



Curriculum Development Guidelines

WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG



Rumah
Moderasi
Beragama
UIN WALISONGO SEMARANG



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Chapter A: Introduction

1. Rationale for the Development of Higher Education Curricula at UIN Walisongo

The development of higher education curricula at UIN Walisongo is driven by the dynamic challenges and opportunities of the 21st century, including the rapid advancements in science, technology, and the digital world. As a prominent Islamic university in Indonesia, UIN Walisongo's curriculum must balance academic excellence with the integration of Islam Wasathiyah, or moderate Islam, fostering students who excel in both their intellectual and spiritual pursuits. In this context, UIN Walisongo strives to contribute to national and global development by producing graduates who are not only skilled professionals but also committed to the values of justice, tolerance, and social welfare as taught by Islam.

UIN Walisongo's educational framework aligns with the National Higher Education Standards (SN-Dikti) and responds to the shifting demands of the global job market. The curriculum is designed to equip students with essential skills, knowledge, and attitudes that reflect the challenges and opportunities of the digital and globalized world, while nurturing Islamic character and moral integrity. Through Outcome-Based Education (OBE), UIN Walisongo aims to enhance the employability of graduates by focusing on measurable competencies, integrating Islamic values, and responding to the needs of the community, industry, and society at large.

The emphasis on Islam Wasathiyah ensures that the curriculum is balanced, inclusive, and reflective of Islamic teachings that promote peace, moderation, and social harmony. This approach is in line with the goals of Indonesia's national education policy, particularly the Merdeka Belajar-Kampus Merdeka (MB-KM) initiative, which encourages flexible learning experiences and interdisciplinary education. The integration of faith and reason within the curriculum ensures that graduates embody the principles of Tawhid (unity of God), Ihsan (excellence), and Tarbiyah (holistic development), thereby contributing to both their personal growth and societal welfare.

2. Foundations for Curriculum Development

a) Philosophical Foundation

The curriculum development at UIN Walisongo is rooted in the belief that knowledge should be pursued with the intent to benefit both the individual and society. It is driven by the principle of integrating science and faith, ensuring that all learning experiences are framed within the ethical, moral, and spiritual teachings of Islam. This philosophical approach aligns with Islam Wasathiyah, emphasizing moderation, balance, and ethical conduct in the pursuit of knowledge. In line with Islamic pedagogy (*Tarbiyah*), the curriculum fosters a comprehensive development of students nurturing their cognitive, emotional, and spiritual aspects. It encourages students to acquire Ilm (knowledge) that is beneficial,

Akhlaq (ethics) that promotes justice and social welfare, and Amal (action) that aligns with the greater good. This educational philosophy is intended to produce graduates who are equipped to make a positive impact in society, not only through technical skills but also through the embodiment of Islamic values in their everyday lives.

b) Legal Foundation

The legal framework for curriculum development at UIN Walisongo is aligned with both national and Islamic education regulations. At the national level, Law No. 12 of 2012 on Higher Education provides the overarching guidelines for curriculum development, while the Indonesian National Qualifications Framework (KKNI) ensures that educational outcomes meet industry and societal needs. Moreover, UIN Walisongo is guided by the Ministry of Religious Affairs (MoRA) regulations, particularly MoRA No. 38 of 2018, which outlines the requirements for developing Islamic Higher Education curricula. This regulation emphasizes the integration of Islamic principles in academic programs, ensuring that UIN Walisongo's curriculum not only meets national educational standards but also adheres to Islamic educational goals. In this regard, the curriculum is required to blend academic rigor with Islamic values, ensuring that students graduate with the competence to excel in their respective fields while also upholding the ethical and spiritual teachings of Islam.

Table 1: Legal Foundations for Curriculum Development at UIN Walisongo

Regulation	Relevance to Curriculum Development
Law No. 12 of 2012 (Higher Education)	Provides the framework for higher education curriculum, including learning outcomes, competencies, and standards.
MoRA No. 38/2018 (Islamic Higher Education)	Requires the integration of Islamic principles in curriculum development for Islamic higher education institutions.
Permendikbud No. 3/2020 (SN-Dikti)	Outlines the standards for curriculum development and the alignment of learning outcomes with industry needs.
KKNI Presidential Regulation No. 8/2012	Defines the qualifications and competencies expected from graduates at each level of higher education.

The curriculum cycle at UIN Walisongo consists of the following stages:

1. Needs Analysis – Establishing the educational goals in alignment with societal, religious, and professional needs.
2. Design – Formulating graduate competencies (*PLO*) that integrate both academic and Islamic values.
3. Development – Developing courses and learning materials that ensure the achievement of the desired competencies.
4. Implementation – Carrying out the curriculum with active learning methods, including blended learning and internships.
5. Evaluation – Monitoring and assessing learning outcomes through continuous feedback and improvement.

3. Definitions Used in the Guidelines

For clarity, the following key terms are defined and adapted to UIN Walisongo's educational context:

1. Curriculum: A structured plan that outlines the educational goals, content, learning activities, and assessments aimed at achieving the learning outcomes (*PLO*), integrating both Islamic and academic principles.
2. Higher Education: The level of education following secondary education, encompassing diploma, bachelor's, master's, and doctoral programs that integrate knowledge and faith.
3. Graduate Profile: A description of the expected roles and competencies of graduates, aligned with the vision of UIN Walisongo and the national educational goals.
4. Graduate Learning Outcomes (*PLO*): Competencies that include attitudes, general skills, specific skills, and knowledge, formulated with reference to the KKNI and Islamic principles.
5. Islamic Pedagogy: A holistic approach to education based on Tarbiyah, emphasizing Ihsan (excellence) and the development of students' intellectual and spiritual capabilities.
6. Outcome-Based Education (*OBE*): A framework that focuses on the achievement of clearly defined and measurable learning outcomes, ensuring the alignment of teaching with the needs of students, society, and the industry.

4. Vision Linkage: Aligning the Curriculum with UIN Walisongo's Vision

UIN Walisongo's vision of becoming a "Global Centre for the Integration of Knowledge and Faith" is at the heart of the curriculum development process. This vision stresses the need for an education system that is globally competitive while staying rooted in Islamic principles. The curriculum is thus designed to bridge the gap between academic excellence and Islamic values, preparing graduates who are capable of contributing to the global knowledge economy while upholding the ethical and spiritual values of Islam.

The integration of knowledge and faith ensures that UIN Walisongo's graduates are equipped with the intellectual capabilities to excel in their fields and the moral integrity to contribute to the betterment of society. This vision is embedded in the curriculum through the inclusion of Islamic ethics in all academic subjects, the promotion of critical thinking and problem-solving skills, and the fostering of social responsibility rooted in Islam Wasathiyah.

Chapter B: Stages of Curriculum Development for UIN Walisongo

UIN Walisongo's curriculum development follows a structured, five-stage process that is designed to ensure the creation of a relevant and effective educational framework. These stages Analysis, Design, Development, Implementation, and Evaluation are intended to ensure that the curriculum not only meets the requirements of Outcome-Based Education (OBE) but also integrates Islamic values and competencies, as well as addresses the diverse needs of stakeholders, including the Islamic community, industry partners, and government entities. This section will outline each stage of the curriculum development process, including specific adaptations for UIN Walisongo's focus on Islamic studies and Merdeka Belajar-Kampus Merdeka (MB-KM), highlighting how Islamic pedagogy, community engagement, and industry needs are incorporated at every step.

1. Analysis Stage

The Analysis Stage serves as the foundation of the curriculum development process. It involves the comprehensive collection of data from various stakeholders, including students, faculty members, industry professionals, and representatives from Islamic institutions like pesantren (Islamic boarding schools) and Islamic NGOs. The primary goal at this stage is to establish a clear understanding of the competencies required by students, the job market, and the broader Islamic community.

Key components of the analysis stage include:

- **Stakeholder Needs Assessment:** This process involves gathering input from industry representatives, academic experts, religious leaders, and community organizations (e.g., pesantren and Islamic NGOs) to understand the professional and spiritual competencies expected from graduates. Focus group discussions, surveys, and consultations with local industries (such as Islamic finance and education sectors) will provide insight into the skills and knowledge required for students to contribute effectively to both the economy and Islamic society.
- **Graduate Profile Formulation:** Based on the stakeholder input, the Graduate Profile is formulated to define the skills, knowledge, and ethical attributes expected from graduates. For UIN Walisongo, the Graduate Profile emphasizes not only academic excellence and professionalism but also Islamic character and community engagement. This profile becomes the foundation for Graduate Learning Outcomes (PLO) in the subsequent stages.
- **Environmental and Market Analysis:** Analyzing global and local trends, such as the shift towards Industry 4.0 and the digitalization of Islamic studies, ensures that UIN Walisongo's curriculum remains relevant and adaptable to emerging challenges and opportunities in both Islamic and secular sectors.

2. Design Stage

The Design Stage translates the insights from the analysis stage into a tangible framework. This stage involves the formulation of Graduate Learning Outcomes (PLO), the selection of appropriate study materials, and the development of a course structure. At UIN Walisongo, the design process is

specifically adapted to align with the university's mission to integrate Islamic studies and modern disciplines. This integration is evident in the following:

- **Formulation of PLO:** The Graduate Learning Outcomes (PLO) are directly derived from the Graduate Profile and reflect a combination of Islamic competencies and academic skills. For instance, competencies like Quranic Hermeneutics, Islamic leadership, and Islamic social responsibility are incorporated alongside professional skills in business, engineering, social sciences, and digital technology. This approach ensures that graduates not only excel in their field but also contribute to society while upholding Islamic values.
- **Course and Credit Design:** Each course is designed around the competencies outlined in the PLO. The courses cover both general academic knowledge and Islamic pedagogy. For example, in an Islamic law program, a course on Shariah compliance would be paired with practical internships in Islamic finance or community development projects.
- **MBKM Adaptation:** UIN Walisongo's MBKM curriculum ensures that students can gain knowledge and practical experience outside their formal study program. For Islamic studies-focused MBKM activities, the following credit-conversion tables are established to formalize the equivalency of extracurricular Islamic activities, such as Quranic research and da'wah internships:

Table 2 Conversion of MBKM Activity Credits Focused on Strengthening Islamic Competence

Activity	Credit Equivalent	Description
Quranic Research (per semester)	5 credits	Research focused on Quranic interpretation and application.
Da'wah Internship (per semester)	6 credits	Practical internship in Islamic outreach and community work.
Islamic NGO Volunteer Work	3 credits	Service-based learning with Islamic NGOs.
Fieldwork in Islamic Education	4 credits	Hands-on experience in pesantren or Islamic schools.

- **Integration of Islamic Values:** Specific courses like Tafsir (Quranic exegesis) and Fiqh (Islamic jurisprudence) are carefully mapped to the PLO, ensuring that Islamic values are seamlessly incorporated into all aspects of learning.

3. Development Stage

During the Development Stage, the curriculum undergoes a detailed planning phase where the course content, materials, and assessment tools are created.

Key activities include:

- **Syllabus Development:** For each course, a Semester Learning Plan (RPS) is developed, detailing the learning outcomes, teaching methods, and assessment strategies. Islamic studies courses will include tailored materials like Quranic texts and Hadith, while also incorporating modern methodologies such as Islamic psychology, Islamic economics, and digital media.
- **CPMK and PLO Matrix Development:** The development of Course Learning Outcomes (CPMK) is directly linked to the PLO, ensuring that the course content is both academically rigorous and Islamically aligned. For example, the CPMK for Quranic Studies might include competencies in Quranic interpretation, historical context, and Islamic ethics.

- **Learning Resources and Teaching Tools:** Innovative resources such as e-books, online databases, and interactive learning tools are developed to support students in achieving the intended learning outcomes, with an emphasis on Islamic knowledge in both traditional and modern formats.

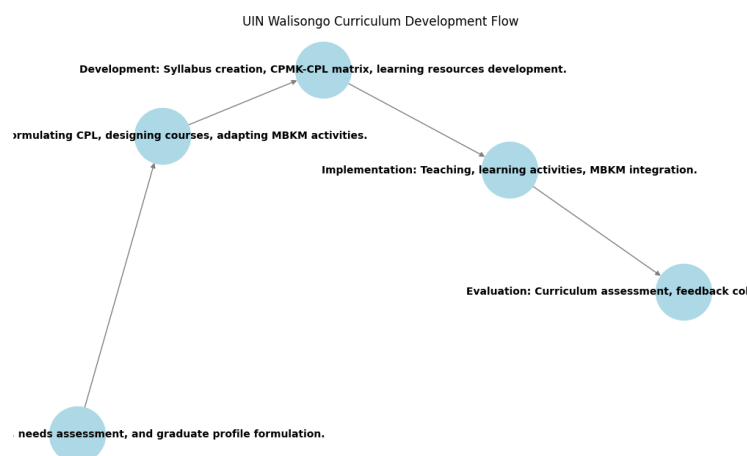
4. Implementation Stage

The Implementation Stage focuses on delivering the curriculum to students, ensuring that the intended learning outcomes are achieved. UIN Walisongo encourages student-centered learning and offers a variety of teaching methods, including blended learning, project-based learning, and internships, particularly through the MBKM program. The implementation of Islamic-focused MBKM activities is key here. For example, da'wah internships and Quranic research projects are integrated into the curriculum, allowing students to gain practical experience in Islamic outreach and community engagement.

5. Evaluation Stage

The Evaluation Stage involves assessing the effectiveness of the curriculum and the achievement of learning outcomes. Regular feedback is gathered from students, faculty, and industry partners to continuously improve the curriculum. The curriculum is also evaluated through tracer studies, which gather data on the careers and experiences of alumni. This information is used to assess whether the curriculum aligns with industry and Islamic societal needs, ensuring continuous improvement.

Figure 1 Outcome-Based Education (OBE) curriculum development cycle



This diagram represents a dynamic, structured, and responsive curriculum development model that addresses stakeholder needs while adhering to the vision of integrating Islamic knowledge and values that characterises UIN Walisongo.

Chapter C: Student-Centred Learning at UIN Walisongo

At UIN Walisongo, the concept of Student-Centred Learning (SCL) is integral to our educational philosophy, which emphasizes the active role of students in their own learning journey. This approach aligns with the university's mission to foster intellectual growth and spiritual development, ensuring that students not only master academic content but also integrate Islamic values into their personal and professional lives. In this chapter, we will explore the learning methods employed at UIN Walisongo, the adaptation of blended learning to Islamic contexts, and the incorporation of Islamic pedagogical practices, such as halaqah (study circles) and bahsul masail (problem-solving forums), into the curriculum.

1. Learning Methods

UIN Walisongo adopts various student-centred learning methods to ensure that students engage actively with course material, fostering deep understanding and critical thinking. These methods encourage students to take responsibility for their own learning while being guided by their instructors.

- **Halaqah (Study Circles):** This is a traditional Islamic pedagogical method where students engage in discussions, debates, and mutual learning in a structured, interactive environment. Halaqah promotes collaborative learning, allowing students to explore topics deeply through group discussions and the exchange of ideas. It is widely used in Islamic studies, such as in fiqh (Islamic jurisprudence) and tafsir (Quranic exegesis), where students gather to study texts, reflect on their meanings, and seek solutions to real-world issues.
- **Bahsul Masail (Problem-Solving Forums):** In bahsul masail, students engage in the process of solving specific Islamic legal or ethical dilemmas by consulting primary sources (such as the Quran, Hadith, and Islamic jurisprudence). This method promotes problem-solving skills and encourages students to apply theoretical knowledge to practical situations. It fosters critical thinking and provides a platform for students to discuss contemporary issues from an Islamic perspective.

Table 3 Learning method Islamic educational techniques at UIN Walisongo.

Learning Method	Description	Islamic Pedagogical Component
Lectures	Instructor-led sessions where core content is delivered.	Incorporating Islamic perspectives into academic content.
Halaqah (Study Circles)	Group study sessions focusing on collaborative learning and in-depth discussion.	A traditional Islamic learning method used in fiqh and tafsir studies.
Bahsul Masail (Problem-Solving)	Forums where students address Islamic legal and ethical issues by consulting primary Islamic texts.	Application of Islamic jurisprudence and critical thinking to contemporary issues.
Discussions and Seminars	Interactive sessions where students actively participate in conversations on a specific topic.	Promoting Islamic ethics and values in the context of modern society.

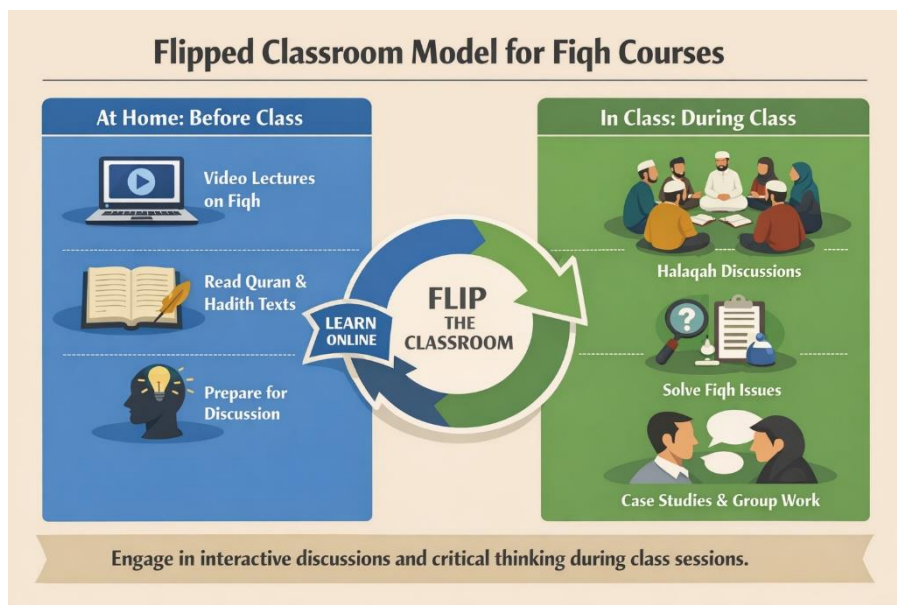
2. Blended Learning: Islamic Digital Learning Model

Blended learning at UIN Walisongo combines face-to-face learning with online resources, facilitating greater access to educational content while also maintaining Islamic values. Blended learning is particularly effective in providing a flexible learning environment that accommodates students' diverse needs while upholding the principles of Islamic pedagogy. In the Islamic context, we propose the development of a hybrid majelis ilmu model, where students can access both in-person and digital learning experiences through a Learning Management System (LMS). This hybrid model will incorporate both traditional Islamic teaching methods and modern technologies, allowing for synchronous and asynchronous learning.

- **Hybrid Majelis Ilmu via LMS:** In this model, students can participate in live online classes (e.g., via video conference) for discussions on topics such as Islamic history, fiqh, and da'wah. The LMS will host recorded lectures, discussion forums, and interactive assignments, enabling students to engage with the material and with their peers outside of traditional classroom hours. The majelis (Islamic gatherings) will also be extended into the digital space, where students can benefit from a combination of Islamic lectures, Quranic recitations, and fiqh studies.

This model provides students with the flexibility to engage with course material at their own pace, while still maintaining a sense of community and spiritual guidance that is central to Islamic education.

Figure 2 Flipped Classroom Model for Fiqh Courses



The flipped classroom model in fiqh courses involves students studying content online before class and then engaging in interactive discussions and problem-solving during face-to-face sessions. This model is designed to encourage critical thinking and active engagement with Islamic jurisprudence.

- **Pre-class activities:** Students review fiqh texts, hadiths, or jurisprudential issues online, including video lectures and reading materials.

- In-class activities: Students engage in halaqah-style discussions, applying their pre-class knowledge to solve real-world issues using Islamic legal reasoning.

This model promotes active learning and enhances the student's critical thinking abilities, especially in understanding and applying Islamic legal principles to contemporary challenges.

Table 4 Comparison of Conventional vs. Islamic Pedagogy Techniques

Pedagogy Method	Conventional Approach	Islamic Pedagogy Approach
Student Role	Passive recipient of information.	Active participant in discussions, halaqah, and bahsul masail.
Focus	Emphasizes academic achievement and cognitive learning.	Integrates Islamic values alongside academic achievement.
Teaching Method	Primarily lectures and seminars with limited student engagement.	Incorporates halaqah, bahsul masail, and interactive teaching.
Technology Use	Digital tools for online learning and assessments.	Hybrid majelis ilmu combining digital tools with Islamic traditions.
Learning Goal	Focuses on mastering subject-specific knowledge.	Focuses on mastering subject knowledge and developing Islamic ethics.

Chapter D: MBKM Strategy Implementation at UIN Walisongo

The Merdeka Belajar-Kampus Merdeka (MBKM) initiative offers Indonesian higher education institutions the opportunity to provide students with a more flexible, dynamic learning experience that is aligned with both national and global educational standards. At UIN Walisongo, the implementation of MBKM aims to equip students with practical knowledge and real-world experience while ensuring that the learning is grounded in Islamic principles.

1. Preparation: Tailoring MBKM to Islamic Contexts

The Preparation Stage focuses on aligning the MBKM programs with both academic and Islamic frameworks. This phase ensures that the activities offered under MBKM provide students with valuable experience while maintaining Islamic values and promoting community service, spiritual growth, and professional competence.

- **Curriculum Alignment:** UIN Walisongo adapts MBKM opportunities to ensure that students can participate in activities that strengthen their understanding of Islamic knowledge and apply this in practical settings. For instance, internships at Islamic banks, volunteer work at Islamic NGOs, and Quranic translation projects are incorporated into the MBKM programs. These activities allow students to deepen their academic knowledge while contributing to Islamic society.
- **Islamic Professionalism:** UIN Walisongo's MBKM program emphasizes the importance of students gaining professional experience within fields such as Islamic finance, Islamic education, and community development. These internships and practical activities are designed to uphold Islamic ethics, ensuring that students' professional behavior is in line with Islamic principles of integrity, justice, and compassion.
- **Integration with Industry and Religious Institutions:** UIN Walisongo partners with Islamic banks, pesantren (Islamic boarding schools), and other Islamic institutions to provide students with real-world learning opportunities that are both academically enriching and spiritually grounded.

Table 5 Examples of MBKM Activities with Islamic Context Integration and Credit Weight

MBKM Activity	Islamic Context	Credits	Description
Internship at Islamic Bank	Apply Islamic finance principles in a real-world banking environment.	10 credits	Internship that focuses on Islamic banking principles and ethical finance.
Quranic Translation Project	Translate Quranic texts into modern languages, promoting knowledge dissemination.	10 credits	Involves translation work and research on Quranic meanings.
Community Service in Pesantren	Engage in teaching and religious outreach in an Islamic boarding school.	8 credits	Practical experience in Islamic education and community service.
Volunteer Work in Islamic NGOs	Support charitable projects and initiatives aligned with Islamic teachings.	6 credits	Participation in social development projects under the guidance of Islamic NGOs.

2. Monitoring: Feedback Mechanisms

The Monitoring Stage ensures that MBKM activities are carried out effectively and that students receive meaningful and constructive feedback. At UIN Walisongo, this stage involves continuous assessment, gathering feedback from ulama (Islamic scholars) and Islamic boards, and engaging key stakeholders in the evaluation process.

- **Regular Feedback:** Students' progress during their MBKM activities is monitored through regular check-ins, where academic advisors, Islamic mentors, and industry partners provide feedback on the students' performance. This ensures that students are gaining the necessary skills while adhering to the ethical standards of Islam.
- **Ulama and Islamic Board Involvement:** At UIN Walisongo, the involvement of ulama is crucial to ensuring that students' activities align with Islamic teachings. Islamic scholars and boards provide feedback on students' contributions, especially in activities such as Quranic research and Islamic finance internships, ensuring the integration of Islamic ethics in all practical experiences.
- **Continuous Improvement:** Feedback from both students and industry partners is collected to improve the MBKM program. Students share their experiences through surveys and interviews, while external partners provide insights into the relevance of the activities in professional settings. This feedback loop helps adjust and improve future MBKM offerings to better meet the needs of both students and the community.

Figure 3 The flowchart illustrating the MBKM approval process at UIN Walisongo



Flowchart: UIN Walisongo MBKM Approval Process

1. Initial Application: Students submit an MBKM proposal to the academic department.
2. Academic and Religious Review: The proposal is reviewed by the department and an Islamic board for alignment with academic and religious standards.
3. Approval: Once approved, students are informed and can proceed with their chosen MBKM activity.
4. Implementation: Students engage in the approved MBKM activity (internship, community service, etc.).
5. Monitoring and Feedback: Regular feedback from industry mentors and Islamic scholars is collected.
6. Completion and Reporting: Students submit a report on their MBKM activity, summarizing their learning and experience.

Table 6 MBKM Activity Options for UIN Walisongo

MBKM Activity	Credits	Description
Internship at Islamic Bank	10 credits	Students gain experience in Islamic finance, focusing on ethical banking practices.
Quranic Translation Project	10 credits	Translating Quranic texts and engaging in Islamic research.
Community Service in Pesantren	8 credits	Volunteering at an Islamic boarding school to teach and assist in religious outreach.
Volunteer Work in Islamic NGOs	6 credits	Contributing to social development projects through Islamic organizations.
Da'wah Internships	9 credits	Engaging in Islamic outreach programs and community service projects.
Arabic Language Immersion	8 credits	Enhancing Arabic language proficiency through immersion and contextual learning.

The MBKM Strategy Implementation at UIN Walisongo ensures that students not only gain academic and professional knowledge but also have the opportunity to apply Islamic values in real-world settings. By tailoring MBKM activities to align with Islamic ethics, engaging feedback from ulama, and continuously improving through stakeholder input, UIN Walisongo's MBKM program offers students a unique, integrated learning experience that prepares them for both professional success and spiritual fulfillment.

Chapter E: Quality Assurance at UIN Walisongo

Quality assurance (QA) is a critical component of UIN Walisongo's curriculum development process, ensuring that educational outcomes are consistently aligned with both national standards and Islamic principles. UIN Walisongo adopts a modified version of UNTAN's PPEPP (Planning, Implementation, Evaluation, and Post-Evaluation) cycle for quality assurance, while integrating the Islamic education benchmarks from Nahdlatul Ulama (NU) and Balitbang Dikti to ensure compliance with both academic and shariah standards.

This chapter outlines how the Provus model (a well-established evaluation framework) is adapted to include sharia compliance audits, with an emphasis on the integration of Islamic education standards and the maqasid sharia (the objectives of Islamic law) in the quality assurance process.

1. Standards: Integrating NU/Balitbang Dikti's Islamic Education Benchmarks

At UIN Walisongo, quality assurance is guided by several key standards that align with national educational frameworks while integrating Islamic values. These standards are derived from the NU (Nahdlatul Ulama) guidelines and the Balitbang Dikti (the Research and Development Agency of the Ministry of Religious Affairs) in Indonesia, which provide specific benchmarks for Islamic education.

- **Islamic Pedagogy Standards:** The curriculum is designed to adhere to the principles of Islam Wasathiyah (moderate Islam), maqasid sharia (Islamic law objectives), and integrated learning that combines both academic knowledge and Islamic moral education.
- **Islamic Competency Framework:** This includes standards for developing competencies such as Islamic leadership, ethical decision-making, and community engagement through the lens of sharia law.

The quality assurance process ensures that the Islamic education benchmarks from NU and Balitbang Dikti are met across all programs. These benchmarks address several core principles:

- Ensuring academic rigor within the Islamic studies programs.
- Promoting the integration of faith and reason in all curricula.
- Ensuring the relevance of Islamic teachings in contemporary issues such as social justice, economic ethics, and environmental sustainability.

2. Evaluation: Sharia Compliance Audits in the Provus Model

Incorporating sharia compliance audits into the Provus evaluation model ensures that the curriculum is consistent with Islamic principles and adheres to sharia law. The Provus model (which typically includes Planning, Implementation, Evaluation, and Post-Evaluation stages) is adapted to include an additional layer of evaluation for sharia compliance.

- **Sharia Compliance Audits:** The QA process involves reviewing whether the curriculum, teaching materials, and assessment methods align with sharia principles and maqasid sharia. This ensures that the teachings of Islam are implemented correctly in academic content, such as fiqh, tafsir, hadith studies, and Islamic ethics.

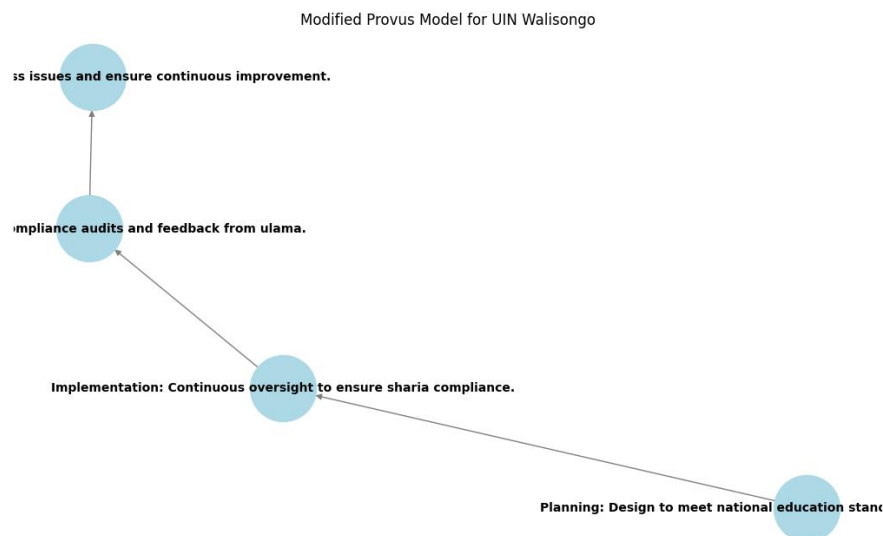
- **Continuous Monitoring:** The integration of sharia compliance audits allows for ongoing monitoring of the Islamic pedagogy within the curriculum. These audits assess whether courses that include Islamic studies meet Islamic law standards in areas such as ethics, social responsibility, and spiritual development.

The table below outlines the quality assurance criteria specific to UIN Walisongo's Islamic curriculum, focusing on key areas such as sharia compliance, integration with Islamic law, and alignment with maqasid sharia.

Table 7 QA Criteria for Islamic Curriculum

QA Criterion	Description	Measure
Alignment with Maqasid Sharia	Ensuring that the curriculum promotes the objectives of Islamic law, including the preservation of faith, life, intellect, lineage, and property.	Curriculum is designed to reflect the protection of religion, life, intellect, honour, and property in all courses.
Sharia Compliance of Content	Ensuring that the content adheres to the principles of Islamic law and Islamic ethics in subjects such as fiqh (Islamic jurisprudence) and Islamic finance.	Courses are reviewed to verify that teaching materials do not contradict Islamic values.
Islamic Leadership and Ethics	Fostering Islamic leadership values, ethical decision-making, and community engagement.	Integration of ethical guidelines in all teaching and practical activities.
Integration of Islamic Pedagogy	Implementing Islamic pedagogy principles across all academic and extracurricular activities.	Active promotion of Islamic values in classroom teaching and fieldwork.
Academic and Religious Alignment	Ensuring that Islamic academic programs align with national educational standards and Islamic teachings.	Regular alignment checks between programs and national Islamic education regulations.

Figure 4 Modified Provus Model for UIN Walisongo



The Provus model for UIN Walisongo's quality assurance process consists of the following stages:

1. Planning: The curriculum is designed to meet both national education standards and Islamic education principles.
2. Implementation: Courses and activities are delivered with continuous oversight to ensure sharia compliance and alignment with maqasid sharia.
3. Evaluation: The sharia compliance audits assess whether the curriculum and its delivery meet Islamic standards. Feedback is gathered from ulama (Islamic scholars) and academic boards to evaluate the relevance of Islamic content.
4. Post-Evaluation: Any issues identified in the evaluation phase are addressed in future iterations of the curriculum, ensuring continuous improvement in both academic and Islamic educational quality.

The quality assurance process at UIN Walisongo plays a pivotal role in maintaining the academic excellence of its Islamic curriculum while ensuring that all programs align with Islamic principles. By integrating the maqasid sharia and sharia compliance audits into the Provus model, UIN Walisongo guarantees that its graduates are equipped with both the intellectual competencies and moral foundations needed to contribute to both the Islamic community and the broader society.

Chapter F: Evaluation & Conclusion at UIN Walisongo

1. Evaluation of Islamic Learning Outcomes

At UIN Walisongo, the evaluation of learning outcomes is a critical process to ensure that the educational goals of the Outcome-Based Education (OBE) framework are being met. The evaluation focuses not only on academic achievement but also on how well students have integrated Islamic epistemology (the study of Islamic knowledge) into their understanding. This evaluation is customized to assess competencies that are unique to Islamic studies programs, such as *usul fiqh* (the principles of Islamic jurisprudence), *aqidah* (Islamic creed), and *tafsir* (Quranic interpretation). The table below outlines a PLO (Graduate Learning Outcomes) evaluation matrix for Sharia programs, providing an example of how students' competencies in these areas are assessed.

Table 8 Sample PLO Evaluation Matrix for Sharia Programs

Learning Outcome (PLO)	Competency Area	Assessment Method	Evaluation Criteria
Competency in Usul Fiqh	Understanding Islamic jurisprudence principles	Written exams, case studies, and practical application in problem-solving forums	Ability to explain fiqh principles and apply them to real-life scenarios; clarity in reasoning
Competency in Quranic Exegesis (Tafsir)	Interpretation of Quranic verses	Research papers, group discussions, and oral presentations	Depth of analysis, accuracy of interpretation, and relevance to contemporary issues
Competency in Islamic Ethics and Social Justice	Applying Islamic ethics in society	Community service projects, reflective essays	Ability to integrate Islamic ethical values into community-oriented work and projects
Competency in Islamic Finance (Fiqh Muamalat)	Islamic financial transactions	Internships in Islamic financial institutions, practical assignments	Practical knowledge of Islamic finance principles, adherence to sharia compliance
Competency in Da'wah and Islamic Outreach	Promoting Islamic teachings	Fieldwork, internships, and participation in da'wah programs	Active involvement in da'wah activities and effectiveness in conveying Islamic messages

This evaluation matrix ensures that students' competencies in Islamic law, Quranic studies, and Islamic ethics are assessed using a variety of methods, including practical applications, case studies, and internships. The criteria reflect UIN Walisongo's commitment to producing graduates who are academically proficient and morally grounded in Islamic teachings.

2. Conclusion: Integration of OBE, MBKM, and Islamic Epistemology at UIN Walisongo

UIN Walisongo's approach to curriculum development is a unique fusion of Outcome-Based Education (OBE), the Merdeka Belajar-Kampus Merdeka (MBKM) program, and Islamic

epistemology. This integrated approach ensures that UIN Walisongo graduates are not only equipped with the necessary academic knowledge and practical skills but also deeply rooted in Islamic values and ethical frameworks.

Key innovations include:

- Outcome-Based Education (OBE): The curriculum is centered around clearly defined learning outcomes, ensuring that students acquire the knowledge and competencies needed for success in their fields. The integration of Islamic competencies, such as *usul fiqh* and *tafsir*, ensures that students are academically prepared and spiritually grounded.
- Merdeka Belajar-Kampus Merdeka (MBKM): UIN Walisongo leverages the MBKM policy to provide students with flexible learning opportunities outside the classroom. This includes internships, community service, and Islamic outreach projects, allowing students to gain real-world experience while aligning with Islamic principles and social justice.
- Islamic Epistemology: The curriculum at UIN Walisongo integrates Islamic epistemology throughout the learning process. Students not only study Islamic texts but also engage in critical thinking and reflection based on Islamic principles. This fosters a holistic education that combines both academic rigor and spiritual growth.

UIN Walisongo's commitment to merging modern educational methods with Islamic values creates a unique educational environment that prepares students to face the challenges of the globalized world while staying true to their faith and culture.

Bullet-Point Summary of Key Innovations

- Integration of Outcome-Based Education (OBE) principles with a focus on Islamic competencies.
- Customized evaluation systems that assess both academic knowledge and Islamic ethical values.
- MBKM program offering real-world learning experiences through internships and community service.
- Focus on Islamic epistemology to ensure students' spiritual and intellectual development.
- Continuous alignment with Islamic law and *maqasid sharia* in all curricular and extracurricular activities.

Through this approach, UIN Walisongo is setting new standards for Islamic higher education, combining the best of modern pedagogy with the timeless wisdom of Islamic teachings.

SAMPLE COVER



CURRICULUM DOCUMENT FOR STUDY PROGRAM XXXXXXXXXX (Bachelor's Degree) Faculty XXXXXXXXX

Outcome Based Education (OBE)

Designed to support independent learning at the Independent Campus (MBKM)

UNIVERSITAS ISLAM NEGERI WALISONGO
Jl. Prof. Dr. Hamka Km. 10, Tambakaji, Kec. Ngaliyan
Kota Semarang, Jawa Tengah 50185

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2XXX

DRAFTING TEAM

ACADEMIC CURRICULUM DEVELOPMENT TEAM FOR OUTCOME-BASED
EDUCATION (OBE) FOR THE YEAR 2xxx, STUDY PROGRAM xxxx FACULTY xxxxx
WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG

Pengarah

xxxxx

Penanggungjawab

xxxxx

Ketua Tim Penyusun

xxxxx

Sekretaris

xxxxxx

Anggota

xxxxx

PROGRAM IDENTITY

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CHAPTER 1. CURRICULUM DEVELOPMENT FOUNDATIONS

1.1 Philosophical Foundations

The curriculum of UIN [University Name] integrates Islamic epistemology (*Tawhidic paradigm*) with the national educational philosophy (*Pancasila*). It adopts:

- **Integral-Holistic Approach:** Unites *revealed knowledge* (Qur'an-Sunnah) and *acquired knowledge* (science/technology) (Al-Attas, 1993).
- **Insan Kamil Concept:** Aims to develop graduates with spiritual integrity (*taqwa*), intellectual excellence (*fikr*), and social responsibility (*khidmah*).
- **Local Wisdom:** Embodies *Pesantren* values (*tawazun/tawasuth*) to balance modernity and tradition.

1.2 Sociological Foundations

The curriculum responds to Indonesia's socio-religious dynamics by:

- **Addressing Contemporary Challenges:** Countering radicalism, promoting gender equity (Muhammadiyah-NU discourse), and fostering interfaith harmony.
- **Community Empowerment:** Integrating *dakwah bil-hal* (community service) and Sustainable Development Goals (SDGs) in learning outcomes.
- **Global-Local Nexus:** Preparing graduates for global *ummah* issues (climate justice, bioethics) while preserving *Madrasah* and *Pesantren* heritage.

1.3 Historical Foundations

Evolution of UIN's curriculum reflects:

- **Transformative Milestones:** Transition from *STI/IAIN* to *UIN* (2002–present), emphasizing integration of religious and general sciences.
- **Policy Shifts:** Adaptation to *Merdeka Belajar Kampus Merdeka* (MBKM), enabling Islamic studies students to engage in cross-disciplinary programs.
- **Intellectual Legacy:** Continuing the reformist tradition of figures like **Nurcholish Madjid** and **Azyumardi Azra** in contextualizing Islamic education.

1.4 Legal Foundations

The curriculum complies with:

- **National Regulations:**
 - Law No. 12/2012 (Higher Education).
 - Presidential Decree No. 8/2012 (KKNI Level 6).
 - MoEC Regulation No. 3/2020 (SN-Dikti).
- **Religious Authority:**
 - MoRA Regulation No. 70/2022 (Islamic Higher Education Standards).
 - *Fatwa* of Indonesian Ulema Council (MUI) on science-ethics alignment (e.g., genetic engineering).
- **Institutional Legality:**
 - UIN Academic Statute (Rector's Regulation No. 5/2023).
 - *Qanun* of [University Name] Governing Curriculum Autonomy.

Curriculum Evaluation

Advice and evaluation from experts

Graduate Profile

No	Graduate Profile (GP)	Graduate Profile Description
PLO 01	Describe the roles in society that graduates can undertake in their field of expertise or specific work area after completing their studies in 3-5 years	Describe the scope of work that includes the integration of knowledge, skills, and attitudes required according to the KKNI level.
...		

Core PLO Framework Structure

1. Attitude (Sikap)

- Ethical & Religious Values: Taqwa to God, integrity, respect for diversity, legal compliance.
- Professionalism: Responsibility, leadership, adaptability, work ethic.
- Social Responsibility: Contribution to society, environmental awareness.

2. Knowledge (Pengetahuan)

- Core Discipline Mastery: Theoretical and empirical expertise in the field.
- Interdisciplinary Integration: Unity of sciences (e.g., integrating humanities with technology).
- Contemporary Relevance: Current issues, industry trends, global perspectives.

3. General Skills (Keterampilan Umum)

- Critical thinking, problem-solving, innovation.
- Communication (oral/written), collaboration, digital literacy.
- Project management, entrepreneurship, lifelong learning.

4. Specialized Skills (Keterampilan Khusus)

- Technical Proficiency: Field-specific tools/techniques (e.g., media production, lab skills).
- Practical Application: Real-world problem-solving (e.g., case studies, simulations).
- Professional Certification: Readiness for industry certifications (e.g., BNSP, TOEFL).

PLO Development Methodology

Step 1: Define Graduate Profiles

Profile Code	Career Role	Core Competencies
PL-01	Practitioner	Technical skills, ethical practice
PL-02	Analyst	Research, critical analysis
<i>Customize for each program</i>		

Step 2: Map PLO to Profiles

PLO Code	Attitude	Knowledge	General Skills	Specialized Skills	Linked Profiles
PLO-01	✓	✓			PL-01, PL-02
<i>Example: PLO for Engineering</i>	Teamwork	Thermodynamics	CAD Design	Safety Standards	PL-03

Step 3: Curriculum Alignment

- Body of Knowledge (BoK): Divide into thematic clusters (e.g., *Technical Fundamentals*, *Social Impact*).
- Course-PLO Matrix: Ensure every course contributes to ≥ 1 PLO (e.g., *Research Methods* → PLO-02, PLO-05).
- Assessment: Mix of exams (40%), projects (30%), portfolios (30%).

Body of Knowledge (BoK) Framework

General Guidelines for UIN Walisongo

1. Definition

The **Body of Knowledge (BoK)** defines the essential knowledge, principles, and skills that form the academic foundation of a discipline. At UIN Walisongo, BoK integrates:

- **Islamic Sciences** (Qur'an, Hadith, Fiqh, Akidah, Akhlak)
- **General Sciences** (social, natural, technical, or humanities disciplines)
- **Local Wisdom** (Javanese culture, Indonesian values)
- **Unity of Sciences** (*Wahdat al-Ulum*): Holistic interconnection between faith, science, and societal needs.

2. Core Components

Every study program's BoK must include:

- **Core Theories:** Foundational concepts and methodologies.
- **Ethical Values:** Islamic ethics (*akhlak*) and global professional standards.
- **Contextual Applications:** Practical skills addressing societal challenges (e.g., sustainability, technology, community development).
- **Interdisciplinary Links:** Connections to related fields (e.g., environmental science with Islamic ecology).

3. Structural Framework

Layer	Description
Foundational	Islamic studies, philosophy, ethics.
Disciplinary	Major-specific theories and practices.
Integrative	Research, innovation, and community projects.
Transformative	Leadership, entrepreneurship, global citizenship.

4. Development Principles

- **Relevance:** Align with national standards (KKNI/SN DIKTI), industry needs, and SDGs.
- **Balance:** Equilibrium between theory (70%) and practice (30%).
- **Flexibility:** Adaptable to emerging trends (e.g., AI, green economy).
- **Inclusivity:** Incorporate gender equality, disability access, and multiculturalism.

5. Implementation

- **Curriculum Mapping:** Courses must explicitly link to BoK domains.
- **Assessment:** Evaluate students' mastery of BoK through exams, projects, and community service.
- **Review Cycle:** Revise BoK every 3-5 years via stakeholder feedback (academics, alumni, industry).

Description of Study Materials

Introductionxxxxxxxxxxxxxxxxxxxxxxxxxxxx

Table Study Materials (SM)

Code	Study Materials (BK)	Description of Study Materials
BK1	Write down the name of the Study Material	Write down the scope of the Study Material according to the level of education
BK2		
...		

Total credits for courses 144-148 credits

No.	GROUP AND COURSE NAME	Education Programme	Non-Education Program
1	Compulsory Curriculum Courses	8	8
2	University-Specific Courses	3	3
3	Educational Courses	8	-
4.	Specialised Subjects of the Study Programme	74	82
5	Courses conducted through BKP (including PLP/PKL, Thesis, and KKN)	53	53
Total SKS		146	146

Distribution of Credit Hour Load Each Semester

NO	SEMESTER	TOTAL CREDITS
1	I	20
2	II	20
3	III	22
4	IV	22
5	V	22
6	VI	20
7	VII	20
	TOTAL	146

Course Distribution

SEMESTER 1

NO	CODE	COURSE	CREDITS
1			2
2			2
3			2
4			2
5			2
6			2
7			2
8			2
9			4
TOTAL			20

SEMESTER 2

NO	CODE	COURSE	CREDITS
1			2
2			2
3			2
4			2
5			2
6			2
7			2
8			2
9			2
10			2
TOTAL			20

SEMESTER 3

NO	CODE	COURSE	CREDITS
1			2
2			2
3			2
4			2
5			2
6			2
7			2
8			4
9			2
10			2

TOTAL	22
--------------	-----------

SEMESTER 4

NO	CODE	COURSE	CREDITS
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
TOTAL			22

SEMESTER 5

SEMESTER 3			
NO	CODE	SUBJECT	CREDITS
		LECTURE	
1			4
2			2
3			4
4	Elective Courses under the Merdeka Belajar - Kampus Merdeka Programme that May Be Taken Outside the Department at UIN Walisongo		10
TOTAL			20

**LIST OF MERDEKA BELAJAR-KAMPUS MERDEKA COURSES THAT MAY BE
TAKEN OUTSIDE THE MAJOR AT UIN WALISONGO**
(Students are entitled to choose 10 credits from the 26 credits offered)

NO	COURSE CODE	COURSE	CREDITS
1			2
2			2
3			4
4			4
5			4
6			2
7			2
8			2
9			2
10			2
TOTAL			26

SEMESTER 6

NO	CODE	COURSE	CREDITS
1			2
2			4
3			2
4			2
	Elective Courses under the Merdeka Belajar - Kampus Merdeka Programme that May Be Taken Outside the Department at UIN Walisongo		10
TOTAL			20

**LIST OF MERDEKA BELAJAR-KAMPUS MERDEKA COURSES THAT MAY BE
TAKEN OUTSIDE THE MAJOR AT UIN WALISONGO**

(Students are entitled to choose 10 CREDITS from the 26 CREDITS offered)

NO	COURSE CODE	COURSE	CREDITS
1			4
2			4
3			2
4			2
5			4
6			2
7			2
8			2
		TOTAL	22

SEMESTER 7

NO	COURSE CODE	COURSE	CREDITS
1			4
2			2
3			2
4			2
5			4
6			6
TOTAL			20

SEMESTER LEARNING PLAN (SLP)

The Semester Plan (RPS) is based on the Regulation of the Ministry of Education, Culture, Research, and Technology Number 53 of 2023, specifically Article 12 concerning Learning Process Standards. This article states that learning process planning includes three main activities: (a) formulating learning outcomes as learning objectives; (b) determining learning strategies and methods to achieve these objectives; and (c) establishing ways to assess the achievement of learning objectives.

The Syllabus Development Plan (RPS) is developed based on detailed learning planning, covering all courses with additional supporting documents such as assignment plans, assessment tools such as rubrics or portfolios, teaching materials, and others. The RPS document for the Islamic Community Development Study Programme can be found in the attached curriculum.

	MINISTRY OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF INDONESIA WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG Faculty xxxxx Programme xxxxxx Jl. Prof Hamka Km. 02, Campus III UIN Walisongo Semarang, Central Java, Indonesia – 50185				
	SEMESTER TEACHING PLAN				
Document No : xxxx	Revision No :	Pages: xxxx			Date of Issue: xxxx
Course: xxx	Course Code: xxxxx	Semester: xxxxx	Credit Hours: xxxxx	Course Type: xxxxx	Prerequisite Courses: -
Authorisation	Coordinator xxxxxx		Lecturer xxxxxx		Head of the Study Programme xxxxx
Learning Outcomes	University				
	xxxxxx				
	Study Programme				
	xxxxxx				
	CLO				
	xxxxxx				
Course Description	xxxxxx				
Description of the Unity of Sciences (UoS) Content	xxxxxx				
References	Main				
	xxxxxx				

	Supporters	
	xxxxxx	
	Journal	
	xxxxxx	
Learning Media	Software:	Hardware:
	xxxxxx	xxxxxx

Perte muan to-.	Final Competency for Each Course (Sub CPMK)	Indicators	Study Materials (Material)	Learning Methods & Media Used	Learning Experience	Assessment Criteria and Form Weight		Time Allocation
1	2	3	4	5	7	8	9	10
1	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
2	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
3	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
4	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
5	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
6	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
7	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
8	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
9	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	Xxxxxx
10	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
11	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
12	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
13	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
14	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
15	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx
16	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx	xxxxxx

Meeting No.	Group Assignment Plan	Form of Achievement Results	Assessment Weight Category
3	- Mapping Indonesian Spelling - Writing examples of the application of the Improved Indonesian Spelling System	- Portfolio - Presentation materials - Discussion notes	Structured Assignments
7	Evaluation of Indonesian language usage in daily communication (direct and indirect)	- Portfolio	Structured Assignment
Meeting	Individual Task Plan	Form of Achievement Results	Assessment Weight Category
10 12	Review of scientific papers	- Portfolio - Review - Video review 2	Individual Assignments
Meeting	Independent Task Plan	Form of Achievement Results	Assessment Weight Category
4	Indonesian spelling quiz via Quizizz	- Quiz results	Independent Assignment
5	Indonesian Standard Language Application Quiz	- Quiz results	Independent Assignment
7	Composing and analysing effective sentences correctly	- Portfolio	Independent Assignment
Meeting	Mid-Semester Exam Plan	Achievement Results	Assessment Weight Category
9	Written examination	Examination results	Mid-term exam
Meeting No.	Final Exam Plan	Form of Achievement Results	Assessment Weight Category
13-15	Students conduct mini research in groups	- Field notes from observations - Field notes from research (interviews and/or questionnaires)	Final Exam
16	Students write scientific papers (journal articles) in groups based on the results of the mini research they have conducted	- Journal article - Presentation	Final Exam

Summerize (5%)

Mid-Term Examination (15%) 100 minutes

Final Exam (15%), 100 minutes

Discussion (5%)

Paper/Essay Assesment (10%)

Case-Based Learning:

Group Presentation (20%)

Case Discussion (10%)

Case Report Assessment (20%)

FINAL GRADE CALCULATION FORMULA

The final numeric score is calculated using the following formula:

GRADING SCALE

Final Score = (Summary Score × 0.05) + (Mid-Term Exam Score × 0.15) + (Final Exam Score × 0.15) + (Discussion Score × 0.05) + (Essay Score × 0.10) + (Group Presentation Score × 0.20) + (Case Discussion Score × 0.10) + (Case Report Score × 0.20)

This final score is then converted to a letter grade based on the standard scale below.

Final Score Range	Letter Grade	Grade Points	Performance Description
85.0 - 100	A	4.0	Excellent / Outstanding. Demonstrates mastery of subject matter with exceptional critical thinking, analysis, and application.
80.0 - 84.9	A-	3.7	Very Good. Shows a strong, comprehensive understanding and ability to apply concepts effectively.
75.0 - 79.9	B+	3.3	Good Plus. Above average performance with a solid grasp of material and good analytical skills.
70.0 - 74.9	B	3.0	Good. Satisfies all learning objectives competently. Work is proficient and reliable.
65.0 - 69.9	B-	2.7	Satisfactory Plus. Adequate understanding but may have minor gaps in application or depth.
60.0 - 64.9	C+	2.3	Satisfactory. Meets the basic minimum requirements for passing. Understanding is acceptable but not detailed.
55.0 - 59.9	C	2.0	Conditional Pass. Performance is marginal. Demonstrates a superficial understanding of core concepts.
50.0 - 54.9	D	1.0	Poor / Barely Passing. Fails to meet several key learning objectives. Understanding is significantly lacking.
0 - 49.9	F	0.0	Fail. Does not meet the minimum standards for passing. Requires repetition of the course.

Attachment

1. SUMMARY SUBMISSIONS (5%)

Criteria	Excellent (A - 4)	Good (B - 3)	Satisfactory (C - 2)	Needs Improvement (D/F - 1)
Accuracy & Completeness (40%)	Captures all main ideas and critical supporting details accurately.	Captures most main ideas accurately. Some supporting details are missing.	Captures some main ideas but has inaccuracies or significant omissions.	Fails to capture main ideas; contains major inaccuracies.
Clarity & Paraphrasing (30%)	Exceptionally clear, concise, and entirely in the student's own words.	Mostly clear and in the student's own words; may rely slightly on source phrasing.	Somewhat unclear, overly reliant on source text, or too vague.	Direct copying from source text or is incoherent.
Structure & Language (30%)	Logically structured, fluent sentences, and free of grammatical/spelling errors.	Generally well-structured; minor errors do not hinder understanding.	Weak structure or frequent grammatical errors that impede readability.	Poorly organized with pervasive language errors.

2. MID-TERM EXAMINATION (15%) & 3. FINAL EXAMINATION (15%)

Criteria	Excellent (85-100%)	Good (70-84%)	Satisfactory (55-69%)	Below Standard (<55%)
Knowledge & Understanding (40%)	Demonstrates mastery of concepts, theories, and facts. Answers are precise and insightful.	Demonstrates good understanding of key concepts. Answers are generally correct.	Demonstrates basic understanding with some gaps or minor errors.	Shows significant gaps in knowledge and misunderstanding of core concepts.
Application & Analysis (40%)	Skillfully applies knowledge to new problems. Analysis is critical, deep, and well-supported.	Applies knowledge correctly. Analysis is adequate and relevant.	Attempts application and analysis but may be superficial, illogical, or incomplete.	Fails to apply knowledge appropriately; analysis is absent or seriously flawed.
Structure & Clarity (20%)	Responses are extremely well-organized, clear, and concise, following all	Responses are clearly organized and understandable. Minor issues with clarity or format.	Responses are somewhat disorganized or unclear, affecting communication of ideas.	Responses are disjointed, confusing, and fail to communicate

	formatting guidelines.			e effectively.
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4. CLASS DISCUSSION PARTICIPATION (5%)

Criteria	Excellent (4)	Good (3)	Satisfactory (2)	Needs Improvement (1)
Frequency & Relevance (40%)	Consistently contributes high-quality, relevant comments that advance the discussion.	Contributes regularly with generally relevant and on-topic points.	Contributes occasionally; comments may sometimes be off-topic or superficial.	Rarely contributes, or contributions are disruptive or irrelevant.
Critical Engagement (40%)	Actively listens and builds on others' ideas; offers thoughtful analysis and challenging questions.	Listens to others and sometimes builds on ideas; offers occasional analysis.	Primarily states opinions without deeper analysis; limited engagement with peers.	Disengaged; does not listen or respond to the discussion flow.
Preparation & Professionalism (20%)	Clearly prepared, citing readings/data. Communicates respectfully and professionally.	Shows evidence of preparation. Respectful in communication.	Preparation is inconsistent. Communication is acceptable.	Unprepared. Communication may be disrespectful or unprofessional.

5. INDIVIDUAL PAPER/ESSAY ASSESSMENT (10%)

Criteria	Excellent (A - 4)	Good (B - 3)	Satisfactory (C - 2)	Needs Improvement (D/F - 1)
Thesis & Argument (30%)	Clear, insightful, and complex thesis. Argument is persuasive, well-developed, and logically structured.	Clear and defensible thesis. Argument is logical and adequately developed.	Thesis is too broad, simple, or unclear. Argument is present but weak or illogical.	Thesis is absent or confusing. No coherent argument is presented.
Research & Evidence (30%)	Uses high-quality, relevant sources. Evidence is seamlessly integrated and powerfully supports the argument.	Uses appropriate sources. Evidence supports the argument but integration could be smoother.	Uses limited or inappropriate sources. Evidence is poorly integrated or insufficient.	Lacks credible sources or fails to use evidence to support claims.
Analysis & Critical Thought (25%)	Demonstrates outstanding depth of analysis, synthesis, and independent critical thinking.	Demonstrates competent analysis and some critical thought beyond description.	Primarily descriptive with minimal analysis or critical engagement.	Purely descriptive or summary with no analysis.

Academic Integrity & Mechanics (15%)	Flawless citation (APA/MLA). Impeccable grammar, spelling, and formatting.	Proper citation with minor errors. Few grammatical /spelling errors.	Problems with citation format. Frequent errors that distract the reader.	Major citation issues (plagiarism risk). Pervasive errors make reading difficult.
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6. CASE/PROJECT GROUP PRESENTATION (20%)

Criteria	Excellent (4)	Good (3)	Satisfactory (2)	Needs Improvement (1)
Content & Analysis (40%)	Content is comprehensive, accurate, and deeply analytical. Clear focus on problem-solving.	Content is accurate and covers key points with adequate analysis.	Content is mostly accurate but incomplete or superficial; analysis is limited.	Content has significant inaccuracies or gaps; lacks analysis.
Organization & Delivery (30%)	Exceptionally well-organized and engaging. Delivery is confident, clear, and paced well.	Logically organized. Delivery is clear and competent.	Organization is somewhat unclear. Delivery is hesitant or uneven.	Disorganized and confusing. Delivery is poor and hard to follow.
Visual Aids & Teamwork (30%)	Slides/visuals are professional, clear, and enhance the message. Team demonstrates seamless collaboration.	Slides are clear and supportive. Team works well together, with smooth transitions.	Slides are cluttered or basic. Teamwork is uneven; transitions are awkward.	Slides are poor or distracting. Team appears uncoordinated or unprepared.

7. CASE DISCUSSION CONTRIBUTION (10%)

Criteria	Excellent (4)	Good (3)	Satisfactory (2)	Needs Improvement (1)
Preparation & Case Understanding (40%)	Demonstrates thorough preparation and a nuanced understanding of all case facts and context.	Shows good preparation and understanding of the main case issues.	Shows basic preparation; understanding may have gaps or be surface-level.	Clearly unprepared; demonstrates significant misunderstanding of the case.
Quality of Contribution (40%)	Contributions are consistently insightful, moving discussion forward with analysis,	Contributions are relevant and useful, offering analysis or useful perspectives.	Contributions are limited to facts or opinions without deeper analysis.	Contributions are absent, irrelevant, or purely anecdotal.

	synthesis, and probing questions.			
Professional Interaction (20%)	Models professional discourse: listens actively, builds on others' ideas, and respectfully debates.	Engages constructively with peers; is generally respectful and responsive.	Engagement is minimal; may dominate or withdraw without meaningful interaction.	Interaction is disruptive, disrespectful, or entirely passive.

8. CASE REPORT / PROJECT DOCUMENTATION (20%)

Criteria	Excellent (4)	Good (3)	Satisfactory (2)	Needs Improvement (1)
Problem Identification & Analysis (30%)	Precisely defines the core problem/issue. Analysis is systematic, multi-faceted, and uses appropriate frameworks.	Correctly identifies the main problem. Analysis is logical and uses relevant concepts.	Problem identification is vague or partial. Analysis is simplistic or disorganized.	Fails to correctly identify the problem. Analysis is missing or irrelevant.
Recommendations & Conclusion (30%)	Recommendations are innovative, feasible, and directly flow from the analysis. Conclusion is powerful and insightful.	Recommendations are practical and supported by the analysis. Conclusion is clear.	Recommendations are vague, impractical, or weakly linked to analysis. Conclusion is repetitive.	Recommendations are absent or unrealistic. Conclusion is missing or unrelated.
Structure & Writing Quality (25%)	Document is professionally structured, exceptionally well-written, and adheres perfectly to guidelines.	Document is well-organized and clear, with minor errors in writing or format.	Document is poorly organized or has frequent writing errors that hinder clarity.	Document is disorganized, poorly written, and does not follow guidelines.
Evidence & Citation (15%)	Effectively integrates data/case facts. All sources are perfectly cited.	Uses case facts appropriately. Sources are cited with minor formatting errors.		