges mainly on the island Java with the largest population. The institutions primarily provided practical vocational education in the fields of Medicine (Medical College in Batavia, 1902), Engineering (Technical College in Bandung, 1920), Agriculture (Bogor Agricultural College) and Law (Jakarta Law College, 1924) and were less research oriented. These education institutions predominantly benefited a small number of European and, to a lesser extent, native indigenous elites – in 1930, only a little over 100 indigenous students were enrolled in the country's universities, where teaching was conducted in Dutch.

After Indonesia's declaration of independence in 1945, the education system underwent a massive expansion, reflecting the increased value of education for the young nation. Numerous foundations of universities like the Universitas Gadjah Mada in Yogyakarta (1949) and the Universitas Indonesia in Jakarta (1950, which emerged from earlier institutions) date from this period. A particularly important role with regard to the diversification of the higher education system was played by the higher education legislation of the early 1960s. The Higher Education Act No. 22 of 1961 stipulated that every province in Indonesia had to have at least one state university, which led to the establishment of 23 new higher education institutions.

In addition, the law established comparable structures at the universities, the "Tri Dharma" (three pillars) of higher education (teaching, research, and service to the community service), which are still valid today. Private universities were recognized as equal to public HEIs, which led to a significant expansion of the private sector.

While particularly the primary and secondary education sector experienced significant growth in the first decades after independence, the development of the tertiary education sector was much slower. Favoured by strong economic growth and – associated with it – an increasing demand for a well-educated labour force as well as an expanding middle class changed this situation from the mid-1970s onwards: While 260,000 students were enrolled at Indonesian universities in 1975, the numbers increased by more than one million each decade. In the mid to late 1970s, the structure of the study programs was standardised along the lines of the Anglo-American system with bachelor's, master's and PhD degrees, a credit point system, and the division into fully academic and vocational study programs were introduced.

Today, vocational training in Germany is regarded as a model for the development and expansion of vocational training structures in Indonesia's TVET sector (Technical and Vocational Education). The new dual study programs are attracting great interest in Indonesia. Germany enjoys an extremely positive reputation here as a country of engineers, not least due to the popularity of the former President of the Republic of Indonesia, Dr. Bacharuddin Jusuf Habuf. Bacharuddin Jusuf Habibie studied aerospace engineering at RWTH Aachen.

1.2 Contemporary situation

With currently 4,593 private and public institutions in tertiary education, Indonesia has one of the largest and most divergent higher education systems in the world (Pendidikan Tinggi 2020 statistics, p. 8, as of December 2020). 633 of these higher education institutions are considered universities (universitas). Since the state-run HEIs cannot meet the demand for primary, secondary, and tertiary education, there is a very broad market for private providers. Of the 4,593 HEIs, 122 are public, state-funded institutions and 3,044 are private. In addition, there are 187 state-owned higher education institutions (e.g. military and administrative colleges) and 1,240 religious colleges. These are not only higher education institutions for the training of religious functionaries, but also – religiously based – institutions with a variety of faculties and a wide range of courses of study and training. Thus, less than 10 per cent of all tertiary education institutions are state-run, more than 90 per cent are private universities. The state universities are generally regarded as particularly qualified and also have most of the country's current 739 doctoral programs.

Despite the large number of private colleges, "only" about 52 percent of students study there, while 35 percent are enrolled at state colleges. The remaining 17 per cent study at religious colleges or state-owned colleges that are under neither the Ministry of Education nor the Ministry of Religion.

The majority of the state-run higher education institutions are administered and financed by DIKTI (Directorate for Higher Education at the Ministry of Education and Culture). The Ministry of Religion, on the other hand, is responsible for the large number of denominationally oriented higher education institutions. However, there are also higher education institutions that are administered and financed by other ministries, for example the Ministry of Finance and the Ministry of Defence. The private university sector is anchored in DIKTI with regionally organised so-called KOPERTIS networks.

In terms of their legal status, state universities are divided into three categories: autonomous universities (PTN-BH: Perguruan Tinggi Negeri – Badan Hukum); universities with partial financial flexibility (PTN-BLU: Perguruan Tinggi Negeri – Badan Layanan Umum); and universities as full state educational institutions (PTN). Initial efforts to grant universities more

autonomy date back to 1999 and were expanded in the following years, gradually first to seven state universities – including the country's top four universities – which were granted the status of autonomous universities (PTN-BH). Currently, twelve state universities out of the 122 belong to this group. They are all characterised by a higher degree of self-governance and independent financial management, as well as a dual management structure: in all academic as well as development-related matters, decisions are made by a senate composed of members of the faculties. Financial supervision and the election of the rector, on the other hand, are subject to a university council, which includes representatives of the Ministry of Education. (For comparison: in the non-autonomous universities, the rectors are still appointed by the ministry). In financial terms, these universities are allowed to make shifts within their overall budget, generate their own income and build up capital.

Both private and state-supported universities charge tuition fees. The amount of tuition fees varies greatly, depending on the subject studied, the socio-economic situation of the student (there is a subsidy for socially disadvantaged students) and according to the type of university:

The DIKTI distinguishes between the following types of HEI (in brackets the number of state and private institutions per type): Universitas (646), Institute (132), Sekolah Tinggi (1,361), Akademi (772), Akademi Komunitas (36), Politeknik (219). All these institutions can be state as well as private.

Fully academic education with the degrees S1, S2 and S3 (which are equivalent to a bachelor, a master and doctoral degrees respectively) are offered at universities. In addition to the 646 state and private universities, there is also a distance learning university ("Universitas Terbuka"), which was opened in 1984 and offers mainly undergraduate courses. More than 310,000 students are currently enrolled there, with the largest proportion (over 40 per cent) of them at the Faculty of Teacher Education and Pedagogy. The degrees S1, S2, and S3, are also offered at subject-oriented HEIs: at institutes (Institut) and at high schools (Sekolah Tinggi).

Unlike the universities, the so-called "Instituts" are usually focused in certain areas of specialisation. Courses of study can be completed with a diploma as well as with a bachelor's degree. Some institutes also offer postgraduate courses. Another form of subject-oriented higher education institutions are the Sekolah Tinggi ("High School"), which often consist of only one faculty and for the most part offer courses leading to professional courses of study. They account for almost half of all higher education institutions in Indonesia and are for the most part private. The usual degrees obtained here are D 1 to D 4. These "Diploma" degrees are awarded in application-oriented courses of study; they are not recognised as academic degrees in the European Higher Education Area. The highest D degree, the Diploma 4, concludes a four-year course of study and can be equated to a bachelor's degree (S1) in

Indonesia, albeit with the addition of "Bachelor of Applied Science". In addition to the Sekolah Tinggi, the Diploma degree can also be obtained at the 909 so-called academies ("Akademi").

Like the institutes, the Akademi are usually specialised in one field of study such as e.g., accounting, foreign languages, or obstetrics, and are therefore rather small. They too are for the most part private institutions. The courses of study are concluded with a diploma degree. The 304 so-called polytechnics ("Politeknik") offer only three- and four-year programs with diploma degrees that focus on practical vocational training. To meet the demand for qualified personnel in regions with high industrial or labour market potential, but which do not have HEIs, the establishment of 36 so-called Akademi Komunitas was started in 2012, which offer one-year and two-year courses of study leading to professional qualifications with the degrees D 1 and D 2 respectively.

Most universities still lack university teaching staff with doctoral degrees. Of the 308,600 lecturers statistically recorded, only around 47,625 have a doctorate. About 72 percent of university teachers have a master's degree as their highest qualification; all others teach with Bachelor's, Diploma, or other degrees. The most qualified university teachers, by a wide margin over the other islands, are on Java, where about 26,000 hold doctorates and a good 108,700 have master's degrees. More than 60 per cent of all lecturers with a doctorate are thus employed at higher education institutions on Java.

1.3 Accreditation System in Indonesia

The issue of quality assurance plays a major role in Indonesia with its enormously diverse system of tertiary education institutions. While, for example, in Java and Sumatra 88 and 90 percent of the HEIs are accredited, in the provinces of Papua and West Papua the number is only 40 percent.

The authoritative institution for the accreditation of HEIs and study programs in Indonesia is the National Accreditation Authority BAN-PT (Badan Akreditasi Nasional Perguruan Ting), founded in 1994. In addition, there are also independent accreditation agencies for specific disciplines, e.g. medicine.

The accreditation system is three-tiered and is carried out in a five-year rotation. An "A" accreditation is the best rating. "B" means "very good", "C" is the lowest classification level and is also used for newly established study programs. The designations "unggul" (excellent), "baik sekali" (very good) and "baik" (good) were introduced in 2020 and have been used instead of A, B and C since then.

Out of approximately 4,600 higher education institutions in the country, about 62 per cent have been institutionally accredited so far. By the end of 2020, 99 institutions had been accredited with an "excellent" grade (the majority of which were state higher education institutions), 859

with a "very good" grade and 1,755 with a "good" grade. Among the study programs that have already been accredited, 19.0 per cent received an "excellent" grade (by far the most of these in the subjects of management and accounting), 51.9 per cent a "very good" grade and 29.2 per cent a "good" grade. Clear differences can be seen between state and private higher education institutions: while more than 40 percent of bachelor's and master's programs at state universities are accredited with an "excellent", this applies to only 7.5 percent of bachelor's and 12.9 percent of master's programs at private universities (Pendidikan Tinggi 2020 statistics, p. 24f).

According to the government's plans, the accreditation system is to be fundamentally revised. For existing accreditation, the obligation to re-accredit is to be dropped. The previous classification will remain in place but can be reviewed by the accreditation authority in the event of a suspected "decline in performance" of the university, in which case a downgrading is also possible. The HEIs are free to apply for re-accreditation on a voluntary basis, e.g., to move up from the "very good" to the "excellent" level.

2 Short profile of the HEI

The State Islamic University of Syarif Hidayatullah Jakarta (UIN Jakarta) was established in 1957 and has developed into a well-known institution that blends science and Islam, grounded in Indonesian values and the principles of renewal and modernity. It serves as a representation of the inclusiveness and modernity of Islam, both in Southeast Asia and globally. Initially, the institution began as the Department of Religious Affairs Service Academy (ADIA) in 1957, aimed at training government employees in Islamic knowledge. Over time, this evolved into the State Islamic Institute (IAIN) in 1960. In 2002, IAIN Jakarta was officially transformed into UIN Syarif Hidayatullah Jakarta. This change reflected the founders' desire to establish a higher education institution that supports both Indonesian identity and Islamic aspirations, key characteristics of Islamic higher education in Indonesia.

In 2002, the President of the Republic of Indonesia issued Presidential Decree which formally transformed IAIN Jakarta into UIN Jakarta. This decree marks an important moment in the university's history, signifying the democratic developments in Indonesia following the end of the authoritarian regime. The transformation from IAIN to UIN Jakarta symbolizes the government's effort to reconcile religious and national identities within Indonesia's education system.

By establishing UIN Jakarta, the government facilitated greater access to general education for students from Islamic boarding schools and Islamic schools, thereby supporting the broader aim of democratizing education in Indonesia. This initiative ensures that the religious and cultural identities of students are respected and incorporated into an inclusive educational environment. The integration of general sciences with Islamic studies and other disciplines enables UIN to strengthen intellectual development and a comprehensive understanding of both scientific and Islamic knowledge.

The open and inclusive nature of UIN's educational approach supports with Indonesia's vision as a diverse nation that values freedom of religion and strives to provide equal educational opportunities for all its citizens. The evolution of UIN Jakarta from ADIA and IAIN also represents a significant step in the Indonesian government's commitment to building a democratic, inclusive education system that reflects the country's diversity and national identity.

Vision and Mission of UIN Jakarta

UIN Jakarta is one of the oldest state universities that integrates Islamic, Indonesian, and scientific knowledge. Its mission is to deliver innovative and creative education and teaching based on information technology and global needs, conduct high-quality and superior research

that supports scientific development, social transformation, and national competitiveness, provide equitable access to quality higher education for the broader community, and foster a professional, accountable, ethical, and entrepreneurial academic culture.

Organizational Structure of UIN

The Faculty of Ushuluddin is one of the oldest faculties at the oldest Islamic University in Indonesia. Throughout its journey, the Faculty of Ushuluddin has played a role and contributed to Indonesian society. Many outstanding thinkers, religious figures and scholars have emerged from the faculty. The initial idea for establishing the Faculty of *Ushuluddin* started in 1961 for complementing the existing faculties at the Jakarta branch of IAIN. This idea entails an initiative to open a new class in the following year. Based upon the Decree of the Minister of Religions of the Republic of Indonesia No. 66 of 1962 On November 5, 1962, the Faculty of *Ushuluddin*, IAIN Jakarta branch was officially established. In 1964, the Faculty of *Ushuluddin* opened the Department of *Da'wah* (Islamic missionary) for the undergraduate level (S1). In 1967, the Faculty of *Ushuluddin* established the Department of Comparative Religion (it is by now the Religious Studies) at the undergraduate level (S1), and this department succeded to have its first graduates in the next three years. In 1982, the Faculty of *Ushuluddin*, which is well known as a nest of Islamic thinkers and reformers, opened the Department of Islamic Creed and Philosophy (AF - it turns out as the Islamic Creed and Philosophy at present). This action strengthened the image of Faculty of *Ushuluddin* as the faculty which promotes the renewal of Islamic thought in Indonesia. In the 1989/1990 academic year, the Faculty of *Ushuluddin* also established the Department of *Tafsir* and *Hadith*. When the Indonesian reformation took place in this country, in the 1999/2000 academic year, the Faculty of *Ushuluddin* opened two new study programs at once viz., the Sociology of Religion and the Islamic Political Thoughts. This breakthrough came up with a sincere hope to develop and integrate between religious and social sciences. Therefore, there were five study programs in the Faculty of Ushuluddin, to wit, Comparative Religion (1967), Islamic Creed and Philosophy (1982), *Tafsir* and *Hadith* (1989), Sociology of Religion (1999) and Islamic Political Thoughts (1999). In 2017, the Faculty of *Ushuluddin* proposed two (2) new study programs, namely Hadith Studies (IH) and *Tasawwuf* (Sufism) (IT). The approval of these two study programs did happen at the same time with the change of names over two existing study programs into the Islamic Creed and Philosophy (AFI), the Qur'anic Studies IAT) through the issuance of the Chancellor's Decree of UIN Syarif Hidayatullah Jakarta Number: 477 of 2016 concerning Adjustment of Study Program Nomenclature at the Faculty of *Ushuluddin* UIN Syarif Hidayatullah Jakarta. Thus, the Faculty of *Ushuluddin* has 5 (five) study programs, namely (1) Religious Studies, (2) Islamic Creed and Philosophy, (3) Qur'anic Studies, (4) Hadith Studies and (5) Tasawwuf (Sufism). The Qur'anic Studies (IAT) and Hadith Studies (IH) are the entailments of the separation of the previous

study program namely *Tafsir* and *Hadith*. Meanwhile, the Islamic Creed and Philosophy and *Tasawwuf* (Sufism) Studies are the development of the Islamic Creed and Philosophy study program. The master programs in the Faculty of *Ushuluddin* was founded in 2012, under the name of the Faculty of *Ushuluddin* Master Programs. The establishment is based upon the Decree of the Director General of Islamic Education Number: 1424 of 2012, regarding the Permit to Organize Postgraduate Study Programs at Islamic Higher Education (PTAI). Then, it was further strengthened by the Decree of the Chancellor of the State Islamic University (UIN) Syarif Hidayatullah Jakarta with Number: Un.01/R/HK.00.5/113/2012 concerning the Determination of Permits to Organize Postgraduate Study Programs at the Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta. The existing master programs are Religious Studies, Islamic Creed and Philosophy, and Qur'anic Studies. The master program in Religious Studies has two concentrations: Religious Harmony and Study of Religions (Catholic Religious Studies, Christian Studies, Hindu Studies, Buddhist Studies, and Confucian Studies). The **Vision** of the Faculty of Ushuluddin is being excellence in the study, development and integration of Islamic sciences and social sciences in Southeast Asia by 2026. The Mission of the Faculty of Ushuluddin ist organizing higher education and teaching in the field of *ushuluddin* science that is integrative, by catching up with the development of science and technology as well as the global interests. The second goal is carrying out research and community services based upon high quality research in the field of *ushuluddin*. The third goal is providing good facilities and infrastructure for higher education. The fourth goal is operating higher education with an organization culture that is professional, accountable, integrity and entrepreneurial.

The faculty's development strategy is structured into four consecutive phases. The first phase (2017–2021) centred on internal consolidation, aiming to strengthen institutional structures and shape a distinct academic identity. Key priorities included establishing a sustainable research culture and reinforcing an integrated academic framework. Building on this foundation, the second phase (2022–2026) focuses on enhancing the qualifications of academic staff in order to further improve research quality and international publication output. Progress in this stage is measured primarily by the growing number of publications in prominent indexed journals and the expansion of international research collaborations, with the overarching goal of positioning the Faculty of Ushuluddin as a leading institution in Southeast Asia according to QS standards.

The third phase (2027–2031) aims to generate research-based innovations with economic value, thereby contributing to the long-term sustainability of the faculty. Central to this stage are scientific breakthroughs that offer tangible solutions to social and economic challenges, alongside a continued increase in the registration of Intellectual Property Rights (IPR). In the fourth phase (2032–2036), the faculty seeks to further strengthen its global visibility and competitiveness, ultimately striving to be recognised as one of the world's leading academic

institutions. The success of this final phase will be determined by whether UIN Syarif Hidayatullah Jakarta enters the QS ranking of the world's top 500 universities.

External Accreditation

Apart from the internal quality assurance system, all the units of UIN are also audited by external quality agencies, such as the National Accreditation Agency for Higher Education (NAA-HE or BAN-PT) and agencies of quality certification for ISO 9001: 2008 and ISO 9001: 2015.

3 General information on the study programs

Program 1

Provider of the study program	Syarif Hidayatullah State Islamic University Jakarta, Ushuluddin Faculty
Title of the study program	Islamic Creed and Philosophy
Degree	Bachelor
Date or planned date of introduction	1982
Subject field	Islamic Philosophy and Islamic Theology
Regular study duration	8 terms or 4 years (undergraduate)
Number of ECTS credits	216 ECTS
Matriculation period	Odd
Frequency of the offered program	Annually
Capacity per year	92
Number of students currently enrolled	358
The average number of graduates per year	32
Tuition fees	IDR 400.000 – IDR 3.650.000
Type of studies	Full-time

Program 2:

Provider of the study program	Syarif Hidayatullah State Islamic University Jakarta, Ushuluddin Faculty
Title of the study program	BACHELOR IN QUR'ANIC STUDIES (IAT)
Degree	Bachelor
Date or planned date of introduction	The Programme was introduced at UIN Jakarta in 1989. Re-adjustment at 16 March 2015.
Subject field	QUR'ANIC STUDIES (IAT)
Regular study duration	8 terms or 4 years
Number of ECTS credits	216 ECTS
Matriculation period	Odd
Frequency of the offered program	Annually
Capacity per year	170
Number of students currently enrolled	723
The average number of graduates per year	158
Tuition fees	IDR 400.000 – IDR 4.250.000
Type of studies	Full-time

Program 3

Provider of the study program	UIN Syarif Hidayatullah State Islamic University Jakarta, Ushuluddin Faculty
Title of the study program	MASTER IN RELIGIOUS STUDIES (MSAA)
Degree	Master
Date or planned date of introduction	2012
Subject field	Religious Studies
Regular study duration	4 terms or 2 years
Number of ECTS credits	60 ECTS
Matriculation period	Odd
Frequency of the offered program	Annually
Capacity per year	20
Number of students currently enrolled	13
The average number of graduates per year	3
Tuition fees	IDR 4,0000,000
Type of studies	Full-time

Program 5:

Provider of the study program	UIN Syarif Hidayatullah State Islamic University Jakarta, Ushuluddin Faculty
Title of the study program	MASTER IN ISLAMIC CREED AND PHILOSOPHY (MAFI)
Degree	Master
Date or planned date of introduction	2012
Subject field	Islamic Philosophy and Islamic Theology
Regular study duration	4 terms or 2 years
Number of ECTS credits	60 CETS
Matriculation period	Odd
Frequency of the offered program	Annually
Capacity per year	20
Number of students currently enrolled	49
The average number of graduates per year	5
Tuition fees	IDR 4.900.000
Type of studies	Full-time

III   Implementation and assessment of the criteria

1   ESG Standard 1.1: Policy for quality assurance

Institutions should have a policy for quality assurance that is made public and forms part of their strategic management. Internal stakeholders should develop and implement this policy through appropriate structures and processes, while involving external stakeholders.

1.1   Implementation

UIN Jakarta's quality policy is formalized through the SIQA (System Information of Quality Assurance) application, which serves as a critical component of the university's strategic management. Approved by the Senate in early 2019 and officially promulgated by the Rector on April 8 of the same year, SIQA is publicly accessible via the QAI UIN Jakarta website and internally within the institution. The quality policy holds an official position within the PPEPP cycle, with multiple stakeholders actively engaged in its development and planning. The initial draft was prepared by the Quality Assurance Institute (QAI) and discussed during the 2018 QAI meeting. Under the coordination of the Vice-Rector for Academic Affairs, QAI members, comprising both academic and administrative staff, contributed to its refinement. The draft was subsequently revised by head coordinators and further deliberated in the November 2019 QAI meeting. In collaboration with quality management consultants from leading Indonesian universities, UIN Jakarta finalized the policy and secured its approval in 2019.

Following the publication of its quality principles, UIN Jakarta systematically developed the Quality Management Regulation, which was approved by the Senate and officially promulgated by the Rector in December 2019. This regulation establishes a comprehensive legal framework for quality management, defining the structure, roles, and procedures for quality assurance. It serves as the foundation for an extensive reform of the university's evaluation regulations. The implementation of the Quality Assurance System at UIN Jakarta adheres to the PPEPP cycle, ensuring the active involvement of university leadership, faculty, administrative staff, and students in both academic and non-academic quality assurance. The system is comprehensively executed through the Quality Assurance Cycle (QAC), encompassing Planning, Implementation, Evaluation, Control, and Improvement.

The comprehensive implementation of UIN Jakarta's quality assurance system is carried out in the form of implementing the quality assurance activity cycle, Planning, Implementation, Evaluation, Control, and Improvement (PIECI).

As an institution that embeds academic values into every aspect of its operations, UIN Jakarta has established an Internal Quality Assurance System (SPMI) comprising a quality policy,

quality standards, procedures, work instructions, and supporting formats. This system is formally regulated through Rector Decree No. 591/2017 on the SPMI of UIN Syarif Hidayatullah Jakarta. The quality policy serves as a strategic document that guides all management units in achieving their objectives within defined timeframes. All documents related to the implementation of the Quality Assurance System must align with the core Quality Documents—namely the Quality Policy, Quality Standards, and Quality Manual—and with the university's Strategic Plan.

Quality Policy

UIN Jakarta's quality policy is based on the Statute of UIN Jakarta, higher education regulations of the Menag, and Kemristekdikti regulations. The legal foundations of UIN Jakarta's internal quality assurance system are as follows some regulations. It is an essential reference for the future management of UIN Jakarta under its vision and mission, which is to become an internationally reputable university with Islamic, scientific, and Indonesian characteristics. UIN Jakarta's quality assurance system is designed to build and institutionalise a quality culture. This culture is a direct reflection of the implementation of the university's vision, mission, goals, and motto: knowledge, piety, and integrity.

The Quality Assurance Institute (QAI), established in 2004, ensures that excellent quality standards are used in every unit of UIN Jakarta. The revision of the quality policy is intended to adapt the existing policy to the development of quality and to face the current and future challenges of higher education. In 2004, UIN Jakarta established a Quality Assurance Improvement Unit (UPJM). In 2006, UPJM was renamed the Centre for Quality Improvement and Assurance (PPJM). In 2008–2012, PPJM became the university-level Institute for Quality Improvement and Assurance (LPJM). LPJM has the authority to coordinate with the Centre for Quality Improvement and Assurance (PPJM) at the faculty level. At the end of 2012, the Minister of Menpan-RB issued a recommendation in the form of an organisational structure (as stated in Menpan-RB Letter Number B/01/M.PAN-RB/9/2012) that LPJM would become the Quality Assurance Institute(QAI).

The main tasks of the Quality Assurance Institute (QAI) of UIN Jakarta are to coordinate, control, audit, monitor, assess, and develop the quality of academic activities. The functions of QAI UIN Jakarta are to carry out activities related to preparing plans, programme evaluation, budgeting, reporting, implementation of academic quality development, audits, monitoring, academic quality assessment, and institutional administration. The Faculty Quality Assurance Coordinator (FQAC) is responsible for carrying out quality assurance at the faculty level. The Study Programme Quality Assurance Group (GJMPS) carries out quality assurance at the study programme level. Both types of coordinators have the same main tasks and functions.

They are an extension of QAI, and their work includes coordinating, controlling, monitoring, assessing, and developing the quality of academic activities in their respective units.

Standard Plannning

As an educational institution that upholds academic values in its daily activities, UIN Jakarta has an Internal Quality Assurance System (SPMI) that includes a quality policy, standards, procedures, work instructions, and formats. This system is stipulated in Rector Decree No. 591 of 2017 on the SPMI of UIN Syarif Hidayatullah Jakarta. The quality policy of UIN Jakarta is a written document that sets the direction for all university management units to achieve their goals within a certain period. All documents related to implementing the Quality Assurance System must be based on the Quality Documents (Quality Policy, Quality Standards, and Quality Manual) and UIN Jakarta's Strategic Plan. The quality policy document describes the university's commitment to continuously improving the quality of its tridharma (teaching, research, and community service) activities to produce highly competitive graduates. The quality standards document contains criteria, benchmarks, measures, and specifications that guide the implementation of services that the university must achieve.

The second quality document is the quality standards. UIN Jakarta's Quality Standards consist of 26 standards, 24 of which are mandatory and two are additional. The third quality document is the quality manual. The quality manual is a manual for all standards at the time the standards are designed, formulated, and established. The scope of the quality manual is the determination manual, implementation manual, evaluation manual (implementation), control manual (implementation), and improvement manual for higher education quality standards. The UIN Jakarta Quality Assurance Programme is implemented consistently and continuously to ensure 1) user and stakeholder satisfaction, 2) transparency, 3) efficiency and effectiveness, and 4) accountability in implementing higher education at UIN Jakarta.

Standard Implementation

The internal quality assurance system is implemented at the university, faculty, study programme, and unit levels to ensure full adherence to the established quality policies, quality standards, and key performance indicators. Its primary purpose is to confirm that graduates attain the competencies defined for each study programme and that all students experience learning processes aligned with programme specifications. Moreover, internal quality assurance ensures that educational and research activities remain relevant to evolving societal needs and stakeholder expectations. Responsibility for these processes is shared across all levels of leadership—from university and faculty management to study programme coordinators—as well as among programme managers and academic staff. Through this

integrated system, UIN Jakarta ensures that graduates meet the competency targets set out in the study programme specifications.

Standard Evaluation and Control

The evaluation of the standard implementation is carried out through monitoring and evaluation (Monev) and internal audits, which are conducted once a year. This is done to ensure the suitability of the implementation of standards and to measure the achievement of the KPIs of each unit that has been determined. Implementing the Quality Assurance Cycle will be controlled and coordinated consistently and continuously at all levels, starting from the university, faculties, and study programmes.

Standard Improvement

The principle of continuous quality improvement (CQI) is the basis for improving the implementation of quality assurance at UIN Jakarta, both in academic and non-academic fields. Quality improvement can be implemented by drafting new standards and KPIs every year and improving the quality plan. The implementation of quality improvement is based on the results of ME evaluations and internal quality audits. The Monev and internal audit results are discussed in the Management Review Meeting (RTM).

Code of Ethics

To maintain the quality of higher education, UIN Jakarta has established a code of conduct for students and lecturers. The Student Code of Conduct is contained in the Rector Decree on the Student Code of Conduct. This code of ethics is used as a basis and guide for students in their behaviour, speech, and conduct during their studies at the university. The Lecturer Code of Conduct is contained in the Lecturer Code of Conduct Guidelines. This code of conduct is the basis and guidelines for lecturers, as members of the academic community or campus community, to behave and conduct themselves in everyday life, both on and off campus. The rights and obligations and academic provisions of students are written in the Academic Guidelines, which are stipulated in the Rector's Decree No. 512 of 2019 on the Academic Guidebook.

Cooperation

The Faculty of Ushuluddin actively develops partnerships to enhance the quality of its educational, research, and community-service activities. Over the past five years, it has established collaborations with 16 national institutions—including academic faculties, research centres, religious organisations, and community institutions—covering areas such as education, scholarships, training, research, and service activities.

In addition to its national network, the faculty maintains a broad range of international collaborations with universities and institutions in Malaysia, Iran, Singapore, India, and other countries. These partnerships support joint conferences, student exchanges, academic cooperation, and collaborative publications, as well as broader tridharma-related activities. Many of these international agreements are long-term and remain active, demonstrating the faculty's sustained commitment to strengthening academic cooperation at both national and global levels.

1.2 Assessment

UIN Syarif Hidayatullah Jakarta has established a formal and publicly available quality assurance policy, articulated in the document *"Higher Education Quality Assurance* System" and operationalised through the digital platform SIQA (System Information of Quality *Assurance*). This policy comprehensively addresses the relevant dimensions of internal quality assurance and is made accessible to the academic community as well as to external stakeholders, thereby underlining the institution's commitment to transparency and accountability. The formulation of the policy was not a unilateral process but rather the result of a broad consultation involving diverse stakeholder groups. This participatory approach ensured that the policy reflects institutional needs and priorities while also integrating perspectives from both internal and external constituencies. Furthermore, the policy's implementation is guided by the principles of the Plan–Do–Check–Act (PDCA) cycle, ensuring that quality assurance at UIN Jakarta is not conceived as a static framework but as a dynamic and continuously evolving process. This cyclical approach allows for systematic monitoring, evidence-based adjustments, and ongoing enhancement.

In terms of equity and inclusion, the panel notes positively that the institution has already embedded aspects of fairness and transparency in its quality assurance processes. At the same time, the promotion of gender equality and equal opportunities could be given greater emphasis in the future, thereby further strengthening the inclusiveness and sustainability of the system.

The UIN Syarif Hidayatullah Jakarta positions itself as an institution rooted in an inclusive and pluralistic understanding of Islam. Its mission emphasises that diverse theological traditions are allowed to coexist, thereby fostering an environment in which multiple interpretations can stand alongside one another without hierarchy. This pluralistic orientation is reinforced by a strong commitment to diversity, which the UIN identifies as one of its unique strengths. The academic culture is shaped by the multireligious and multiethnic context of Indonesia, and this

openness represents a distinctive institutional feature that should be communicated more prominently at the international level. Rather than foregrounding the dichotomy of "moderate Islam," UIN's outward-facing narrative would benefit from highlighting its lived experience of diversity, intercultural dialogue, and epistemological plurality. A second unique institutional asset is the university's "green campus" profile, which aligns well with global sustainability agendas and could be positioned more strategically in international communication.

A core academic strength lies in the UIN's methodological orientation. Students are systematically introduced to methods of textual interpretation, source criticism, and academic reading strategies, including how to analyse research articles and navigate multilingual scholarly traditions. This methodological grounding is essential for preparing students for further academic mobility and participation in international debates.

UIN's internationalisation strategy currently focuses on Southeast Asia as a first step, reflecting existing partnerships and linguistic affinities. English plays an increasingly important role in this strategy, and the campus-based Language Center is crucial for supporting staff and students in acquiring the necessary competencies. As the institution understands itself as a bridge between Islamic and Western academic traditions, it explicitly encourages high proficiency in both Arabic and English. Its linguistic and epistemological diversity is a notable strength that should be further enhanced by expanding the Language Center's programmes—for example, through more advanced staff training, clearer communication on how faculties cooperate with the centre, and a phased global strategy for staff, administration, and students. Institutionalised webinars in English and Arabic could further strengthen international collaboration and foster academic exchange. The university should establish a comprehensive language-training programme for academic staff, students, and administrative personnel to enhance mobility and participation in international activities. The programme should provide level-appropriate courses, discipline-specific language modules, and continuous learning opportunities that equip all groups with the linguistic competencies required for study, teaching, and administrative cooperation in international contexts.

To support the intended heterogeneous student body, administrative processes for domestic and international students will need further development in the coming years. More transparent and digitalised procedures would not only improve accessibility for students from diverse cultural and socioeconomic backgrounds but also streamline administrative workloads. Strengthening outgoing and incoming mobility, expanding international cooperation, and ensuring adequate support structures for students who are not physically on campus are important next steps.

Further potential for development exists in the institution's academic internationalisation. Increasing the proportion of early-career academics with international profiles—beyond graduates of its own programmes—would enrich the Faculty's intellectual environment. Introducing the ECTS system and providing internal workshops on workload calculation would support greater academic mobility. Likewise, the Bachelor and Master programmes in Islamic Creed and Philosophy would benefit from more explicit integration of thematic areas such as anthropology to facilitate international compatibility. The national framework curricula, which include ministry-defined generic competencies, should be translated more transparently into internationally recognisable learning outcomes and further developed accordingly.

Overall, UIN Syarif Hidayatullah Jakarta demonstrates a well-functioning and effective internal quality assurance system that is both implemented and monitored in a consistent manner. The institution has successfully laid the foundations for a culture of quality aligned with international standards, even though this represents its first accreditation according to the ESG framework.

1.3 Conclusion

The criterion is **fulfilled.**

The expert group recommends the following recommendations:

- UIN should strengthen the communication of the faculty's unique profile by emphasising its lived linguistic, religious, and epistemological diversity rather than framing its mission primarily through the concept of "moderate Islam."
- UIN should expand the role, visibility, and programme portfolio of the Language Center to support higher proficiency in Arabic and English among staff and students.
- UIN should further develop the institutional internationalisation strategy in alignment with ESG 1.4, including clearer goals for academic mobility, cooperation, and global engagement.
- UIN should establish a comprehensive language-training programme for academic staff, students, and administrative personnel to enhance mobility and participation in international activities. The programme should provide level-appropriate courses, discipline-specific language modules, and continuous learning opportunities that equip all groups with the linguistic competencies required for study, teaching, and administrative cooperation in international contexts.
- UIN should improve administrative processes for domestic and international students, with a particular focus on digitalisation, transparency, and support for heterogeneous student backgrounds.

- UIN should increase the share of academic staff with international academic experience and provide structured training on the ECTS system and workload calculation.
- UIN should enhance curricular transparency by translating national generic competencies into internationally compatible learning outcomes and integrating additional thematic components to strengthen academic mobility.

2 ESG Standard 1.2: Design and approval of programs

> **Institutions should have processes for the design and approval of their programs. The programs should be designed so that they meet the objectives set for them, including the intended learning outcomes. The qualification resulting from a program should be clearly specified and communicated and refer to the correct level of the national qualifications framework for higher education and, consequently, to the Framework for Qualifications of the European Higher Education Area.**

2.1 Implementation

Design and Approval of study programs

The development plan and objectives of the Faculty of *Ushuluddin* refer to the strategic plan of UIN Syarif Hidayatullah Jakarta, namely the realization of global recognition or becoming part of an international scale university. UIN Syarif Hidayatullah Jakarta is committed to developing and improving academic quality, graduates who are globally competitive, a high number of lecturer citations, an ideal ratio of lecturers and students, as well as a sufficient number of foreign students and lecturers. In response to this policy, the Faculty of *Ushuluddin* UIN Syarif Hidayatullah Jakarta has formulated its vision, mission and goals in several stages (milestones). The formulation of this vision, mission and goals are based on Islamic values, are able to make a real contribution to the realization of superior human resources, the development of sustainable knowledge, and the use of knowledge to improve the quality of life of the community. This development strategy is prepared based upon objective conditions and the results of periodic analysis. The Faculty of Ushuluddin, which is an integral part of UIN, is jointly creating an international scale research university. The Faculty of *Ushuluddin* has a responsibility in supporting this program because the faculty sets the ontological and epistemological foundations of sciences in the milieu of UIN Jakarta. The sources and basis of Islam, the Holy Qur'an and Hadith, as well as the *aqidah* (creed) are the foundations of Islamic scholarship which are indispensable in the development of all sciences. Besides, it is also necessary to study the development of empirical socio-political reality of Muslims so that the faith and sources of Islam would neither boring nor dull. The dynamics between revelation from the heavens and the reality of Muslims on Earth is inevitable and both of them deserve serious attention and investigations. The Faculty of *Ushuluddin* considers such a dynamic as a fertile resource for academic studies, and the faculty has been striving to set the standards for teaching and learning activities to be compatible as much as possible with the European standards.

Institutional Approval Process

The faculty's curriculum development follows a structured, multi-stage process involving both internal and external stakeholders. Internal contributors—lecturers, curriculum experts, members of the scientific consortium, and active students—play a central role, as they are directly engaged in teaching and learning. External stakeholders, including experts, alumni, and graduate users, provide essential input to ensure that curriculum design aligns with professional expectations and supports graduate success.

Based on this input, programme learning outcomes (CPL) are formulated according to the Indonesian National Qualifications Framework (KKNI), at level 6 for bachelor's programmes and level 8 for master's programmes. These outcomes guide the selection of study materials, the development of course learning outcomes (CLO), the allocation of course credits, and the preparation of Semester Learning Plans (RPS), where key themes, learning strategies, time allocations, and competency targets are defined. Alignment between CLOs and overall programme learning outcomes must be clearly reflected in each RPS.

To ensure proper implementation, the Quality Assurance Group, together with programme organisers, conducts annual monitoring and evaluation of the curriculum. This includes reviewing content development, the integration of lecturer research, and the relevance of course references. Findings are reported to the Faculty leadership and the Quality Assurance Institute to support continuous improvement. In addition, full curriculum reviews take place every four to five years, taking into account stakeholder needs, technological and scientific developments, and labour-market competency requirements. These evaluations form the basis for future curriculum revisions.

The Faculty of Ushuluddin follows a structured and participatory approach to curriculum development. Two processes form the core of this system: a comprehensive curriculum redesign conducted every four years and an annual curriculum review to adjust teaching schemes and course content. Both activities involve all faculty members and administrative staff and are enriched by feedback from alumni associations (IKALFU and IKALUIN) as well as academic associations from relevant scientific fields. These external partners provide valuable insights on disciplinary developments, labour-market needs, and emerging academic trends.

Curriculum formulation is grounded in the Indonesian National Qualifications Framework and proceeds from defining programme learning outcomes to determining course-level outcomes, allocating credits, and finalising Semester Learning Plans. To ensure that teaching remains aligned with curricular expectations, the Quality Assurance Group conducts yearly monitoring of course implementation, research integration, and learning materials. Findings feed into

continuous improvements, while full curriculum revisions occur every four to five years to reflect scientific advances, technological changes, and graduate competency demands.

Together, these processes ensure that the curriculum remains academically robust, socially relevant, and responsive to both internal priorities and external expectations.

2.1.1   Bachelor of Religious Studies (SAA)

The "Bachelor in Religious Studies (SAA)" is located at Jl. Ir. H. Juanda Number 24. This study program began to operate since the establishment of the Faculty of Ushuluddin on 17 December 1963 through a decree of the Minister of Religion of the Republic of Indonesia, No. 5 of 1963 under the name Comparative Religion (PA). The PA Study Program is located and held at the Syarif Hidayatullah State Islamic Institute (IAIN), and the IAIN has transformed into the UIN Syarif Hidayatullah Jakarta since the 2000/2001 academic year. In 2003, the National Accreditation Board for Higher Education assessed the PA study program, and the latter earned the score as high as 602 (A) as it is available in the accreditation number: 014/BAN-PT/Ak-IV/VII/2000. The re-accreditation process happened in the 2011/2012 academic year, and the PA study program gained a score 356 (B). Based upon the Decree of the Director General of Islamic Higher Education Number 6943 of 2016 concerning Changes and Adjustments to the Nomenclature of Study Programs at Islamic Religious Higher Education (PTKI), the name Comparative Religion should be changed to Study of Religions (SAA). Then, there was a change on the academic title from the Bachelor of Islamic Theology (S.Th.I) into the Bachelor of Religion (SAg) based upon the Regulation of the Minister of Religion number 33 of 2016 concerning Academic Degrees for Religious Tertiary Institutions and the Decree of the Chancellor of UIN Jakarta number 850 of 2016 concerning Student Academic Degrees. Now, the study program is accredited A.

The undergraduate program in Religious Studies is designed to meet the needs of academics who have excellent skills in the field of religious studies. With the diversity of religious people in Indonesia, this study program has been educating and training many thinkers, figures and practitioners who possess knowledge, skills and attitudes to maintain diversity and peace. Therefore, the undergraduate program in Religious Studies has always paying attention both internal and external stakeholders in order to shaping and reshaping its vision, missions and curriculum.

The Decree of the Director General of Education No. 2500/2018 on Graduate Competency Standards (SKL) and Learning Outcomes (CPL) for undergraduate programmes in Islamic

Religious Colleges defines the alumni profiles for the Bachelor in Religious Studies (SAA). According to this framework, SAA graduates are expected to develop into reflective thinkers on interreligious relations, capable of engaging in dialogue between Islam and other religions, as well as between religion, global developments, and modern science and technology. They should also be able to analyse relational issues between religious communities with depth, accuracy, and ethical sensitivity. In addition, graduates are prepared to serve as research assistants on religion and socio-religious issues, equipped with the knowledge and skills to support research activities in multicultural and multireligious contexts.

To achieve these profiles, the study programme collaborates closely with the Association of Indonesian Islamic Studies (ASAI) and with its alumni, both of whom contribute to the continuous refinement and validation of the competency expectations for SAA graduates.

2.1.2 Master of Religious Studies (MSAA)

The "Master in Religious Studies (MSAA)" was established in 2012 through the Decree of the Director General of Islamic Education Number: 1424 of 2012, regarding the Permit to Organize Postgraduate Study Programs at Islamic Higher Education (PTAI). Then, the Decree of the Chancellor of the State Islamic University (UIN) Syarif Hidayatullah Jakarta with Number: Un.01/R/HK.00.5/113/2012 concerning the Determination of Permits for the Implementation of Postgraduate Study Programs at the Faculty of *Ushuluddin* UIN Syarif Hidayatullah Jakarta strengthened the previous legal standing. The Faculty of *Ushuluddin* did run three master programs viz., Comparative Religion, Islamic Creed and Philosophy, and *Tafsir* and *Hadith* in the past. The master program in Comparative Religion has two concentrations, to wit, Religious Harmony and Study of Religions (Catholic Religious Studies, Christian Studies, Hindu Studies, Buddhist Studies, and Confucian Studies). The first batch of master students in Comparative Religion started in September 2012. The National Accreditation Board for Higher Education assessed the Masters Program in Comparative Religion in 2014, and the study program earned C as it is written in the accreditation number 378/SK/BAN-PT/Akred/M/IX/2014. Thus, the name of this master program changed into the Master Program in Study of Religions (MSAA) based upon the Decree of the Director General of Islamic Higher Education Number 6943 year 2016 regarding Changes and Adjustments to the Nomenclature of Study Programs at Islamic Religious Colleges (PTKI). The Ministry of Religious Affairs of Republic of Indonesia regulates that the academic title of this master program is Master of Religion (M.Ag.) as it is available from within the Regulation of the Minister of Religions Number 33 of 2016 concerning Academic Degrees for Religious Tertiary Institutions and Decree of the Chancellor of UIN

Jakarta number 850 of 2016 concerning Student Academic Degrees. And now, the study program is accredited A.

The graduate profiles for the Master's Programme in Religious Studies (MSAA) are defined in the Decree of the Director General of Islamic Education No. 2500/2018 on Graduate Competency Standards and Learning Outcomes for postgraduate programmes in Islamic Religious Colleges. According to this framework, MSAA graduates are prepared to become academics in religious studies with strong disciplinary expertise, sound ethical grounding, and the professional skills needed to contribute to scholarly discourse. They are also trained to work as researchers who can design, conduct, manage, and publish studies in line with current scientific developments.

Additionally, the programme equips graduates to function as social workers capable of analysing and addressing socio-religious issues and contributing to policy development in areas such as conflict resolution and peacebuilding.

The formulation and implementation of these graduate profiles draw on input from internal university stakeholders—including faculty leadership, study programme management, lecturers, and students—as well as from alumni, employer representatives, scientific associations, and institutional partners. The profiles are aligned with Indonesian national curriculum policies (KKNI) and the standards of the National Accreditation Board for Higher Education (BAN-PT), ensuring coherence between the study programme's vision, intended learning outcomes, and curriculum structure.

2.1.3   Bachelor of Islamic Creed and Philosophy (AFI)

The "Bachelor in Islamic Creed and Philosophy (AFI)" was established in 1982 based on a decree issued by the Director General of Islamic Religious Institutional Development. This program was initially called as the Department of Philosophy, through the PMA 33 of 2016, and it was strengthened by the Decree of the Chancellor of UIN Syarif Hidayatullah Jakarta Number: 487 of 2017, which changed the nomenclature into the bachelor in Islamic Creed and Islamic Philosophy (AFI). Now, the study program is accredited A. This undergraduate program addresses the needs for academics who are well trained and competent in the fields of Islamic faith and philosophy. The bachelor in Islamic Creed and Islamic Philosophy has been educating and training thinkers and scholars who play some roles in developing various discourses of thoughts in Indonesia, as well as leaders and practitioners which deal with many problems in society. Therefore, the vision, missions and curriculum of the bachelor in Islamic Creed and Islamic Philosophy address the interests of internal and external stakeholders.

The Decree of the Director General of Education No. 2500/2018 on Graduate Competency Standards and Learning Outcomes for undergraduate programmes in Islamic Religious Colleges defines the expected alumni profiles for the Bachelor's Programme in Islamic Creed and Philosophy (AFI). According to this framework, AFI graduates are prepared to become reflective religious thinkers with a strong command of Islamic theology and philosophy. They are expected to understand and respond to the emergence of diverse schools of thought, contribute to the development of religious discourse, and provide well-grounded solutions to theological and philosophical issues in both textual and contemporary multicultural contexts.

Graduates are also trained to analyse religious problems with academic rigour and ethical awareness, as well as to serve as research assistants in philosophy and socio-religious studies. These roles require strong analytical abilities, familiarity with ongoing intellectual developments, and adherence to Islamic ethical principles.

To ensure the relevance and accuracy of these graduate profiles, the programme collaborates with external partners—particularly the Indonesian Association of Aqidah and Islamic Philosophy (AAFI) and its alumni network. The involvement of AFI academics who also hold leadership roles within AAFI underscores the national significance and academic standing of the programme.

2.1.4 Master of Islamic Creed and Philosophy (MAFI)

The "Master in Islamic Creed and Islamic Philosophy (MAFI)" was founded in 2012 through the Decree of the Director General of Islamic Education Number: 1424 of 2012, regarding the Permit to Organize Postgraduate Study Programs at Islamic Higher Education (PTAI). Then, it was further strengthened by the Decree of the Chancellor of the State Islamic University (UIN) Syarif Hidayatullah Jakarta with Number: Un.01/R/HK.00.5/113/2012 concerning the Determination of Permits for the Implementation of Postgraduate Study Programs at the Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta. This master program earned the score 362 which means the accreditation rank is A according to the Decree of the National Accreditation Board for Higher Education Number: 2793/SK/BAN-PT/Akred/M/VII/2019 as per 30 July 2019. The graduate profiles for the Master's Programme in Islamic Creed and Philosophy (MAFI) are defined in the Decree of the Director General of Islamic Education No. 2500/2018 on Graduate Competency Standards and Learning Outcomes for postgraduate programmes in Islamic Religious Colleges. According to this decree, MAFI graduates are prepared for three professional roles. First, they are trained as researchers with the ability to design, conduct, manage, and publish scholarly work in Islamic creed and philosophy in line with current scientific developments and Islamic ethical principles. Second, they are equipped

to work as academics who possess strong disciplinary mastery, methodological competence, and the managerial skills needed to contribute to higher education and research. Third, the programme prepares graduates to serve as counsellors capable of developing religious counselling models grounded in Islamic teachings and supported by scholarly knowledge and professional expertise.

To ensure that these profiles are relevant and achievable, the study programme collaborates closely with external partners—particularly the Indonesian Association of Islamic Creed and Philosophy (AAFI) and alumni representatives. Faculty members, many of whom hold leadership roles in AAFI, work together with these partners to refine and validate the expected competencies of MAFI graduates.

2.1.5   Bachelor of Qu´ranic Studies (IAT)

The "Bachelor in Qur'anic Studies (IAT)" and Critical Explanations was established in 1989 through a decree issued by the Director General of Islamic Religious Institutional Development. The undergraduate program was initially called as the Department of *Tafsir* and *Hadith*, through the PMA 33 of 2016, and it was strengthened by the Decree of the Chancellor of UIN Syarif Hidayatullah Jakarta Number: 487 of 2017, changed the nomenclature to the Qur'anic Studies and Critical Explanations (IAT). And now, the study program is accredited A. The establishment of this bachelor program is for addressing the needs of the Indonesian people for many academics who have excellent skills on the Holy Qur'an and its critical explanations or interpretations, given that the majority Indonesian population are Muslims, and the Holy Qur'an is widely read, accessed, used as a reference and being the basis of life for Indonesian people. Therefore, this program has been educating and training thinkers, figures and practitioners of the Al-Quran and its critical explanations. The formulation of the vision, mission and curriculum of this undergraduate program involves both internal and external stakeholders.

The alumni profiles for the Qur'anic Studies Programme (IAT) are defined in the Decree of the Director General of Education No. 2500/2018 on Graduate Competency Standards and Learning Outcomes for undergraduate programmes in Islamic Religious Colleges. Under this framework, IAT graduates are expected to develop into early-career Qur'anic interpreters with strong ethical grounding, up-to-date knowledge, and the ability to study, translate, and present Qur'anic content in ways that support moderate and tolerant Islamic perspectives in a religiously diverse society.

Graduates are also prepared to work as academics in Qur'anic studies, capable of assuming professional responsibilities with solid mastery of disciplinary knowledge, analytical skills, and managerial abilities. In addition, the programme prepares students to serve as research

assistants in Qur'anic interpretation and socio-religious studies, equipped with the expertise needed to support scholarly work in these fields.

To ensure the relevance and accuracy of these profiles, the programme collaborates closely with the Association for the Science of Al-Qur'an and Interpretation (AIAT) and with alumni. Both groups, together with faculty members, play an active role in shaping and validating the expected competencies of IAT graduates.

2.2   Assessment

General assessment for all study programmes

The review of the module handbooks indicates that the UIN provides a solid structural foundation; however, further refinement would significantly enhance transparency and usability for students and external stakeholders. In particular, each module would benefit from more clearly defined teaching content, presented in a consistent manner and aligned with recognised academic standards. This includes outlining the module's objectives, expected learning outcomes, teaching and learning methods, assessment formats, and key literature at the beginning of each handbook. A clearly structured study plan—supported by explicit methodological information—would strengthen students' understanding of what competencies they are expected to acquire and how these will be developed throughout the programme.

The UIN is encouraged to build more explicitly on the existing national guidelines and framework curricula and to further develop these in an institution-specific manner. The internally designed modules already show considerable potential; systematically aligning them with clearly formulated learning outcomes would enhance their clarity, academic coherence, and international comparability.

The UIN should revise and further develop the module handbooks by clearly defining the teaching content, learning outcomes, methods, and literature for each module and by aligning these elements more explicitly with national guidelines and framework curricula. This will improve transparency, support student orientation, and strengthen the academic profile of the programmes.

Study-specific assessment of the study programmes

2.2.1   Bachelor of Religious Studies (SAA)

Based on the submitted module handbook the SAA study program appears to be well developed, very encompassing and highly fitting for the multi-religious Indonesian context.

From the perspective of internationalization, the mandatory English courses are certainly of prime relevance. The same applies to the Arabic language courses, as competence in both languages is required to engage with relevant secondary literature and, particularly in the case of Arabic, also primary sources. The crucial question is, nevertheless, if the level of language competence acquired through these courses (and prior Arabic and English education) is sufficient. The UIN therefore should ensure that students have access to a structured and continuous language-development pathway in both English and Arabic, enabling them to build the competencies required for academic progress and participation in international and regional contexts.

In this context, it should be noted that the courses specifically designed for the study programme (i.e., those listed in the module handbook under the heading "Sources of the Study Programme") are generally more demanding and more up to date than those derived from the general curricula for "national, university, and faculty courses." Among the latter, for example, the course "Modern Thought in Islam" is overall well designed; however, it is recommended to expand its content to include topics related to Wahhabi and Salafi movements, as Salafi approaches are clearly relevant to modern Islamic thought and—similar to other contexts—are appealing to certain segments of Indonesian society. Apart from the course "Introduction to Kalam Studies," which addresses the teachings of the historical Salafiyya, Salafi Islam—and especially its contemporary manifestations—should also be embedded in the curriculum.

Another recommendation for further developing the curriculum is the integration of Western hadith studies into the course "Introduction to Hadith Studies." This is an important topic, as Western scholarship has, on the one hand, been traditionally very sceptical, if not outright dismissive, about the authenticity of hadith. As these are not merely academic questions from a Muslim point of view, it would seem reasonable – from the perspective of internationalization - to familiarize students with this line of scholarship. On the other hand, some important recent research in the West (e.g. Harald Motzki, G.A.H. Juynboll and others) has been much more open-minded in their attempts to trace the historicity of individual hadith reports. What is more, its exponents have devised new methods in hadith studies which should be of interest also to Muslim audiences.

The reading lists of the national, university, and faculty courses should profitably be enriched with some more recent English language standard texts in many cases. The "Philosophy of Science" course, for instance, arguably a topic of transcultural relevance, features not a single English title. The reading list for "Introduction to Quranic Studies" is perhaps incomplete, as it starts only with number 9. Those texts listed are all in Arabic and would prove quite challenging for students, if not balanced by the use of more accessible Indonesian texts. The Western academic literature given for the "Introduction to Sufism" course is clearly outdated and should

be replaced/enriched by recent standard overviews such as those by Alexander Knysh or Nile Green. As understand from the responses of the faculty during the assessment, however, that lecturers are free to expand on the existing national, university and faculty courses, and the UIN is strongly encouraged to do so, to address and amend existing gaps in their structures and contents and to update them to keep them relevant in changing times.

As noted above, the courses designed specifically for the study program are often the strongest and commonly also include more recent relevant English language works, besides Indonesian materials. The courses on "Minor Religions", "Aliran Kepercayaan", "Agama Lokal" and "New Religious Movements" are very well developed and comprehensive. This is commendable as such minor religions and belief systems often do not receive much attention at all at this level of studies. It is certainly noteworthy that the course on Judaism includes the topic of "stereotypes about Jews and the Jewish Community in Islamic Normative Tradition and the Muslim Community", something most likely inconceivable at many other Islamic universities around the globe. The inclusive approach of the study program is also brought into focus in the course on "The Non-Muslim Community in the Quran".

In addition, the course on "State Policy towards Religion" appears very useful for students. The same applies to the courses on Christianity, Buddhism, Hinduism and Islam in Indonesia. Their strong reliance on local sources and research is highly commendable but could be enhanced by including some external scholarship as well. The comparative approach taken in "Religion and Contemporary Issues", "Gender Relations in Religions" and "Religious Fundamentalism" is likewise an asset. It must be noted, however, that the latter course is apparently the only one tackling the existence of atheism. Arguably, a Religious Studies program with a global perspective should take the phenomenon of atheism, as a social reality in many societies, more strongly into account, not least due to the fact that it is problematic not only from a religious point of view but also potentially contradicts elements of the state doctrine of Pancasila.

Another observation during the accreditation process, which also applies to the SAA module handbook, is the confusing terminology used for course literature. What is generically referred to as "core readings", includes lists of books which in some cases feature more than 100 titles. They should thus be better labelled as "suggested readings" instead and could then be accompanied by a much shorter selection of actual core readings in a separate section.

All in all, the study program provides students with a firm grounding in comparative religious studies and a thorough specialization in the diverse sphere of religion and belief systems in Indonesia. The program is very encompassing, highly diversified and remarkably inclusive, also in international comparison. In this regard, it should be appealing and intellectually enlightening to international students as well.

The expert group proposes the following recommendations:

- UIN therefore should ensure that students have access to a structured and continuous language-development pathway in both English and Arabic, enabling them to build the competencies required for academic progress and participation in international and regional contexts.

- UIN should strengthen the curriculum by systematically integrating contemporary Salafi and Wahhabi thought into relevant courses, ensuring that students gain a comprehensive understanding of their influence on modern Islamic discourse. Existing modules such as "Modern Thought in Islam" should be expanded accordingly, and additional content beyond the historical Salafiyya covered in "Introduction to Kalam Studies" should be incorporated to reflect current developments and their societal relevance.

- UIN should enhance the course "Introduction to Hadith Studies" by incorporating key approaches and findings from Western hadith scholarship. This will broaden students' methodological perspectives, strengthen their critical analytical skills, and align the curriculum with contemporary academic discourse in the field.

- Update the reading lists of national, university, and faculty courses by adding selected recent English-language standard works. This will broaden students' access to current scholarship and align the courses more closely with contemporary academic standards.

- Clarify the terminology used for course literature by renaming extensive book lists currently labelled as "core readings" to "suggested readings." These should be complemented by a concise, clearly defined list of true core readings presented in a separate section to ensure transparency and usability for students and lecturers.

2.2.2 Master of Religious Studies (MSAA)

The "Master of Religious Studies (MSAA)" programme integrates seamlessly into the UIN's mission statement and overall strategy. It aligns closely with the institution's profile through its interdisciplinary design, which brings together Western and Islamic scholarly approaches and connects historical, philosophical, theological, and social perspectives on religion. The programme adopts a practical and critical orientation that is highly relevant to religious life in contemporary Indonesia. This relevance extends not only to Islamic contexts but also to the broader dynamics of balancing and harmonising relations among different religious communities in the country.

The design and continuous improvement of the curriculum involve regular participation from external stakeholders and students. Every four years, the curriculum is reviewed by a panel of external experts, alumni, and stakeholder organisations, including IKALFU, IKALUIN, the Association for Indonesian Religious Studies (ASAI), the Association for Islamic Beliefs and Philosophy (AAFII), the Association for the Science of Al-Qur'an and Critical Explanations (AIAT), the Association for Hadith Studies (ASILHA), and the Association of Sufism. These bodies provide constructive input and critical assessment that inform the ongoing development of the programme.

The programme's objectives and learning outcomes are clearly articulated in the module handbook, which emphasises equipping students with critical perspectives and advanced analytical skills to examine religious phenomena in their historical, philosophical, theological, and social contexts. The breadth of topics covered across individual modules—from classical religious traditions to contemporary developments—shows that the programme adequately meets the expectations of the professional field and the academic demands of Master-level study, including engagement with advanced research questions and scholarly debates.

The curriculum is logically structured and tailored to the needs of Muslim students with a particular interest in the study of religion, including religions other than Islam. It begins with academic perspectives on Islam, which are familiar to students, and progressively expands to broader scientific approaches such as research methodology and comparative studies. This structure enables students to situate Islam in dialogue with other religious traditions across cultures and historical periods.

Graduates of the programme typically pursue careers as *penghulu* (Islamic wedding officials), religious leaders, or Qur'an reciters. Many also enter public service, most notably in the Ministry of Religious Affairs. These career paths are well aligned with the competencies

developed in the programme and reflect established employment trajectories observed in Indonesia.

The expected student workload is clearly defined and transparent, with the module handbook specifying the credit points and corresponding working hours. The mandatory internship is fully organised by the HEI and conducted in student groups. It often includes practical experiences such as teaching about religion and interreligious dialogue in rural and disadvantaged areas, thereby fostering both academic learning and social cohesion.

The programme reflects the four purposes of higher education as defined by the Council of Europe. Sustainable employability is supported through close alignment with the qualification needs of major employers such as the Ministry of Religious Affairs. Personal development is encouraged as students broaden their horizons by systematically and objectively engaging with non-Islamic religions. Courses such as "Religion, Social Harmony, and Development in Indonesia" prepare students for active citizenship in a religiously diverse society. Finally, by encouraging students to move beyond their intellectual comfort zones and engage with a wide range of religious traditions, the programme contributes to a broad knowledge base and fosters research and innovation.

The formal institutional approval process is multi-layered and involves internal and external stakeholders, including lecturers, members of the scientific consortium, and students. Regular monitoring and evaluation are conducted in accordance with the Indonesian Qualification Framework (KKNI), and the resulting assessments inform adjustments to the curriculum and programme objectives.

Overall, the programme demonstrates several notable strengths. The key readings encompass a diverse range of topics and bring classical Western scholars into dialogue with Muslim and Indonesian authors, supporting a decolonising approach to Religious Studies. Areas for improvement include updating older literature with more recent publications and increasing the inclusion of female authors to broaden the representation of perspectives in the curriculum: The UIN should therefore update older literature by incorporating more recent scholarly publications to ensure the programme reflects current developments in the field. Moreover, the university should increase the inclusion of female authors in reading lists to strengthen the diversity and representativeness of academic perspectives within the curriculum.

The expert group proposes the following recommendations:

- UIN should therefore update older literature by incorporating more recent scholarly publications to ensure the programme reflects current developments in the field.

- UIN should increase the inclusion of female authors in reading lists to strengthen the diversity and representativeness of academic perspectives within the curriculum.

2.2.3 Bachelor of Islamic Creed and Philosophy (AFI)

The "Bachelor in Islamic Creed and Philosophy (AFI)" stands out as a program with a clear academic identity and a long-established presence within Islamic higher education in Indonesia. Originating in 1982 and subsequently refined through several regulatory developments, the programme shows a strong trajectory of institutional continuity and academic consolidation. Its current A accreditation reflects the strength of this evolution and confirms that the underlying curricular framework is both mature and highly functional.

A key distinguishing feature of the AFI curriculum is its intellectual orientation. The programme is conceived to cultivate a profound understanding of Islamic theology and philosophy, enabling students to situate classical traditions within present-day debates. This dual orientation—historical depth combined with contemporary relevance—ensures that graduates are capable of engaging with the increasingly diverse and complex landscape of religious thought in Indonesia. In this respect, the curriculum aligns exceptionally well with national expectations for undergraduate programmes in Islamic Religious Colleges.

Another central strength lies in the clarity with which the programme translates societal needs into educational objectives. Indonesia's plural and intellectually dynamic religious environment requires experts who can interpret theological questions with nuance, academic rigour, and ethical integrity. The AFI curriculum addresses this need by preparing students to become reflective thinkers, competent analysts of religious phenomena, and contributors to philosophical discourse. The emphasis on cultivating graduates who can respond to emerging schools of thought and provide constructive contributions to public debates is both timely and highly relevant.

The programme's alignment with the Graduate Competency Standards (Decree No. 2500/2018) is particularly noteworthy. The curriculum operationalises these standards through a structured progression of modules that gradually develop disciplinary mastery, analytical precision, and academic method. Students learn to approach theological and philosophical issues systematically, to evaluate competing perspectives, and to formulate well-founded interpretations. These competencies form a coherent and well-integrated skill set that equips graduates for multiple professional pathways, including academic work, research assistance, and roles requiring informed engagement with socio-religious issues.

Stakeholder involvement is another area in which the AFI programme demonstrates exemplary practice. The continuous consultation with the Indonesian Association of Aqidah and Islamic

Philosophy (AAFI), alongside active input from alumni, ensures that the curriculum remains intellectually current and aligned with national scholarly developments. The fact that several AFI academics hold leadership roles in AAFI reinforces the academic credibility of the programme and strengthens its connection to the broader disciplinary community.

The design of the AFI curriculum displays a high level of coherence, intentionality, and responsiveness. Its integration of classical theological foundations with contemporary intellectual challenges, its adherence to national competency frameworks, and its ongoing dialogue with external scholarly networks collectively ensure a robust and forward-looking programme. The curriculum effectively supports the development of graduates who are ethically grounded, analytically capable, and academically well prepared to contribute to Indonesia's evolving theological and philosophical discourse.

2.2.4   Master of Islamic Creed and Philosophy (MAFI)

The "Master of Islamic Creed and Philosophy (MAFI) at UIN Syarif Hidayatullah Jakarta offers a comprehensive curriculum that addresses key areas of Islamic intellectual tradition. The programme includes core modules on contemporary Islamic thought, methodological approaches to Islamic theology and philosophy, and the development of Islamic thought in Indonesia. Courses employ a broad range of teaching methods—lectures, discussions, case studies, and project-based learning—to foster an intellectually engaging learning environment. Assessment formats include papers, presentations, examinations, and active class participation. Overall, the programme aims to equip students with a profound understanding of classical and modern Islamic thought, strong analytical and research skills, and the ability to apply Islamic intellectual traditions to contemporary contexts.

In terms of its alignment with the university's mission and strategic objectives, the programme fits closely with UIN Jakarta's role as a leading Islamic higher education institution. Its emphasis on critical engagement with Islamic traditions, its concern with contemporary societal issues, and its integration of religious and scientific knowledge reflect the institution's ambition to cultivate graduates who can contribute meaningfully to academic discourse and respond to modern challenges in Muslim societies. The focus on Indonesian Islamic thought further supports the university's mission to strengthen national Islamic scholarship while promoting academic excellence and research competence.

The programme's objectives and learning outcomes are broadly consistent with expectations for Master-level education. Through a combination of lectures, discussions, case studies, and

project-based learning, students are introduced to major fields in Islamic theology, philosophy, mysticism, and Indonesian Islamic thought. The curriculum emphasises critical thinking, analytical reasoning, and independent research, aiming to prepare graduates who can contribute to academic debates as well as public discourse on Islam. The structure of the programme supports these aims by guiding students progressively toward advanced competencies that enable them to engage with contemporary issues faced by Muslim societies.

Career opportunities for graduates currently lie primarily in religious instruction and theological or educational fields. However, the programme's scope suggests potential for expansion into emerging areas such as Islamic finance, heritage preservation, and digital applications in Islamic studies.

One area of concern is the inconsistent level of detail presented in the module descriptions, which at times complicates coherence and comparability. In particular, the relationship between learning content, assessment, and expected workload is not always sufficiently clear.

Several elements of the curriculum indirectly reflect the four purposes of higher education as defined by the Council of Europe. The programme promotes sustainable engagement with Islamic intellectual traditions, supports personal and academic development through analytical and research-oriented learning, and contributes to a broad knowledge base by addressing classical and contemporary issues in Islamic theology and philosophy. While the programme does not explicitly frame itself through the Council of Europe's framework, it nevertheless incorporates aspects of these educational aims.

The programme's strengths include its comprehensive coverage of classical and contemporary Islamic theology and philosophy, the use of diverse teaching methods, and the integration of interdisciplinary perspectives through courses such as Religion and Science. At the same time, there is room for improvement. Greater emphasis on practical application, international perspectives, digital competencies, and more systematic use of international references could enhance the programme's relevance and future orientation. Standardising the level of detail in module descriptions, revising the sequence of modules for greater coherence, and providing a clear overview of the programme structure and qualification objectives would further support student orientation and progression. More specific learning outcomes and clearer articulation of skills development across the curriculum would also help students manage their academic growth more effectively. Finally, updating and condensing the bibliography would ensure that students have access to the most recent scholarship and ongoing debates in the field.

In conclusion, the criterion is partially fulfilled. The programme demonstrates substantial breadth and depth, covering both classical and contemporary perspectives within Islamic theology and philosophy. Nonetheless, targeted improvements—in curricular structure, clarity of documentation, pedagogical innovation, and international orientation—would further strengthen the programme and enhance its relevance for both Indonesian and international contexts.

The expert group recommends the following recommendations:

- sfsfgfgfdgfgblubnbbjnb.

2.2.5   Bachelor of Qu´ranic Studies (IAT)

The curriculum of the "Bachelor in Qur'anic Studies (IAT)" is designed in a coherent, purposeful, and forward-looking manner that reflects both the historical development of the programme and its strategic positioning within Indonesia's higher education landscape. The programme builds on a long institutional tradition dating back to 1989 and has evolved systematically through successive regulatory frameworks, culminating in its current A accreditation status. This continuous strengthening of the programme's academic profile demonstrates a high level of institutional commitment and curricular maturity.

The curriculum is anchored in a clear and socially relevant rationale: addressing the substantial need for graduates with strong competencies in Qur'anic interpretation in a predominantly Muslim society where the Qur'an shapes religious, cultural, and social life. The programme successfully translates this mission into a structured learning pathway that educates future thinkers, practitioners, and community leaders capable of engaging with the Qur'an through both classical and contemporary approaches.

A notable strength is the integration of stakeholder involvement in the formulation of the programme's vision, mission, and curriculum. The systematic participation of internal stakeholders, external experts, and alumni ensures that curricular content remains relevant, academically robust, and aligned with the evolving expectations of the field. This collaborative approach reinforces the programme's quality and demonstrates a strong culture of academic consultation and accountability.

The definition of alumni profiles is clearly grounded in national regulatory standards, particularly the Decree of the Director General of Education No. 2500/2018, ensuring full alignment with national competency frameworks. The curriculum explicitly prepares graduates

for multiple professional trajectories, including roles as early-career Qur'anic interpreters, academics, and research assistants in Qur'anic and socio-religious studies. These profiles are articulated with clarity and supported by a curriculum that systematically fosters ethical awareness, analytical capacity, and mastery of Qur'anic scholarship.

Particularly commendable is the programme's explicit contribution to promoting moderate and tolerant Islamic perspectives within a religiously diverse society. The curriculum's emphasis on ethical grounding and balanced interpretation reflects a strong commitment to fostering graduates who are not only professionally competent but also socially responsible. This aligns closely with Indonesia's broader educational objectives and strengthens the programme's societal relevance.

The ongoing collaboration with the Association for the Science of Al-Qur'an and Interpretation (AIAT), combined with regular input from alumni, ensures that the curriculum remains dynamic, updated, and responsive to scholarly developments. This structured engagement with the professional community reinforces the curriculum's quality and guarantees that the competencies defined for graduates are realistic, validated, and aligned with contemporary expectations in Qur'anic studies.

Overall, the curriculum of the "Bachelor in Qur'anic Studies (IAT)" is well-conceptualised, systematically structured, and academically robust. It demonstrates exemplary alignment with national standards, societal needs, and scholarly requirements in the field of Qur'anic interpretation. The programme's long-standing tradition, strong stakeholder engagement, and clearly articulated graduate competencies collectively reflect a high-quality curriculum that fully supports the academic and professional development of its students.

2.3 Conclusion

The criterion is **fulfilled.**

Additional recommendation for all study programmes:

- The UIN should revise and further develop the module handbooks by clearly defining the teaching content, learning outcomes, methods, and literature for each module and by aligning these elements more explicitly with national guidelines and framework curricula. This will improve transparency, support student orientation, and strengthen the academic profile of the programmes.

3 ESG Standard 1.3: Student-centred learning, teaching, and assessment

Institutions should ensure that the programs are delivered in a way that encourages students to take an active role in creating the learning process, and that the assessment of students reflects this approach.

3.1 Implementation

UIN Syarif Hidayatullah Jakarta is trying to adopt a Student-Centred Learning (SCL) approach, positioning students as independent and active learners while lecturers serve as facilitators, motivators, and evaluators. The study program employs diverse pedagogical methods, including small group discussions, role-play simulations, discovery learning, self-directed learning, cooperative and collaborative learning, contextual learning, project-based learning, and problem-based learning. These methodologies are mostly delivered through lectures, tutorials, seminars, and practical sessions.

The university adopts an inclusive academic environment that accommodates students from diverse ethnic, cultural, and religious backgrounds, including those with special needs and disabilities. To support individualized learning, lecturers offer flexible assignment formats, topics, and objectives, as well as varied instructional materials such as multimedia content, including videos, images, audio, and text.

Since 2016, UIN Jakarta has implemented a hybrid learning model using various digital platforms to enhance the learning experience:

(1) Google Classroom: Manages course administration, documentation, tracking, reporting, and content delivery, with faculty receiving training for its effective use. (2) Google Meet & Zoom: Facilitate online teaching, enabling lecture recordings and virtual student presentations. (3) Edmodo: Supports teaching materials, discussions, quizzes, and exams. (4) AIS: Manages the distribution of teaching materials, formative assignments, mid-term and final examinations. (5) WhatsApp: Functions as a communication tool for disseminating course-related information.

The learning process is evaluated at the end of each semester based on the completion of scheduled meetings and the alignment with the Rencana Pembelajaran Semester (RPS) (Semester Learning Plan).

Lecture activities follow the SKS (Credit Unit) system, where 1 SKS corresponds to 50 minutes of classroom instruction, 50 minutes of independent study, and 50 minutes of structured assignments per week, enabling students to engage in autonomous learning. Evaluations occur mid-semester and at the end of each semester, supplemented by assignments and quizzes to measure student comprehension.

Faculty level

The faculty's learning system follows national higher-education regulations and is designed to ensure that students achieve the intended learning outcomes. Different learning forms and methods—such as discussions, simulations, case studies, problem-based learning, project-based learning, and collaborative work—are selected according to the characteristics of each course and the competencies to be developed. Blended learning is used when online and face-to-face formats are combined to enhance flexibility and broaden students' learning experiences.

Student performance is assessed through a mix of formative tasks, mid-semester exams, and final exams, using instruments such as rubrics and portfolios to evaluate both learning processes and results. Assessment must be educational, authentic, objective, accountable, and transparent. Portfolios document students' progress and best work, while rubrics clarify the criteria for evaluating assignments, presentations, and other learning products.

Course evaluation takes place mid-semester and at the end of the term, and only students who meet attendance requirements may take the final exam. Study progress is monitored through semester and cumulative grade point averages, with academic sanctions applied if minimum requirements are not met. Overall course grades are determined by the combined results of assignments, mid-term assessments, and final examinations.

To ensure the quality of teaching and learning, the faculty conducts regular online evaluations of lecturers by students and carries out continuous monitoring of academic and thesis supervision. The quality of learning outcomes is reviewed through indicators such as GPA trends, study duration, and alumni employability.

Assessment system

UIN Syarif Hidayatullah has an assessment system through the Academic Information System (AIS) which is managed online by the Centre for Information Technology and Data Analysis (PUSTIPANDA). Through this system, lecturers and programs refer to specific assessment guidelines. This system is used for input, publication and data storage. The assessment system also refers to the lecture contract between lecturers and students at the first meeting at the beginning of the semester. After the contract, both parties finally agree on the type of assessment they will apply. Several methods are used to assess student learning achievement such as quizzes, practicums, individual assignments, group assignments, presentations and discussions. Each course has a suitable assessment method depending on the characteristics of the course itself. Therefore, the learning outcomes of each course will ultimately be achieved through various assessment methods.

3.2 Assessment

UIN demonstrates a strong commitment to student-centred learning by employing a wide range of teaching and learning methods across all study programmes. These methods are thoughtfully adapted to the graduate level and to the specific aims of each programme, thereby ensuring that the diverse needs of students are addressed. At the beginning of each course or semester, lecturers actively consult with their students regarding expectations, learning preferences, and potential challenges. This practice reflects an open and participatory learning culture that empowers students and recognises their role as co-creators of the educational process.

A broad spectrum of teaching formats—ranging from traditional lectures to interactive seminars, student presentations, discussions, and workshops—ensures variety, engagement, and opportunities for active learning. Such diversity supports not only the acquisition of subject-specific knowledge but also the development of transferable skills such as critical thinking, teamwork, and communication. In terms of assessment, lecturers define the form of examination at the start of the course, which provides students with transparency and clarity. However, to enhance predictability and ensure an equitable study pathway across programmes, the institution would benefit from establishing clear guidelines on the forms, scope, and intended learning outcomes of assessments. This would strike a balance between academic freedom of lecturers and the need for consistency, fairness, and quality assurance.

Student feedback is an essential element of quality assurance. Currently, students have informal opportunities to address their concerns and suggestions directly with lecturers and professors, and in many cases, lecturers conduct their own surveys and share the results with their classes. While these practices are valuable, they remain somewhat fragmented and lack institutional coherence. The panel therefore recommends the establishment of a formalised, systematic, and regularly applied mechanism for the evaluation of modules and teaching methods. Such a system would ensure consistency, generate reliable data for programme development, and provide a transparent feedback loop to students.

The institution is also to be commended for involving both students and alumni in the development and continuous improvement of study programmes. This participatory approach enhances the relevance of curricula to academic, professional, and societal needs, and reflects good practice in line with ESG expectations. Nevertheless, students expressed the wish for more opportunities to study in English and to access English-language literature. Expanding English-taught courses and resources would not only respond to these requests but also

strengthen the institution's internationalisation efforts, broaden students' academic horizons, and increase graduate competitiveness in a globalised context.

In sum, the UIN demonstrates a commendable commitment to student-centred learning and programme enhancement. The institution benefits from a participatory culture, a broad range of teaching methods, and openness to student and alumni input. At the same time, the panel encourages the UIN to further develop more systematic mechanisms for monitoring teaching and learning, to formalise more the framework for assessments, and to strategically expand English-language offerings. Such measures would consolidate the existing strengths and reinforce the institution's alignment with international quality standards as defined in the ESG.

3.3 Conclusion

The criterion is **fulfilled.**

The expert group proposes the following recommendation:

- UIN should ensure a structured feedback loop, where the outcomes of student evaluations and surveys are systematically analysed, published, and used for the continuous improvement of teaching and learning.

4 ESG Standard 1.4: Student admission, progression, recognition, and certification

Institutions should consistently apply pre-defined and published regulations covering all phases of the student "life cycle", e.g. student admission, progression, recognition and certification.

4.1 Implementation

Admission

Faculties at UIN organize new student admissions in accordance with the student admission system established by the university. In this admission system, UIN Syarif Hidayatullah Jakarta provides equal opportunities to all prospective students in Indonesia and abroad to get enrolled. Prospective undergraduate students can be accepted come from Islamic boarding schools, Madrasah Aliyah (MA), Senior High Schools (SMA), and Vocational High Schools (SMK). Faculty management and university management selects all prospective students who have academic potential. In general, the faculties do not set specific requirements that prospective students must fulfil, except for specific, program-related requirements that have been determined by UIN Jakarta.

Applicants are required to submit their final diploma and transcripts of education, a statement of assignment/permission of the employer, and a research plan for doctoral applicants. In the

selection process for prospective students, UIN Jakarta does not discriminate against ethnicity, religion, race and background of prospective students. Even though the majority of UIN Jakarta students are Muslim, there are also non-Muslim students who study at UIN Jakarta.

If a selection test is required, these could be academic potential tests, English language tests, interviews, and specific material tests in accordance with the scientific field of the study program concerned.

<u>Faculty of Ushuluddin</u>

The Faculty of Ushuluddin recruits new students through a structured system based on national regulations and university policies. It targets graduates of various secondary education institutions—including Islamic and non-Islamic boarding schools, high schools, and vocational schools—who are motivated to deepen their knowledge of Islamic studies and develop creative, critical, and inclusive academic perspectives.

The admissions system follows Indonesian laws and regulations governing higher education and student selection, as well as specific policies issued by the Faculty Dean. Recruitment and selection are conducted through several pathways: the SPAN-PTKIN track for students with strong academic achievement; the UM-PTKIN national entrance examination; and UIN Jakarta's independent SPMB pathway, which includes written tests and interviews. Additional routes include the Special Academic Achievement Screening (PPAK) for high-achieving students from Islamic schools and the independent SPMB selection for the master's programme, which requires an undergraduate degree, language competency tests, and a thesis proposal draft.

For independent admissions, candidates first pass administrative screening before completing written and oral examinations. A faculty examination team reviews the results and proposes successful candidates to the Dean, who issues a decision forwarded to the Rector for final approval.

Progression

The faculties at UIN monitor individual student progress through the AIS (Academic Information System) application. Through this application, student study and academic progress can be seen. Students receive academic guidance from academic supervisors, thesis/dissertation supervisors, and program managers who monitor and assist the students in carrying out academic tasks and being able to complete their studies on time. In terms of quantity, the number of graduate students steadily increased in the last years.

To become a graduate in the different faculties on time, students must complete their obligations in the semesters. If students cannot complete their studies on time, they have the opportunity to complete their studies with additional semesters in the individual programs.

Recognition

UIN acknowledges non-formal and extracurricular achievements through a structured procedure designed to recognize achievements beyond traditional academic settings. Students are encouraged to compile a comprehensive portfolio that documents their educational experiences, which may include certificates of participation, evidence of skill acquisition, and reflective analyses demonstrating the learning outcomes accomplished. This portfolio is subsequently evaluated against a set of predefined competencies and learning outcomes to ensure that the experiential learning is of comparable rigor to formal academic courses. When the evaluation is successful, the skills and knowledge acquired are formally acknowledged, often in the form of supplementary credits or as part of the continuous assessment record. This integrated approach ensures that the full spectrum of a student's achievements is holistically represented within their specific academic profile.

Certification

The certification of modules or courses is based on a systematic process that ensures transparent and internationally comprehensible recognition of the completed academic program accompanied by an official diploma supplement for the results achieved by the student. The institution prepares the diploma supplement that provides a detailed and standardized description of the program's structure, learning outcomes, and the competencies acquired. This supplement, issued concurrently with the official diploma, serves as an additional document that facilitates the recognition and comparison of academic qualifications across international borders. Overall, the process is geared towards enhancing the clarity and comparability of academic credentials in a global context.

4.2   Assessment

The admission system at UIN Jakarta is characterised by transparency, inclusiveness, and fairness. Faculties organise the admission of new students in accordance with university-wide procedures, ensuring equal opportunities for all applicants from Indonesia and abroad. The institution welcomes candidates from a variety of educational backgrounds, including Islamic boarding schools (Pesantren), Madrasah Aliyah, Senior High Schools, and Vocational High Schools. Admissions are primarily based on academic potential, with additional programme-related requirements defined as appropriate. For graduate and doctoral programmes,

candidates are required to submit relevant documentation, such as final diplomas, transcripts, and research proposals, thereby ensuring a robust and merit-based selection process. While the majority of the student body is Muslim, UIN Jakarta also admits students from other religious backgrounds, thus demonstrating a commendable commitment to non-discrimination and diversity. Where necessary, the selection process includes academic potential tests, English language tests, interviews, and discipline-specific examinations to guarantee that student competencies align with programme requirements.

Student progression is carefully monitored through the Academic Information System (AIS), which provides a comprehensive digital platform to track individual learning trajectories. Students benefit from close academic guidance provided by academic supervisors, programme managers, and thesis/dissertation supervisors. This integrated support system ensures that students remain on track to complete their studies in a timely manner while also allowing flexibility in cases where additional semesters are required. The institution has witnessed a steady increase in graduate numbers in recent years, reflecting the effectiveness of these support structures and the institution's ability to facilitate successful progression.

In addition to formal learning, UIN Jakarta has implemented a structured approach to the recognition of non-formal and extracurricular achievements. Students are encouraged to compile comprehensive portfolios documenting their experiences, skills, and accomplishments beyond the classroom. These portfolios are assessed against defined competencies and learning outcomes, and where appropriate, recognition is granted in the form of supplementary credits or integration into the continuous assessment record. This system reflects good practice in recognising the full breadth of student achievement and aligns with international standards for student-centred learning.

Certification is managed through a transparent and internationally recognisable process. The issuance of official diplomas is accompanied by a diploma supplement, which provides a detailed and standardised description of programme structures, learning outcomes, and acquired competencies. This practice greatly enhances the transparency, comparability, and international recognition of qualifications, thereby supporting the global mobility and employability of graduates.

Overall, the institution demonstrates a well-developed and effective system of admission, progression monitoring, recognition of prior and non-formal learning, and certification. These processes are transparent, inclusive, and aligned with international standards, thereby ensuring that students are supported comprehensively throughout their academic journey.

UIN Syarif Hidayatullah Jakarta actively promotes innovation in teaching and the integration of new technologies into the learning process. To support this goal, the university provides the Academic Information System (AIS), which functions as a comprehensive learning management system accessible to both lecturers and students. In addition, the university allocates funding grants for the development of diverse teaching materials, including textbooks, digital learning resources, instructional videos, and dedicated websites, thereby enriching the pedagogical environment.

The technological infrastructure is continuously updated to ensure that the devices and tools used in teaching remain aligned with current educational standards. Moreover, online and hybrid learning formats are widely supported through the use of platforms such as Zoom, Google Meet, and Google Classroom, among others. These initiatives reflect the university's strong commitment to advancing teaching innovation and ensuring that students and lecturers can fully benefit from contemporary digital learning environments.

4.3 Conclusion

The criterion is **fulfilled**.

5 ESG Standard 1.5: Teaching staff

Institutions should assure themselves of the competence of their teachers. They should apply fair and transparent processes for the recruitment and development of the staff.

5.1 Implementation

The recruitment process for teaching and educational staff at UIN is divided into two categories: Government Employee Lecturers and Non-Government Employee Lecturers. The recruitment of Syarif Hidayatullah State Islamic University Jakarta is committed to fostering the professional development of its teaching staff through a wide range of capacity-building initiatives. These include study assignments, internships, seminars, workshops, as well as targeted training in areas such as e-learning, e-journal management, the development of teaching materials, and the preparation of Outcome-Based Education (OBE)–based Semester Learning Plans (RPS). The university thus provides a structured framework that enables lecturers to continuously enhance their pedagogical, research, and technological competencies.

Faculty of *Ushuluddin*

The Faculty of *Ushuluddin* has teaching staff or lecturers and educational staff. Lecturers consist of permanent civil servant faculty members (PNS), non-PNS permanent faculty members, and non-permanent lecturers. Supporting educational staffs (*tendik*) consist of civil servants, permanent employees and non-permanent employees. The Faculty of *Ushuluddin* holds the selection/recruitment system for faculty members and educational staff through the selection of National Civil Servants, the contract system, and honorarium. There are 14 regulations related to the selection/recruitment system, placement, development, retention and dismissal of lecturers and education staff to ensure the quality of academic program implementation.

The Faculty of Ushuluddin employs a structured recruitment system for both civil-service (PNS) and non-PNS lecturers. The regular recruitment pathway includes administrative screening, academic and aptitude tests, language examinations, pedagogical assessments, and personality evaluations. An additional simplified pathway exists for guest and non-permanent lecturers, requiring only basic administrative checks, micro-teaching, and interviews. All recruitment processes follow national regulations and university policies. Newly appointed lecturers undergo a one-year probation period and must comply with institutional work regulations and professional ethics.

Working conditions are defined by the Tridharma obligations of higher education: teaching, research, and community service. Lecturers must fulfil specified credit loads each semester through teaching activities, research assignments, and service contributions. Those holding managerial or structural positions receive reduced teaching duties but remain obliged to teach a minimum number of credits.

The Faculty actively supports the professional development of teaching staff through reasonable workloads, funding opportunities for research, publications, and conferences, administrative assistance for advanced degrees and scholarships, opportunities for sabbaticals, and regular workshops on research proposal writing and academic publishing. Academic expertise across programmes is well distributed, ensuring that each discipline is taught by specialists.

Strong integration between research and education is ensured through continuous input from scientific associations and alumni groups. These stakeholders provide feedback on curricular relevance, helping programmes update existing courses or introduce new ones aligned with current research trends and societal needs.

Technological and pedagogical innovation has accelerated in recent years, influenced by the COVID-19 pandemic and new national curriculum policies. The Faculty has adopted digital learning modalities, expanded online administrative services, and implemented flexible

recognition of learning activities outside the classroom. Continuous training ensures lecturers are prepared to use modern teaching methods while maintaining disciplinary depth.

The Faculty has a solid human-resource base in both academic and administrative staff. Lecturers hold relevant master's and doctoral qualifications, and educational support personnel fulfil essential roles in academic operations. Despite a lecturer–student ratio that remains challenging, the overall qualification level and distribution of expertise enable the Faculty to manage its academic responsibilities effectively and in line with higher-education standards.

These figures show that the largest composition of the Ushuluddin Faculty of UIN Syarif Hidayatullah Jakarta is Bachelor graduates (71.2%), followed by high school graduates (13.3%) and Masters graduates (15.5%). These educational staff are spread as librarians, laboratory assistants, technicians, analysts, operators, programmers, administration, cleaners, drivers, and others. The number of teaching staff gives a ratio of 1:35 to students. In the **SAA**, there are 8 lecturers consisting of: 1 professor, 1 doctor and 6 masters. In the AFI, there are 14 lecturers consisting of: 1 professor, 5 doctors and 8 masters. In the **IAT**, there are 21 lecturers consisting of: 1 professor, 11 doctors and 9 masters. In the **ILHA**, there are 14 lecturers consisting of 1 professor, 3 doctors and 10 masters. In the IT there are 7 lecturers consisting of 2 professors and 5 doctors. In the **MSAA**, there are 5 lecturers consisting of 4 professors and 1 doctor. In the **MAFI**, there are 5 lecturers consisting of 2 professors and 3 doctors.

As for gender, there were 66 male and 17 female, with functional division of positions consisting of: 14 Professors, 17 Associate Professors, 34 Lectors, 3 Expert Assistants, and 15 Teaching Staff.

5.2   Assessment

The recruitment and appointment of teaching staff at UIN Syarif Hidayatullah Jakarta are conducted in a transparent manner, fully aligned with published laws and regulations. The procedures are clearly structured and ensure that the highest academic and professional standards are met in the selection of faculty members. Once appointed, lecturers and professors are supported both institutionally and through individual agreements that provide opportunities for career counselling as well as flexible pathways in research and teaching. This combination of institutional structures and personalised support demonstrates the university's strong commitment to fostering academic careers. Professional development is actively encouraged and facilitated through a wide range of

measures. These include mandatory training in new teaching methods and technologies, which ensures that staff remain up to date with current pedagogical and digital innovations. The panel commends the breadth of available opportunities, which enable staff members to further develop their didactic and research capacities, while simultaneously strengthening the overall teaching quality of the institution.

Based on the available information, the Faculty of Ushuluddin demonstrates an overall adequate human-resource capacity. The number and qualifications of both academic and educational staff are sufficient to support the faculty's operational and academic functions. The disciplinary expertise of the lecturers aligns well with the respective study programmes, ensuring that teaching and supervision can be delivered in accordance with recognised higher-education standards. While certain ratios—such as the lecturer-to-student ratio—may warrant continued monitoring, the current staffing profile is generally appropriate for maintaining effective management and fulfilling the faculty's Tridharma obligations.

The teaching staff are highly qualified in all respects – academically, pedagogically, and personally. The panel identifies that the processes for recruiting and developing academic staff at UIN Syarif Hidayatullah Jakarta are well structured, transparent, and firmly grounded in national regulations. Recruitment is centrally administered and follows Indonesia's public service framework for civil servants. A detailed recruitment guidebook defines clear criteria, including academic qualifications and scholarly output, proficiency in English and Arabic demonstrated through TOEFL and TOAFL scores, as well as verified physical and mental fitness. The multi-stage selection procedure comprises interviews, language examinations, and an assessment of pedagogical skills based on a teaching demonstration. Candidates judged eligible for permanent employment undergo an internal performance evaluation over a period of one year before a final hiring decision is made. Staff development is supported institutionally through regular workshops and competitive grant schemes that promote both academic and pedagogical advancement.

In line with the institutional principle of Tri Dharma Perguruan Tinggi, which integrates teaching, research, and community service, the HEI actively encourages holistic scholarly engagement. Support for the research activities of teaching staff is provided through several mechanisms: a regulated maximum teaching load, access to internal grant competitions for research and publications, guidance on scholarship opportunities offered by Indonesian ministries, sabbatical leave options for academic mobility abroad, and annual workshops aimed at enhancing teaching competence, proposal writing, and international publication capacities.

The panel also notes that the UIN Syarif Hidayatullah Jakarta has significantly strengthened its support for innovative teaching methods and digital transformation. Accelerated by the COVID-19 pandemic, online teaching, blended learning formats, and various digital tools have been introduced and systematically integrated into academic practice. Administrative procedures have also been digitalised, and learning increasingly extends beyond the traditional classroom setting, reflecting a modern approach to pedagogy.

With regard to staffing adequacy, the panel concludes that the teaching staff is well suited to implement the study programme. The programme's focus on Islam, comparative religious studies, and the intersection of theology and social sciences is appropriately supported by the academic backgrounds of the lecturers. Many members of staff have obtained their degrees abroad—in Arabic-speaking countries or in Western higher education systems—bringing diverse scholarly perspectives into the curriculum.

Particularly positive is the UIN`s commitment to linguistic and epistemological diversity, as reflected in its ambition to serve as a bridge between Islamic and Western academic traditions. High levels of proficiency in Arabic and English are encouraged across the institution. To further strengthen this profile, the panel recommends expanding the role of the campus-based Language Center and increasing participation in advanced English courses to improve overall proficiency levels. Additionally, the proportion of staff holding doctoral degrees could be further increased, and the notable gender imbalance within the academic staff (66 male vs. 17 female lecturers) should be addressed through long-term recruitment strategies.

Overall, the panel concludes the teaching staff fully meet the requirements of ESG Standard 1.5: UIN Syarif Hidayatullah Jakarta provides a clear, structured, and future-oriented framework for staff recruitment, development, and scholarly support, while also demonstrating openness to further professionalisation and capacity enhancement. UIN demonstrates a culture of excellence in teaching and a strong commitment to continuous professional development. At the same time, areas for further development can be identified in the fields of internationalisation, democratic discourse, progressive Islamic thought, and the stronger integration of Open Science principles. By addressing these aspects, UIN Jakarta has the opportunity to further enrich its academic culture, expand its international visibility, and strengthen its contribution to contemporary global debates in higher education and Islamic scholarship.

5.3 Conclusion

The criterion is **fulfilled**.

The expert proposes the following recommendation:

- UIN should strengthen their commitment to linguistic and epistemological diversity by expanding the role and visibility of the Language Center and encouraging broader participation in advanced English courses. This would further reinforce the institution's profile as a bridge between Islamic and Western academic traditions and enhance overall language proficiency for all stakeholders of the university.

6   ESG Standard 1.6: Learning resources and student support

Institutions should have appropriate funding for learning and teaching activities and ensure that adequate and readily accessible learning resources and student support are provided.

6.1   Implementation

UIN is a public university located in South Tangerang, Depok, and Tangerang Regency, Indonesia. It has five main campuses, with campus 1, campus 2 and campus 3 located in Ciputat, South Tangerang, while campus 4 and campus 5 are located a bit outside the main campus area.

Building and Physical Resources

The buildings are comprehensive for the facilities, distributed and designed to meet specific academic and administrative needs. The division of space into classrooms, administrative offices, and specialized rooms such as labs and microteaching areas reflects a thoughtful allocation of resources to enhance both teaching and learning. The buildings include dedicated learning spaces for various programs, also equipped with modern tools such as smart classrooms and practice rooms. Specialized facilities, such as language faculties, received specific room equipment to the needs of the diverse language programs, which all other faculties can use and benefit from with language classes for all students. The provision of flexible learning environments, including hybrid learning options via Zoom meetings supports a more dynamic and accessible educational approach. Micro-teaching labs as a means of personal development and coaching for the practitioner as a prospective teacher, developing and coaching the professional skills and/or skills of education of the practitioners in school, and preparing the practitioner before joining the Professional Teaching Training Program (PPL) especially for specific degrees.

Learning Facilities and Library

The faculty provides a range of academic support facilities that are essential for ensuring quality learning experiences. The reading rooms and study areas for students are designed to

support academic research and independent learning, which is crucial for higher education as seen here. The availability of virtual classrooms and hybrid learning setups is not the priority for UIN faculties, but if available, it allows more flexibility in the learning process, particularly beneficial in nowadays evolving educational landscape where online and blended learning are becoming increasingly common.

Each faculty has an individual library that covers the wide range of each individual faculty and the needs of students to have physical books and digital catalogues available for their specific needs in the programs. This ensures independent learning possibilities and additional group activities to all students.

Student Support and Supplementary Facilities

The faculties provide support beyond academic facilities. The provision of prayer rooms, canteens, gardens with reading areas, and parking ensures that students' personal and social needs are met. These facilities contribute to a supportive environment beneficial to academic success and personal well-being. Dormitories are provided for male and female students spread across the main campus and regional campuses. Different kinds of scholarships are offered to support students with special needs or personal circumstances. The scholarships are only provided to Indonesian students and cover all kinds of costs during the individual study period.

Internet and Digital Access

The availability of free internet facilities throughout the buildings further enhances learning and research, allowing students and staff to stay connected and access digital resources from nearly all over the campus. It is very usual that students use their phones to work together in groups and search for information.

6.2   Assessment

The study programmes of UIN are overall well equipped and supported by sufficient infrastructure, enabling students to achieve the intended qualification goals. Facilities and resources are appropriately aligned with programme requirements, thus ensuring that students benefit from an academic environment conducive to successful learning. The students are systematically informed about graduate programmes, and UIN actively encourages them to pursue further studies, thereby fostering vertical progression and long-term academic engagement. The expert panel assesses the rooms and equipment of the faculty as generally appropriate and sufficient to achieve the intended qualification goals.

Non-academic staff members contribute substantially to the quality of the academic environment. The qualifications and number of supervisory and administrative staff are considered suitable, including with regard to supporting student mobility. They are highly motivated, well qualified in their respective fields, and thus play an important role in ensuring the smooth functioning of teaching and learning processes. Opportunities for further qualification—both in specialised fields and in general areas such as IT services—are available. To fully harness this potential, UIN is encouraged to motivate staff members more actively to participate in such training and to support them in making use of these opportunities.

Finally, the panel notes that the management of resources should be improved by granting faculties greater autonomy: Establishing individual budgets for library acquisitions and programme-specific expenditures would allow faculties to respond more flexibly to the needs of their students and teaching staff, thereby enhancing academic support and responsiveness.

6.3 Conclusion

The criterion is **fulfilled**.

The expert group proposes the following recommendation:

- It is recommended that UIN introduces faculty-level budgets for libraries and specific academic expenditures, thereby enhancing flexibility and responsiveness to programme needs.

7 ESG Standard 1.7: Information management

Institutions should ensure that they collect, analyse and use relevant information for the effective management of their programs and other activities.

7.1 Implementation

UIN implemented an information management system to support its governance, academic, and administrative processes. This system is integrated into various university activities, ensuring efficient management and monitoring of educational, research, and community service functions.

The Quality Assurance Institution (QAI) of UIN systematically collects and processes data from various stakeholders, including students, alumni, and external entities, to support the continuous enhancement of study programs, measurement tools, and institutional processes. Information is gathered through multiple mechanisms, such as student evaluations of lecturers (EDOM), study program assessments, and surveys conducted by the career center, including the Employer Satisfaction Survey.

The data collection processes aim to provide relevant insights into different aspects of institutional operations: (1) EDOM gathers information on student experiences in recruitment, teaching, and learning activities. (2) Work unit evaluations assess the quality of support services in the teaching and learning process. (3) Study program performance assessments offer insights into the implementation of study programs, administrative services, and facilities on an annual basis. (4) Employment surveys track the professional development of graduates. (5) Employer satisfaction surveys evaluate how graduates' competencies align with industry requirements.

The institution adheres to established evaluation regulations, ensuring that all assessments are conducted within a structured framework. Survey results inform decision-making processes and contribute to the continuous improvement of study program governance. Evaluations facilitate feedback mechanisms that enable the refinement of curricula and academic services. Additionally, the study programs assessments conducted through SIQA support discussions at the faculty level to enhance educational quality.

The collected data further provides information on study program workload, difficulty levels, and recommendations for curriculum development, contributing to informed decision-making for program improvement.

7.2   Assessment

UIN Jakarta has established and implemented a comprehensive information management system that supports effective governance, academic development, and administrative operations. According to the documentation and discussions, this system is embedded in all major institutional activities, ensuring that educational, research, and community-service functions are managed efficiently and transparently. Its integration into daily workflows demonstrates the institution's commitment to evidence-based decision-making and to fostering a culture of continuous quality enhancement.

Within this system, the Quality Assurance Institution (QAI) plays a central role. It systematically collects and analyses data from a broad range of stakeholders, including students, alumni, employers, and external partners. This inclusive approach ensures that multiple perspectives inform the ongoing development of study programmes, assessment instruments, and institutional processes. Data collection mechanisms are diverse and well structured: student evaluations of lecturers (EDOM) document experiences of teaching and learning; work-unit evaluations assess the effectiveness of academic support services; and annual study programme performance reports provide insights into teaching delivery, administrative quality,

and facilities. Graduate employment surveys offer evidence on employability and programme relevance, while employer satisfaction surveys assess the alignment between graduate competencies and labour-market needs.

All evaluation activities are implemented within a regulated institutional framework, ensuring consistency and reliability. Importantly, the results are systematically used to inform decision-making processes at various levels. Survey findings and assessment outcomes feed into programme reviews, curriculum updates, and faculty-level deliberations, thereby creating effective feedback loops between data collection, institutional reflection, and action. The data also provide detailed information on student workload, perceived difficulty, and areas for curricular enhancement, thereby supporting targeted, evidence-based improvements.

Overall, UIN has established an effective quality assurance system that is supported by systematic data collection and analysis. At the same time, the panel identifies several areas where further optimisation could strengthen its impact. In particular, the diversification of data-collection methods would allow for a broader integration of external stakeholders and employers, thereby enhancing the comprehensiveness and validity of the evidence base. Furthermore, improving the clarity, accessibility, and user-friendliness of data would better support evidence-based decision-making across all organisational levels. More systematic structuring of follow-up activities would additionally help ensure that evaluation results are consistently translated into concrete actions.

In conclusion, the standard is fulfilled. UIN demonstrates a coherent and mature information management system that integrates evaluation results into institutional development and reflects international good practice. The panel encourages the institution to further enhance the system by diversifying data sources, improving data usability, and strengthening follow-up structures to ensure that quality assurance processes remain dynamic, inclusive, and forward-looking.

7.3 Conclusion

The criterion is **fulfilled**.

The expert group proposes the following recommendations:

- Data collection methods should be further diversified, involving more external stakeholders and employers.

- UIN is advised to enhance the clarity, accessibility, and usability of data to better support evidence-based decision-making.

- Follow-up activities should be structured more systematically to ensure that evaluation results are consistently translated into action.

8   ESG Standard 1.8: Public information

Institutions should publish information about their activities, including programs, which is clear, accurate, objective, up-to date and readily accessible.

8.1   Implementation

UIN´s website is the prominent channel for users to search and browse for information and content online. The website is designed for all stakeholders, including lecturers, academic support workers, students, parents of students, ministries, and the public. The website provides sufficient information on university governance to ensure program and university accountability and transparency to students, staff, community, government, and other external stakeholders.

When publishing news or updating information on its website, UIN Jakarta follows a role matrix to ensure that the content is accurate, transparent, and consistent. Written content must comply with the university's communication policy and website content management model. These policies and models are now governed by an institution called Information Technology and Database Centre (ITDC) at UIN. In the near future, UIN wants to focus on improvement efforts to accelerate business processes by integrating data in all faculties and to increase the number of human resources in the field of technology and information systems, such as programs, system analysts, data analysts, and network security. This is done to develop the main platform for all stakeholders accordingly and maintain the knowledge from national and international feedback into this development process.

The Faculty of Ushuluddin at the Universitas Islam Negeri (UIN) of Jakarta has various channels for public information. The most important channel is the faculty's own website within the UIN website. The structure of the website is well designed and promises information about the individual degree programs, alumni, research and virtual access to the library. The brief descriptions of the degree programs are well structured and clear. The module handbooks are to be completely revised in 2025 and will also be made available on the website in a clear format. There is also a news blog that describes current events and news from the faculty. Such posts are also published by the faculty on social media channels such as facebook. As far as the faculty's website is concerned, there is currently not always access to a number of subpages from outside Indonesia. Other subpages obviously are still in the process be filled with content. The UIN has identified this need for action and plans to address it by the end of

2025. During the visit, it was secured that the website will also be accessible from abroad by the end of 2025. The same applies to the public area of the SIQA site (https://siqa.uinjkt.ac.id/), which is intended to make relevant data about the faculty accessible to the public. In discussions with the teaching staff of the Faculty of Ushuluddin, it was also repeatedly emphasized that the positive communications of the faculty's alumni, who are numerous and committed to promoting the faculty's offerings, should not be underestimated as an informal communication channel. It is recommended that the announced measures - revising and filling the website with content, making the module handbooks available online, ensuring the international accessibility of the website - be implemented as quickly as possible.

8.2 Assessment

The Faculty of Ushuluddin at the Universitas Islam Negeri (UIN) of Jakarta has various channels for public information. The most important channel is the faculty's own website within the UIN website. The structure of the website is well designed and promises information about the individual degree programs, alumni, research and virtual access to the library. The brief descriptions of the degree programs are well structured and clear. The module handbooks are to be completely revised in 2025 and will also be made available on the website in a clear format. There is also a news blog that describes current events and news from the faculty. Such posts are also published by the faculty on social media channels such as facebook. As far as the faculty's website is concerned, there is currently not always access to a number of subpages from outside Indonesia. Other subpages obviously are still in the process be filled with content. The UIN has identified this need for action and plans to address it by the end of 2025. During the visit, it was secured that the website will also be accessible from abroad by the end of 2025. The same applies to the public area of the SIQA site (https://siqa.uinjkt.ac.id/), which is intended to make relevant data about the faculty accessible to the public. In discussions with the teaching staff of the Faculty of Ushuluddin, it was also repeatedly emphasized that the positive communications of the faculty's alumni, who are numerous and committed to promoting the faculty's offerings, should not be underestimated as an informal communication channel.

It is recommended that the announced measures — revising and fully populating the website with content, publishing the updated module handbooks online, and ensuring international accessibility of both the faculty and SIQA websites — be implemented consistently.

8.3 Conclusion

The criterion is **fulfilled.**

The expert group proposes the following recommendation:

- It is recommended that the announced measures — revising and fully populating the website with content, publishing the updated module handbooks online, and ensuring international accessibility of both the faculty and SIQA websites — be implemented consistently.

9　ESG Standard 1.9: On-going monitoring and periodic review of programs

> **Institutions should monitor and periodically review their programs to ensure that they achieve the objectives set for them and respond to the needs of students and society. These reviews should lead to continuous improvement of the program. Any action planned or taken as a result should be communicated to all those concerned.**

9.1　Implementation

UIN is committed to maintaining and enhancing the quality of its academic programs through continuous internal quality assurance mechanisms. To ensure that the university's quality objectives are met, on-going and systematic reviews of study programs are conducted annually through the Audit Mutu Internal (AMI), an internal Quality Audit Program. This structured approach allows for comprehensive performance monitoring, ensuring that academic standards are consistently maintained.

The university employs an integrated quality assurance system, called SIQA (Sistem Informasi Quality Assurance) to compile and evaluate performance indicators for all study programs. This digital platform is designed to provide accurate and reliable data, serving as the primary reference for institutional decision-making processes. Through SIQA, performance measurements should be systematically planned and executed, incorporating task evaluations, continuous monitoring, and internal audits. This framework is to raise accountability and supports evidence-based improvements within academic programs.

In addition to internal evaluations, UIN actively engages in national and international benchmarking initiatives. The university collaborates with leading national institutions such as Universitas Gadjah Mada (UGM), Institut Teknologi Bandung (ITB), and Universitas Airlangga (UNAIR) to compare best practices and share knowledge in quality assurance and program monitoring. These benchmarking activities provide valuable insights that contribute to the continuous improvement of study programs, aligning them with national and international standards. By integrating these collaboration learnings, UIN enhances the quality and relevance of its academic offerings across all faculties.

9.2 Assessment

UIN Jakarta has implemented a systematic framework for the monitoring and regular review of its study programmes, ensuring that continuous improvement is embedded in institutional practice. The assessment of programmes is conducted through various types of evaluations, and the results are consistently used to inform adjustments at both course and programme level. In this way, the institution has established a functioning closed-loop system that enables feedback to be translated into meaningful change. Students, as the primary target group, play a central role in these evaluations and are regularly invited to provide feedback on their academic experiences.

The processes for monitoring and evaluation are clearly described in the institution's self-assessment report and cover a broad spectrum of parameters. Course evaluations and programme-level reviews capture data such as grades, study duration, and workload, thereby providing valuable indicators of both academic performance and the effectiveness of programme design. In addition, evaluations allow for the assessment of procedures related to student assessment and for measuring student satisfaction with courses and teaching. Beyond teaching and learning, research and community service activities are also monitored, with concrete figures on publications and outputs providing evidence of scholarly engagement and societal impact.

Students are consistently included in course and programme evaluations, which ensures that their perspectives directly inform further development. This participatory approach strengthens the capacity of the institution to continuously refine its study design and align academic provision with student needs. The results of evaluations are communicated in a transparent manner and are taken into account in decision-making processes, particularly through the involvement of university management and other stakeholders.

The panel notes positively that students expressed a high degree of satisfaction with the study programmes and were enthusiastic about their academic experiences at UIN Jakarta. This is a strong indicator of both the relevance and the effectiveness of the programmes offered. At the same time, the institution may consider providing feedback to students on evaluation results even more regularly, thereby reinforcing the feedback loop and supporting the culture of continuous improvement.

Overall, UIN Jakarta demonstrates an effective and well-functioning system for the monitoring and review of study programmes. The processes are systematic, transparent, and participatory, and they provide a solid foundation for ongoing enhancement. Given that this represents the institution's first accreditation according to ESG standards, no further recommendations are required at this stage beyond the continuous development already embedded in institutional practice.

The Faculty of Ushuluddin at the Universitas Islam Negeri (UIN) of Jakarta has installed a series of measures for the regular monitoring of study programs, student performance and the evaluation of teaching. A range of data is collected via the SIQA system mentioned under 1.8. to record the development of student performance. Every year, data on academic success, graduation rates, average grades and employment rates are recorded and analyzed with regard to development trends. The results of such analyses are published internally at university level. However, they should also be publicly accessible (cf. 1.8.) The quality management officers at faculty level are responsible for data collection. Every semester, students are asked to use a standardized questionnaire to evaluate the teaching and teaching staff in the courses they are taking. In addition to these evaluations of teaching, there is also a qualitative process called "The voice of Ushuluddin", in which students exchange their experiences an ideas with each other and formulate suggestions for improvement or requests for change, which they then pass on to the faculty. As the discussion with the students showed, this option is used extensively. The students also reported that their suggestions are taken seriously and largely implemented.

This approach should be seen against the background that the university and the faculty have a model for the continuous improvement of its services and processes called the "PIECI Quality Assurance System", which serves as a guide for quality management.

In comparison to the presentation of this model in the Self-Evaluation Report, it is noticeable that the individual measures, responsibilities and processes for monitoring, evaluation and communication are not clearly described in the SAR in the same way. A clearer picture only gradually emerges from reading the Self-Evaluation Report and the very extensive appendices and from personal discussions with members of the university. It is recommended that the elements and systematics of the relevant measures be communicated systematically and more comprehensibly and also visualized for this purpose.

Overall, UIN Jakarta demonstrates an effective and well-functioning system for the monitoring and review of study programmes. The processes are systematic, transparent, and participatory, and they provide a solid foundation for ongoing enhancement

9.3   Conclusion

The criterion is **fulfilled.**

The expert group proposes the following recommendations:

- UIN is encouraged to provide feedback to students on evaluation results more regularly, thereby strengthening the feedback loop and further supporting the culture of continuous improvement.

- The university should present the underlying measures, responsibilities and monitoring processes of its quality-assurance model in a more systematic and accessible manner. To support transparency and internal understanding, these elements should be documented in a coherent structure and complemented by suitable visualisations that clearly illustrate the model's logic and interconnections.

10 ESG Standard 1.10: Cyclical external quality assurance

Institutions should undergo external quality assurance in line with the ESG on a cyclical basis

10.1 Implementation

UIN is subject to external quality assurance regulations in accordance with national accreditation frameworks. As mandated by law, all higher education institutions in Indonesia must obtain accreditation from the National Accreditation Board for Higher Education (BAN-PT). The purpose of this national accreditation agency is to encourage universities to enhance their performance in delivering high-quality education while ensuring transparency and accountability in the implementation of the national education system. Accreditation is granted for a period of five years, after which institutions must undergo a renewal process to maintain their accredited status.

Beyond national accreditation, UIN actively pursues regional and international recognition to maintain its academic programs against global standards. Several study programs at the university have received certification from the ASEAN University Network (AUN), signifying their alignment with ASEAN-wide educational quality standards. At the institutional level, UIN also has achieved a 3-star rating in the QS World University Rankings, further demonstrating its commitment to academic excellence and global competitiveness.

The external accreditation process also follows a process- and performance-based approach that is also compliant with the national accreditation standards from BAN-PT, which requires adherence to nine predefined criteria, ensuring that all academic and operational activities align with these standards. Furthermore, in accordance with the European Standards and Guidelines (ESG), external quality assurance mechanisms are designed to monitor and evaluate the implementation of ESG principles and also including cultural peculiarities.

The relationship between Internal Quality Assurance (IQA) and External Quality Assurance (EQA) at UIN is a dynamic and cyclical process. IQA focuses on continuous institutional improvement, adapting to evolving educational needs, new teaching methods, and stakeholder feedback, including insights from industrial partners. Following external accreditation and

assessment, UIN integrates the recommended improvements into its internal quality assurance cycle, ensuring that enhancements are effectively implemented before entering the next assessment phase. This continuous feedback loop tries to integrate institutional development and guarantees that the university remains aligned with national and international educational standards.

10.2 Assessment

UIN Jakarta actively engages in regular quality assurance evaluations conducted in accordance with Indonesian national accreditation standards. These evaluations are comprehensive in scope, covering different organizational levels and institutional status groups on a cyclical basis every five years. By adhering to these national requirements, the institution ensures that its internal quality assurance mechanisms are aligned with the relevant legal framework and that all programmes are subject to external review at regular intervals. This structured approach has a stimulating effect on the internal quality system, as each accreditation cycle not only validates compliance but also triggers internal improvement processes in preparation for reaccreditation. Follow-up activities based on accreditation outcomes demonstrate the university's commitment to institutional learning and continuous development. The Faculty of Ushuluddin at the Universitas Islam Negeri (UIN) of Jakarta has received the highest ranking from the Indonesian National Accreditation Agency (BAN PT) in SAR and thus fulfills the government's quality requirements for higher education institutions in the best possible way.

In addition, the Faculty of Ushuluddin at the Universitas Islam Negeri (UIN) of Jakarta has also undertaken efforts to fulfill the standards and guidelines for quality assurance in the European higher education area (ESG) and to be evaluated accordingly by a European accreditation agency. For this task, the Faculty of Ushuluddin has commissioned the agency AQUIN to carry out the accreditation process. This external, international accreditation process is to be carried out regularly in the future. Overall, the institution's external quality assurance system is well established, effective, and legally robust. It ensures that all programmes undergo regular accreditation, that continuous improvement is systematically stimulated, and that results are used to strengthen institutional development. Building on this solid foundation, the university is well positioned to expand its engagement in international quality assurance networks and to integrate formative approaches that will further advance its culture of continuous improvement.

10.3 Conclusion

The criterion is **fulfilled**.

IV **Recommendation to the Accreditation Commission of ACQUIN**

1 **Assessment of compliance the Standards and Guidelines in the Higher European Area (ESG) in the actual official version**

The study programs "**Bachelor of Religious Studies (SAA)", "Bachelor of Islamic Creed and Philosophy (AFI)", "Bachelor of Quranic Studies (IAT)", "Master of Religious Studies (MSAA)", "Master of Islamic Creed and Philosophy (MAFI)"** were assessed on the basis of the "Standards and Guidelines for Quality Assurance in the European Higher Education Area" (ESG), the Salzburg Recommendations for doctoral programs, and the national relevant regulations.

The expert group concludes that the ESG standards 1.1 (Policy for quality assurance), 1.2 (Design and approval of the program), 1.3 (Student-centred learning, teaching and assessment), 1.4 (Student admission, progression, recognition and certification), 1.5 (Teaching staff), 1.6 (Learning resources and student support), 1.7 (Information management), 1.8 (Public information), 1.9 (On-going monitoring and periodic review of programs) and 1.10 (Cyclical external quality assurance) are fulfilled.

The assessment criteria are as follows:

Standard 1.1 Policy for quality assurance: Universities have a publicly accessible quality assurance strategy, which is part of their strategic management. This strategy is developed and implemented by internal stakeholder representatives through appropriate structures and processes, involving external stakeholders.

The criterion is **fulfilled**.

Standard 1.2 Design and approval of programs: Universities have procedures for the design and approval of their courses. The courses are designed in such a way that their objectives, including the desired learning outcomes, can be achieved. The qualification obtained during a degree program is clearly defined and communicated; it refers to the corresponding level of the national qualifications' framework for higher education and, consequently, the qualifications framework for the European Higher Education Area.

The criterion is **fulfilled**.

Standard 1.3 Student-centred learning, teaching and assessment: Universities ensure that the courses offered are carried out in such a way as to encourage students to play an active role in the design of the learning process and that this approach is also taken into account when assessing students / examinations.

The criterion is **fulfilled**.

Standard 1.4 Student admission, progression, recognition and certification: Institutions should consistently apply pre-defined and published regulations covering all phases of the student "life cycle", e.g. student admission, progression, recognition and certification.

The criterion is **fulfilled**.

Standard 1.5 Teaching staff: Universities ensure the competence of their teachers. They use fair and transparent procedures for the recruitment and further training of their employees.

The criterion is **fulfilled.**

Standard 1.6 Learning resources and student support: The university has adequate funding to finance study and teaching and ensure that there is always a sufficient and readily available range of learning and support available for their studies.

The criterion is **fulfilled.**

Standard 1.7 Information management: Universities ensure that they collect, analyze and use the relevant data relevant to the successful conduct of studies and other activities.

The criterion is **fulfilled**.

Standard 1.8 Public information: Universities publish easily understandable, correct, objective, up-to-date and well-accessible information about their activities and courses of study.

The criterion is **fulfilled**.

Standard 1.9 On-going monitoring and periodic review of programs: Universities are constantly monitoring their courses and regularly reviewing them to ensure that they achieve the goals set and meet the needs of students and society. The tests lead to a continuous improvement of the courses. All affected parties will be informed about any measures planned or resulting from this.

The criterion is **fulfilled**.

Standard 1.10 Cyclical external quality assurance: Universities regularly undergo external quality assurance procedures in accordance with the ESG.

The criterion is **fulfilled**.

2   Accreditation Recommendation

The peer-review experts recommend an **accreditation for the study programmes "Bachelor of Religious Studies (SAA)", "Bachelor of Islamic Creed and Philosophy (AFI)", "Bachelor of Quranic Studies (IAT)", "Master of Religious Studies (MSAA)", "Master of Islamic Creed and Philosophy (MAFI)" with the following recommendations:**

<u>General recommendations:</u>

1. UIN should strengthen the communication of the faculty's unique profile by emphasising its lived linguistic, religious, and epistemological diversity rather than framing its mission primarily through the concept of "moderate Islam."

2. UIN should expand the role, visibility, and programme portfolio of the Language Center to support higher proficiency in Arabic and English among staff and students.

3. UIN should further develop the institutional internationalisation strategy in alignment with ESG 1.4, including clearer goals for academic mobility, cooperation, and global engagement.

4. UIN should improve administrative processes for domestic and international students, with a particular focus on digitalisation, transparency, and support for heterogeneous student backgrounds.

5. UIN should increase the share of academic staff with international academic experience and provide structured training on the ECTS system and workload calculation.

6. UIN should enhance curricular transparency by translating national generic competencies into internationally compatible learning outcomes and integrating additional thematic components to strengthen academic mobility.

7. UIN should ensure a structured feedback loop, where the outcomes of student evaluations and surveys are systematically analysed, published, and used for the continuous improvement of teaching and learning.

8. UIN should revise and further develop the module handbooks by clearly defining the teaching content, learning outcomes, methods, and literature for each module and by aligning these elements more explicitly with national guidelines and framework curricula. This will improve transparency, support student orientation, and strengthen the academic profile of the programmes.

9. It is recommended that UIN introduces faculty-level budgets for libraries and specific academic expenditures, thereby enhancing flexibility and responsiveness to programme needs.

10. Data collection methods should be further diversified, involving more external stakeholders and employers.

11. UIN is advised to enhance the clarity, accessibility, and usability of data to better support evidence-based decision-making.

12. Follow-up activities should be structured more systematically to ensure that evaluation results are consistently translated into action.

13. It is recommended that the announced measures — revising and fully populating the website with content, publishing the updated module handbooks online, and ensuring international accessibility of both the faculty and SIQA websites — be implemented consistently.

14. UIN is encouraged to provide feedback to students on evaluation results more regularly, thereby strengthening the feedback loop and further supporting the culture of continuous improvement.

15. UIN should present the underlying measures, responsibilities and monitoring processes of its quality-assurance model in a more systematic and accessible manner. To support transparency and internal understanding, these elements should be documented in a coherent structure and complemented by suitable visualisations that clearly illustrate the model's logic and interconnections.

16. UIN should strengthen their commitment to linguistic and epistemological diversity by expanding the role and visibility of the Language Center and encouraging broader participation in advanced English courses. This would further reinforce the institution's profile as a bridge between Islamic and Western academic traditions and enhance overall language proficiency for all stakeholders of the university.

Programme-specific recommendations:

Bachelor of Religious Studies (SAA)

1. UIN therefore should ensure that students have access to a structured and continuous language-development pathway in both English and Arabic, enabling them to build the competencies required for academic progress and participation in international and regional contexts.

2. UIN should strengthen the curriculum by systematically integrating contemporary Salafi and Wahhabi thought into relevant courses, ensuring that students gain a comprehensive understanding of their influence on modern Islamic discourse. Existing modules such as "Modern Thought in Islam" should be expanded accordingly, and additional content beyond the historical Salafiyya covered in "Introduction to Kalam Studies" should be incorporated to reflect current developments and their societal relevance.

3. UIN should enhance the course "Introduction to Hadith Studies" by incorporating key approaches and findings from Western hadith scholarship. This will broaden students' methodological perspectives, strengthen their critical analytical skills, and align the curriculum with contemporary academic discourse in the field.

4. Update the reading lists of national, university, and faculty courses by adding selected recent English-language standard works. This will broaden students' access to current scholarship and align the courses more closely with contemporary academic standards.

5. Clarify the terminology used for course literature by renaming extensive book lists currently labelled as "core readings" to "suggested readings." These should be complemented by a concise, clearly defined list of true core readings presented in a separate section to ensure transparency and usability for students and lecturers.

Master of Religious Studies (MSAA)

1. UIN should therefore update older literature by incorporating more recent scholarly publications to ensure the programme reflects current developments in the field.

2. UIN should increase the inclusion of female authors in reading lists to strengthen the diversity and representativeness of academic perspectives within the curriculum.

Master of Islamic Creed and Philosophy (MAFI)

1. The module descriptions should be made more consistent in terms of structure and depth to provide students with a uniform orientation.

2. A revision of the module order could strengthen the curricular coherence and support a more logical progression of learning.

3. A clearer and more concise overview of the programme structure and its associated qualification objectives would improve transparency and help students navigate their studies more effectively.

4. More specific and clearly articulated learning outcomes at both module and programme level would enable students to better understand and plan their competence development.

5. Revising the reading lists to focus on current and relevant academic sources would ensure that students engage with up-to-date scholarship and contemporary debates in the field.

V   Decisions of the Accreditation Commission of ACQUIN

Based on the evaluation report of the expert group and the statement of the Higher Education Institution, the Accreditation Commission of ACQUIN decided on its meeting on the 01 December 2025:

General recommendations for all study programmes:

- UIN should strengthen the communication of the faculty's unique profile by emphasising its lived linguistic, religious, and epistemological diversity rather than framing its mission primarily through the concept of "moderate Islam."

- UIN should expand the role, visibility, and programme portfolio of the Language Center to support higher proficiency in Arabic and English among staff and students.

- UIN should further develop the institutional internationalisation strategy in alignment with ESG 1.4, including clearer goals for academic mobility, cooperation, and global engagement.

- UIN should improve administrative processes for domestic and international students, with a particular focus on digitalisation, transparency, and support for heterogeneous student backgrounds.

- UIN should increase the share of academic staff with international academic experience and provide structured training on the ECTS system and workload calculation.

- UIN should enhance curricular transparency by translating national generic competencies into internationally compatible learning outcomes and integrating additional thematic components to strengthen academic mobility.

- UIN should ensure a structured feedback loop, where the outcomes of student evaluations and surveys are systematically analysed, published, and used for the continuous improvement of teaching and learning.

- UIN should revise and further develop the module handbooks by clearly defining the teaching content, learning outcomes, methods, and literature for each module and by aligning these elements more explicitly with national guidelines and framework curricula. This will improve transparency, support student orientation, and strengthen the academic profile of the programmes.

- It is recommended that UIN introduces faculty-level budgets for libraries and specific academic expenditures, thereby enhancing flexibility and responsiveness to programme needs.

- Data collection methods should be further diversified, involving more external stakeholders and employers.

- UIN is advised to enhance the clarity, accessibility, and usability of data to better support evidence-based decision-making.

- Follow-up activities should be structured more systematically to ensure that evaluation results are consistently translated into action.

- It is recommended that the announced measures — revising and fully populating the website with content, publishing the updated module handbooks online, and ensuring

international accessibility of both the faculty and SIQA websites — be implemented consistently.

- UIN is encouraged to provide feedback to students on evaluation results more regularly, thereby strengthening the feedback loop and further supporting the culture of continuous improvement.

- UIN should present the underlying measures, responsibilities and monitoring processes of its quality-assurance model in a more systematic and accessible manner. To support transparency and internal understanding, these elements should be documented in a coherent structure and complemented by suitable visualisations that clearly illustrate the model's logic and interconnections.

- UIN should strengthen their commitment to linguistic and epistemological diversity by expanding the role and visibility of the Language Center and encouraging broader participation in advanced English courses. This would further reinforce the institution's profile as a bridge between Islamic and Western academic traditions and enhance overall language proficiency for all stakeholders of the university.

Religious Studies (Bachelor)

The study programme "Religious Studies" (Bachelor) is accredited without any conditions.

The accreditation is valid until 30 September 2032.

The following recommendations are given for the further development of the study programme:

- UIN therefore should ensure that students have access to a structured and continuous language-development pathway in both English and Arabic, enabling them to build the competencies required for academic progress and participation in international and regional contexts.

- UIN should strengthen the curriculum by systematically integrating contemporary Salafi and Wahhabi thought into relevant courses, ensuring that students gain a comprehensive understanding of their influence on modern Islamic discourse. Existing modules such as "Modern Thought in Islam" should be expanded accordingly, and additional content beyond the historical Salafiyya covered in "Introduction to Kalam Studies" should be incorporated to reflect current developments and their societal relevance.

- UIN should enhance the course "Introduction to Hadith Studies" by incorporating key approaches and findings from Western hadith scholarship. This will broaden students' methodological perspectives, strengthen their critical analytical skills, and align the curriculum with contemporary academic discourse in the field.

- Update the reading lists of national, university, and faculty courses by adding selected recent English-language standard works. This will broaden students' access to current scholarship and align the courses more closely with contemporary academic standards.

- Clarify the terminology used for course literature by renaming extensive book lists currently labelled as "core readings" to "suggested readings." These should be complemented by a concise, clearly defined list of true core readings presented in a separate section to ensure transparency and usability for students and lecturers.

Islamic Creed and Philosophy (Bachelor)
The study programme "Islamic Creed and Philosophy" (Bachelor) is accredited without any conditions.
The accreditation is valid until 30 September 2032.

Quranic Studies (Bachelor)
The study programme "Quranic Studies" (Bachelor) is accredited without any conditions.
The accreditation is valid until 30 September 2032.

Religious Studies (Master)
The study programme "Religious Studies" (Master) is accredited without any conditions.
The accreditation is valid until 30 September 2032.
The following recommendations are given for the further development of the study programme:
- UIN should therefore update older literature by incorporating more recent scholarly publications to ensure the programme reflects current developments in the field.

- UIN should increase the inclusion of female authors in reading lists to strengthen the diversity and representativeness of academic perspectives within the curriculum.

Islamic Creed and Philosophy (Master)
The study programme "Islamic Creed and Philosophy" (Master) is accredited without any conditions.
The accreditation is valid until 30 September 2032.
The following recommendations are given for the further development of the study programme:
- The module descriptions should be made more consistent in terms of structure and depth to provide students with a uniform orientation.

- A revision of the module order could strengthen the curricular coherence and support a more logical progression of learning.

- A clearer and more concise overview of the programme structure and its associated qualification objectives would improve transparency and help students navigate their studies more effectively.

- More specific and clearly articulated learning outcomes at both module and programme level would enable students to better understand and plan their competence development.

- Revising the reading lists to focus on current and relevant academic sources would ensure that students engage with up-to-date scholarship and contemporary debates in the field.