

PROGRAMME STANDARDS: ISLAMIC STUDIES

This set of Programme Standards has been prepared to enhance the development of educational programmes in Islamic studies and to maintain the quality of graduates. It is hoped that with this document, higher education providers will be able to provide quality education in Islamic studies and its related fields.

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بسم الله الرحمن الرحيم

الحمد لله رب العالمين،

والصلاة والسلام على سيدنا محمد أشرف المرسلين،

وعلى آله وصحبه أجمعين.

FOREWORD

First and foremost, praise be to Allah the Almighty for by his Grace and Mercy another program standards document has been completed by this agency, that is the Programme Standards for Islamic Studies, as a reference material for quality assurance in higher education in Malaysia.

In preparing this document, MQA, through the panel of experts appointed for the task, has received feedback from various parties at important phases of its drafting. All the feedback is highly appreciated by MQA and the panel and for that, I profusely thank, on behalf of MQA, all those who have made their contributions even though it is not possible to list everyone.

This Programme Standards document is a continuation of an earlier standards and criteria document on Islamic Studies produced by the Quality Assurance Division of the Ministry of Higher Education in 2007. Admittedly, the latter concerned only with academic programmes at the bachelor level, while this document covers programmes from certificate to doctorate levels.

Programme standards should be understood by Higher Education Providers (HEP) as a document which sets out the minimum standards to ensure that all graduates receive a reasonable level of knowledge, understanding and competency according to their levels of study. Therefore, it should not rein HEPs from setting higher standards for coverage, depth and quality in the academic programmes offered.

It should be noted that there are two major emphases in this document which need serious attention from the HEPs:

- i. All Islamic studies programmes in Malaysia must be based on the doctrine of Ahl al-Sunnah wa al-Jamā'ah.
- ii. The contents of Islamic studies programmes at any level should not be restricted to academic contents only for the axis of religious education in Islam is developing 'God-consciousness' (*taqwā*) in order to obtain the pleasure of Allah the Almighty. Thus, elements that strengthen this in the learner should be well integrated in any Islamic Studies programmes.

With the publication of this document, it is hoped that Islamic studies programmes in Malaysia will continue to prosper and attain greater success in producing influential graduates who are able to play important roles in various sectors.

وبالله التوفيق.

Dato' Dr. Syed Ahmad Hussein

Chief Executive Officer

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GLOSSARY

- 1) Credit
A quantitative measurement that represents the learning volume or the academic load to achieve the respective learning outcomes.
- 2) Internship / Industrial Training
A period of time within the programme when students are required to be placed in the industry to experience the real working environment and enhance their soft skills.
- 3) Islamic Studies Fundamental
Name for a category of subjects/courses that forms the basis of Islamic studies programmes from certificate to bachelor levels covering major sciences in Islamic studies.
- 4) Learning Outcomes
Statements on what a learner should know, understand and do upon the completion of a period of study.
- 5) Major
Name for a category of subjects/courses that strengthen students' knowledge and competency in the main area of study under a particular programme. This main area of study is normally reflected in the programme's name.
- 6) Programme Aims
Overarching statements on the purpose, philosophy and rationale in offering the programme
- 7) Viva Voce
An oral examination on a student's communication skills and knowledge of relevant facts and research conducted.

ABBREVIATIONS

CGPA	Cumulative Grade Point Average
COPIA	Code of Practice for Institutional Audit
COPPA	Code of Practice for Programme Accreditation
GGP	Guidelines to Good Practices
HEP	Higher Education Provider
MOE	Ministry of Education Malaysia
MQA	Malaysian Qualifications Agency
MQF	Malaysian Qualifications Framework
SPM	Sijil Pelajaran Malaysia
STPM	Sijil Tinggi Persekolahan Malaysia

INTRODUCTION

Programme Standards series provides basic requirements for designing higher education programmes in order to ensure that quality education can be delivered, monitored and maintained. This Programme Standards book caters for the field of Islamic Studies.

The term Islamic Studies in this book includes all areas related to the study of Islam which involves the study of the revelation embodied in the Qur'an and *Sunnah* and the intellectual endeavour to comprehend it and to put it into practice. Hence, in the context of this document, Islamic Studies is viewed as a discipline which involves one or more of the following dimensions:

1. Study of the text of the Qur'an and *Sunnah*;
2. Elaborations of the Qur'an and *Sunnah* in the traditional Islamic sciences;
3. Manifestations of Islamic knowledge and teachings in Islamic civilization throughout the centuries;
4. Study of influential events in the history of the Muslims and others in light of the Qur'anic precept of *i'tibār* (religious reflection); and
5. Study of intellectual endeavours and contributions to facilitate the implementation of Islamic principles and teachings in society.

In addition, the study of Arabic language, by virtue of this language being the language of the revelation, is also classified in these standards to be within the discipline of Islamic Studies. Here it should be understood that the standards prescribed in this document are applicable to Arabic language programmes that are built on the basis of Islamic Studies in continuation of that age-old Islamic intellectual tradition. Thus Arabic language programmes that are proficiency-based only or are focused solely on linguistic or literary are not subjected to this standards. As for levels of study, this book covers programmes at the levels of certificate to doctoral studies.

The Qur'anic foundation of Islamic Studies is expressed, among others, in *Sūrah al-Tawbah*: 122.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

It is not right for all the believers to go out [to battle] together: from each community, a group should go out to gain deep understanding of the religion, so that they can admonish their people when they return and so that they can guard themselves against evil.

The verse indicates that there must be a group of Muslims who devote their time to learning and making efforts to master religious knowledge (ليتفقهوا في الدين), and then with that knowledge they are supposed to remind and guide their people (لينذروا قومهم) to the way of Allah the Almighty. Hence, students enrolled in Islamic studies programmes should be made aware by the HEPs of these intertwined responsibilities. First, to grasp the religious knowledge they have studied, and with correct understanding, practise this knowledge continuously with utmost sincerity. Secondly, to guide and remind others, based on the knowledge they have acquired, to the way of Allah the Almighty.

Islamic Studies with the definition above continues the tradition of what was classified under the classical terms of *'ulūm al-dīn* (sciences of the religion) and *'ulūm shar'īyyah* (*sharī'ah* sciences). The 'sciences' that came under these terms are, among others, *tawhīd*, *kalām*, *tafsīr*, *qirā'āt*, *ḥadīth*, *fiqh*, *akhlāq*, *taṣawwuf* and *tārīkh*. Since the Qur'an and *Sunnah* are in Arabic, the study of the Arabic language also has been looked at in the Muslim intellectual history as part and parcel of traditional training in *'ulūm al-dīn*. So in keeping with this age-old tradition, Arabic language has also been classified together with other sciences of the revelation in this document. So students enrolled in Arabic language programmes are therefore expected to have good grounding in Islamic religious knowledge as well.

Academic programmes based on the specific sciences above can be found in many institutions of learning in Malaysia and abroad. However, it is noteworthy that approaches to the study of Islam and its teachings are increasingly varied and dynamic in nature. The growth of Islamic banking and finance, for example, has

contributed to a wealth of literature in this area to the extent that it is now possible to design specific academic programmes on Islamic banking and finance at bachelor, master's and doctoral levels. In such programmes, Islamic scholarly discussions and input on banking and finance are taught together with technical and practical knowledge of banking and finance in operation. So the students are directly trained in a way that would enable them to become competent operators in the banking or financial sector upon graduation.

While studies with the traditional text-based orientation are still prevalent in Malaysia, there have been rising needs also for the other type of studies where the basics of Islamic studies are taught with an emphasis on or an orientation toward practical implementation in specific industries, job sectors or professions. Some notable attempts in this respect include studies on Islamic management, Islamic counselling, Islamic politics, Islamic education, halal products and services and so on. Existing academic programmes such as Diploma of Administration of Islamic Justice, Diploma of Islamic Judiciary, Bachelor of Islamic Development Management and Bachelor of Islamic Affairs Management are some examples of this 'new breed' of Islamic studies.

In order to ensure that this standards document is flexible enough to take such studies on board and does justice to them, some of the standards to be prescribed will specifically concern this type of programmes, i.e. programmes in which the study of Islamic teachings and principles is infused with elements that prepare the learners to be competent practitioners in a specific industry, a job sector or a profession. This necessitates a handy term to refer to such studies. Since this category of studies is more applied in nature, the term 'Applied Islamic Studies', which is a term coined in the earlier standards document on Islamic Studies (2007), will be used. The other orientation which embodies the age-old tradition in the study of Islamic religious sciences will hence be termed 'Classical Islamic Studies'.

For implementation purposes, all academic programmes in Islamic Studies, in either the classical orientation or the applied one (Applied Islamic Studies) are subject to the standards prescribed in this book, except where specific programme standards have been developed for the area in point. In such circumstances, compliance should

be primarily based on specific programme standards, rather than the general ones described in this book.

This book also notes that there has been an increasing interest among faculties or departments that are not traditionally associated with Islamic Studies to offer programmes using nomenclatures associated with the word Islam. While such an interest is to be lauded, it goes without saying that the curriculum contents that are related to Islam need to be subjected, where applicable, to these standards and properly vetted by Islamic Studies experts.

Since two orientations of Islamic Studies have been identified in this book, it follows naturally that the standards below are prescribed according to the two orientations; classical and applied. It is noted, of course, that the two are not mutually exclusive, and it is therefore important for an HEP to decide on the primary orientation of its programme(s) so that when it is presented for MQA's approval, programme assessment can be carried out with greater fairness and transparency. As far as implementation is concerned, a programme positioned in the classical orientation are subject to standards prescribed for that orientation and programmes with the applied orientation are to be measured against standards prescribed for Applied Islamic Studies.

The basic expectations for graduates in each orientation are as follows:

Islamic Studies: Classical Orientation

Graduates will have the understanding, skills and/or expertise in the area of study followed, and in addition, they also have good background knowledge of other areas of Islamic studies. Core competencies include:

1. The ability to refer to classical texts related to the area of study
2. The ability to relate what is learnt to contemporary settings
3. The ability to articulate the teachings of Islam to contemporary audience.

Islamic Studies: Applied Orientation

Graduates will have the understanding, skills and/or expertise in the practical aspects of implementation of Islamic principles and teachings in a particular job sector such as education, management, counselling, judiciary, banking, finance and so on. Therefore, apart from understanding the Islamic principles and ethical practices in theory, they are expected to have industry related skills and competencies.

Levels of Study

Levels of study provided for in this book are Certificate (Malaysian Qualifications Agency, MQF) Level 3, Diploma (MQF Level 4), Bachelor's Degree (MQF Level 6), Postgraduate Diploma & Master's Degree (MQF Level 7) and Doctoral Degree (MQF Level 8).

Use of Islamic Studies and Related Terms in Programme Nomenclature

Islamic Studies programmes at the bachelor level and higher are expected to produce learned individuals on matters of religion. Since correct understanding and practice of the religion are a matter of utmost importance, it is therefore necessary to ensure that those who go into those programmes have already had a strong foundation in terms of knowledge about the religion.

By implication, the term Islamic Studies or other related terms that indicate Islamic religious scholarship such as *uṣūl al-dīn*, *sharī'ah*, *tafsīr*, and *ḥadīth* should not be used as part of the nomenclature of any programme that is purportedly on Islamic Studies but in terms of admission is open even to students without the necessary background knowledge. And as normally practised, the background knowledge should be in principle evidenced by formal qualifications. So, in other words, only students with formal background knowledge of Islamic Studies should be allowed entry into Islamic Studies programmes at the bachelor level and above. The details of this entry requirement are provided in the Student Selection chapter.

There are two further implications of this provision that need to be outlined here:

1. An HEP may still offer a programme that covers Islamic Studies elements and admit into it candidates without prior formal education in Islamic Studies provided that it avoids naming the programme with Islamic Studies or other terms that indicate religious scholarship. Middle Eastern Studies, Civilizational Studies (Islam in South East Asia) and Arabic Studies are some examples of alternative nomenclature that could be used for this type of programmes.
2. For candidates without formal paper qualifications, discretion may be given based on recognition of prior learning, which could have been undertaken through informal means, something that is not unusual in the context of Islamic religious education. However, this is subject to a proper and rigorous assessment to ascertain the level of background knowledge that the candidates actually have in order for them to qualify for admission. Below are some details on the qualifying assessment:
 - i. A qualifying assessment for entry into a bachelor programme should include both written examination and oral examination/interview.
 - ii. At the master's level, passing the qualifying assessment in both the written and oral components should mean that the candidate has a level of knowledge that is at par with the level expected of a holder of a bachelor degree in Islamic Studies. If there is major gap between the two, then the candidate should not be allowed admission, but if the gap is minor, the HEP may still accept the candidates by making their admission subject to passing pre-requisite courses/modules. It goes without saying that the pre-requisite courses/modules must be substantial and rigorous in terms of contents, assessment and total learning and credit hours to address the gap. The composition of the pre-requisite courses would understandably vary, but in principle, there must be coverage of contents related to the intended field of study and to a certain extent, the methodological aspects of various Islamic sciences under the general field of Islamic Studies.
 - iii. At the doctoral level, passing the qualifying assessment in both the written and oral components should mean that the candidate has a level of knowledge that is at par with the level expected of a holder of a master's degree in Islamic Studies. If there is major gap between the two, then the candidate should not be allowed admission, but if the gap

is minor, the HEP may still accept the candidates by making their admission subject to passing pre-requisite courses/modules. The details specified for the pre-requisite component of the master's level are also applicable here.

On the other hand, there could also be some cases where an Islamic Studies programme, especially if it belongs to the applied orientation, may seem to encroach upon fields other than Islamic Studies. In such cases, judgment on the appropriateness of the nomenclature and the curriculum design should not be unilaterally made by non-Islamic Studies experts alone. While elements outside the Islamic Studies discipline in such a programme may not be appropriately assessed by Islamic Studies experts, leaving the judgment on the whole programme entirely to non-Islamic Studies experts is equally inappropriate. In this type of cases, the overall judgement should be reached by a team of experts involving both the Islamic studies experts and experts of the other field. Where arbitration is needed, the programme in question may be referred to the Council of the Deans of Islamic Studies or other parties that are agreeable to both sets of experts.

An example to illustrate such a scenario is as follows:

An HEP designed a programme on *da'wah* with emphasis on the management aspect as practised in modern organizations and institutions. The HEP intended the programme to be an Applied Islamic Studies programme and decided to name it 'Bachelor of *Da'wah* Management'. Here, some elements of the programme overlap with the field of management, and as indicated above, the judgement on the appropriateness of the nomenclature, the curriculum design and other key elements of the programme should not be left to management experts alone. There must be a team involving Islamic Studies experts and management experts to make the overall judgement.

Approaches to Programme Offering:

1. Stand alone approach

E.g., Certificate in *Shar'ah*, Certificate in *Uşul al-Dīn*, Certificate in *Da'wah*, Diploma in Islamic Studies, Diploma in *Fiqh*, Bachelor of Islamic Revealed Knowledge and Heritage, Bachelor in *Tahfīz al-Qur'ān* and *Qirā'āt* Studies,

Bachelor of Islamic Studies in *Sharī'ah*, Bachelor of *Uṣūl al-Dīn (Da'wah Studies)*, and Bachelor of *Fiqh and Fatwā*.

For bachelor programmes of this approach, the field may be covered with or without a specific area of concentration (normally referred to as specialization area). For example, a bachelor programme on *uṣūl al-dīn* can be designed to cover the key areas of *uṣūl al-dīn* without singling out a specific area for concentrated coverage and can also be designed with a specialization area such as *da'wah*. The specialization area is indicated with brackets in the programme nomenclature. The inclusion of the specialization area in the programme nomenclature is subject to the MQF provision that the specialization area courses cover at least 25% of the programme's total credits (MQF, English version, p. 4). Since the MQF threshold credit for bachelor programmes is 120, the percentage translates into 30 credits. So for Islamic Studies programmes, if the specialization area courses make up at least 30 credits, the inclusion of the specialization area as part of the degree nomenclature with the use of brackets is acceptable. Thus, if *da'wah*, for example, is treated in an *uṣūl al-dīn* programme as a specialization area and the courses on *da'wah* make up at least 30 credit hours in that programme, the nomenclature can be as follows: Bachelor of *Uṣūl al-Dīn (Da'wah Studies)*. However, if courses in the area of *da'wah* do not add up in total to 30 credit hours, the programme shall then be considered to be a general *uṣūl al-dīn* programme and hence, *da'wah* should not appear in the degree nomenclature.

2. Combination approach in which Islamic Studies features as Major

This approach is acceptable at the bachelor's level only. The other discipline that is combined with Islamic Studies can be another major or just a minor. In terms of programme nomenclature, certain requirements are in place.

- i. If Islamic Studies as a major is combined with another discipline as a second major, the programme name must reflect that and the word 'and' must be used as a connector, e.g., Bachelor of Islamic

Studies **and** Political Science, Bachelor of Arabic Language **and** Information Technology.¹

- ii. If Islamic Studies as a major is combined with another discipline as minor, HEPs may include or exclude the minor in the programme name. However, if their choice is the former, the word 'with' must be used as a connector, e.g., Bachelor of Islamic Studies **with** Economics, Bachelor of Arabic Language **with** Business Administration. In either case, the transcript must include all courses learned for both major and minor.

3. Combination approach in which Islamic Studies features as Minor

This approach is acceptable at the bachelor level only. The minimum requirements for offering Islamic Studies as a minor are as follows:

- i. Islamic Studies component must add up to a total of at least **30 credits**.
- ii. At least **12 credits** out of the 30 credit hours must be for the following areas: Islamic '*aqīdah*', Islamic jurisprudence, *akhlāq* and *sīrah*.
- iii. All subjects/courses taken in the Islamic Studies minor must be recorded in the transcript.

In terms of programme nomenclature, HEPs may include the minor in the programme nomenclature, in which case the connector 'with' must be used, e.g., Bachelor of Mass Communication with Islamic Studies, Bachelor of Arts in Political Science with *Sharī'ah*, and Bachelor of Computer Science with *Falak* Studies. HEPs may also offer the minor without stating it in the programme nomenclature. It should be noted, however, that this latter choice does not exclude the component from being subject to the requirements above or other relevant provisions in this standards document.

¹The connector 'and' here combines two disciplines, but sometimes 'and' is used to combine items that represent parts of a whole, such as history and civilization, and Arabic language and literature. In such cases, even though the word 'and' is used, the nomenclature is still to be considered a single major nomenclature.

Programme Standards *vis-à-vis* other Higher Education Policies

This Programme Standards book takes care of the basic requirements for offering Islamic Studies programmes. In general, higher education programmes are governed by a number of policies and regulations. Hence, in preparing Islamic Studies programmes, HEPs should abide by all regulatory provisions determined by Malaysian higher education authorities. Major regulatory provisions are to be found in the documents named below and should therefore be read together with this book:

1. The Malaysian Qualifications Framework (MQF)
2. The Code of Practice for Programme Accreditation (COPPA)
3. The Code of Practice for Institutional Audit (COPIA)
4. Relevant Guidelines to Good Practices (GGP)
5. Recognition of Prior Experiential Learning (APEL)

PROGRAMME AIMS

The Code of Practice for Programme Accreditation (COPPA) states that “a programme’s stated aims reflect what it wants the learner to achieve. It is crucial for these aims to be expressed explicitly and be made known to learners and other stakeholders alike.” (2008, p.10).

For the purposes of programme design at HEPs, the term aims may be used interchangeably with objectives/educational objectives.

The general aims of Islamic Studies programmes are:

1. to equip learners with true knowledge of Islam in both theory and practice according to the doctrine of *Ahl al-Sunnah wa al-Jamā’ah*;
2. to ensure that learners are committed to Islamic moral, ethical and spiritual values; and
3. to equip learners with competencies relevant to contemporary times and global environment.

As indicated in the Introduction, the design of Islamic Studies programmes nowadays can be broadly classified into classical and applied orientations. These have bearing upon specific programmes aims that are supposed to be developed in the curriculum design process. Since the majority of Islamic Studies programmes in Malaysia belong to the classical orientation, a more detailed treatment is accorded to it in this document by outlining the aims based on four broad categories within this orientation, namely:

1. *Uṣūl al-dīn*
2. *Sharī’ah*
3. History and Civilization
4. Arabic Language

On the other hand, the applied orientation (Applied Islamic Studies) is not subjected to further classification so that there will be greater room for creativity. Thus, the aims given for it are expressed in generic terms, even though the programmes under Applied Islamic Studies would naturally be designed, as described in the Introduction, on the basis of certain key elements in *uṣūl al-dīn* and/or *sharī’ah*.

For the purpose of curriculum design, an HEP offering or intending to offer an Islamic Studies programme must therefore position the programme in one of the four categories within the classical orientation or in the applied orientation (Applied Islamic Studies).

Within the context of this document, the terms mentioned above are used to denote the following meanings:

1. **Uṣūl al-dīn:** The domain of study which examines beliefs and thoughts related to various aspects of relationship between man and God. Since this is multidimensional in nature, the domain understandably covers a multitude of sub-domains. These include:
 - i. *‘Aqīdah/Tawhīd/Kalām:* Study of the Islamic belief system.
 - ii. Qur’anic studies: Study of the Qur’an from various aspects such as the interpretation aspect (*tafsīr*) and the recital aspect (*tajwīd and qirā’āt*).
 - iii. *Ḥadīth* studies: Study of the Prophet Muḥammad’s sayings and conducts in terms of narration, contents and other related elements.
 - iv. *Akhlāq/Taṣawwuf:* Study of ethical, moral and spiritual aspects of Muslim behaviour.
 - v. *Da’wah:* Study of methods and practices employed in bringing people to the way of Allah the Almighty.
 - vi. Islamic thought and philosophy: Study of the thoughts and ideas of Muslim thinkers and philosophers on various issues.
 - vii. Comparative religion: Study of Islam in comparison to other religions and belief systems.

2. **Sharī’ah:** The area of study which examines the rulings on Muslims conduct in their individual and communal life. *Sharī’ah* in this sense is normally looked at in two dimensions:
 - i. *Fiqh:* Study of rulings derived from the sources.
 - ii. *Uṣūl al-Fiqh:* Study of methodology of derivation of rulings from the sources.

3. **History and Civilization:** Study of historical events and civilizational developments based on Qur’anic guidance of *ītibār*.

4. **Arabic Language:** Study of the Arabic language which covers the proficiency aspect, the analysis of the linguistic structures of the language and related literary heritage.
5. **Applied Islamic Studies:** Study of a specific area of Islamic Studies with a particular emphasis on practical implementation of Islamic principles and teachings in a specific industry, job sector or profession.

In any of the areas mentioned above, HEPs are given liberty to determine the nomenclature of the programmes based on their creativity and innovativeness in so far as it is academically justifiable.

A more detailed description of the programme aims is provided below and the arrangement is according to levels of study from certificate to doctoral levels and segregated according to the previously defined categories. It should be noted that the aims provided simply describe the minimum requirements and HEPs may provide additional aims as appropriate.

CERTIFICATE

Islamic Studies programme at the Certificate level should aim to provide students with basic skills and knowledge in Islamic Studies. And together with knowledge, they should be imbued with moral and spiritual integrity on the basis of *taqwā*.

General Programme Aims at Certificate level are to produce certificate holders who:

1. possess basic knowledge and skills in Islamic Studies;
2. can apply Islamic Studies principles and techniques with due understanding of the views of authoritative scholars;
3. have a strong sense of moral and ethical obligations in their undertakings;
4. possess basic communication and interpersonal skills;
5. are capable of working effectively, especially through teamwork; and
6. possess skills for lifelong learning and career development.

In addition to the general aims, the curriculum must cater for the **Specific Programme Aims** outlined below:

1. **UŞŪL AL-DĪN**

The specific aims for this are to provide learners with:

- i. fundamental knowledge in the field of *uṣūl al-dīn*;
- ii. basic understanding of major *uṣūl al-dīn* issues in society; and
- iii. correct understanding of how to apply the knowledge acquired.

2. **SHARĪ'AH**

The specific aims for this are to provide learners with:

- i. fundamental knowledge in the field of *sharī'ah*;
- ii. basic understanding of *sharī'ah* issues in society; and
- iii. correct understanding of how to apply the knowledge acquired.

3. **HISTORY AND CIVILIZATION**

The specific aims for this are to provide learners with:

- i. fundamental knowledge in the field of Islamic history and civilization;
- ii. basic understanding of the development of Islamic history in the early Islamic period; and
- iii. understanding of basic issues of civilization.

4. **ARABIC LANGUAGE**

The specific aims for this are to provide learners with:

- i. an intermediate level of Arabic language proficiency in reading;
- ii. the ability to comprehend simple passages from the Qur'an and *ḥadīth* without resorting to translation works;
- iii. the ability to write simple compositions on familiar topics; and
- iv. the ability to converse in simple Arabic.

5. **APPLIED ISLAMIC STUDIES**

The specific aims for this are to provide learners with:

- i. fundamental knowledge of Islam as a religion and a way of life;
- ii. basic functional ability in a support role for a specific area of service, administration, or other industry-related undertakings; and

- iii. basic thinking skills that may enhance their organizational competency.

DIPLOMA

Islamic Studies programmes at Diploma level aim to provide learners with knowledge on a broad spectrum of sub-disciplines to take on appropriate jobs with moderate autonomy. The learners should possess relevant skills that enable them to assist bodies and organisations responsible for Islamic affairs and their clients. They should also be imbued with moral and spiritual integrity on the basis of *taqwā*.

The General Programme Aims at the Diploma level are to produce diploma holders who:

1. have advanced knowledge of Islamic Studies with moderate ability to deal with *turāth*;
2. are able to apply basic Islamic principles in dealing with contemporary circumstances, problems and issues;
3. have a strong sense of moral and ethical obligations in their undertakings;
4. possess relevant knowledge, skills and aptitude to meet job specifications;
5. possess good interpersonal and communication skills;
6. are able to work in a team and are aware of their social responsibilities; and
7. possess skills for lifelong learning and career development.

In addition to the general aims, the curriculum must cater for the **Specific Programme Aims** outlined below:

1. UṢŪL AL-DĪN

The specific aims for this are to provide learners with:

- i. adequate knowledge in general Islamic studies and advanced knowledge in the chosen sub-area of *uṣūl al-dīn* (E.g., *qirā'āt*, *'aqīdah*, *da'wah* etc.);
- ii. understanding of how scholars of the field analyse and solve issues in society, based on authoritative sources;
- iii. correct understanding of how to apply the knowledge acquired; and

- iv. ability to do fact finding on *uṣūl al-dīn* issues to provide correct understanding in the community.

2. SHARĪ'AH

The specific aims for this are to provide learners with:

- i. adequate knowledge in general Islamic studies and advanced knowledge in the field of *sharī'ah*;
- ii. understanding of how *sharī'ah* scholars analyse and solve issues in society;
- iii. correct understanding of how to apply the knowledge acquired; and
- iv. ability to do fact finding on *sharī'ah* issues to enhance the understanding of *sharī'ah* in the community.

3. HISTORY AND CIVILIZATION

The specific aims for this are to provide learners with:

- i. adequate knowledge in general Islamic studies and advanced knowledge in the field of Islamic history and civilization;
- ii. understanding of Islamic history from early Islamic period to the Abbasid era;
- iii. the ability to analyse basic issues related to civilization; and
- iv. the ability to derive lessons from historical events.

4. ARABIC LANGUAGE

The specific aims for this are to provide learners with:

- i. the Arabic language reading proficiency at the advanced level;
- ii. the Arabic language proficiency in writing, listening and speaking at the intermediate level;
- iii. the ability to comprehend fairly complex passages from the Qur'an, *ḥadīth* and Islamic Studies materials; and
- iv. an understanding of the connection between language, literature and religion.

5. APPLIED ISLAMIC STUDIES

The specific aims for this are to provide learners with:

- i. advanced knowledge of Islam as a religion and a way of life;
- ii. understanding of how scholars of Islamic Studies analyse and solve issues in society;

- iii. functional ability for a specific area of industry-related undertaking with limited autonomy; and
- iv. an extended range of thinking skills that can enhance personal and team effectiveness in task implementation.

BACHELOR'S DEGREE

Islamic Studies programmes at the undergraduate degree level should aim to provide graduates with sufficient knowledge and skills to take on appropriate responsibilities of guiding the society towards correct understanding and implementation of Islam. The graduates should have basic capability to obtain knowledge independently according to established principles of the discipline. They should also be imbued with moral and spiritual integrity on the basis of *taqwā*.

The General Programme Aims for the Bachelor's level are to produce graduates who:

1. have advanced and specialized knowledge in the field including the ability to understand related classical sources (*turāth*);
2. have satisfactory Arabic proficiency in terms of writing and speaking;
3. are able to apply Islamic principles in dealing with contemporary circumstances, problems and issues;
4. possess relevant knowledge, skills and aptitude to meet job specifications, especially in managerial capacities;
5. have critical, analytical and problem-solving skills in order to deal with issues at hand;
6. possess effective interpersonal and communication skills, including a working knowledge of English;
7. are able to carry out supervisory role in teamwork and are aware of their social and ethical responsibilities; and
8. possess skills for getting knowledge and information from reliable sources for research, lifelong learning and career development.

In addition to the general aims, the curriculum must cater for the **Specific Programme Aims** outlined below:

1. UŞŪL AL-DĪN

The specific aims for this are to provide learners with:

- i. specialized knowledge of the chosen area of study in *uṣūl al-dīn* and ability to apply that knowledge in daily life;
- ii. the ability to understand scholarly writings in Arabic;
- iii. the ability to relate knowledge of the discipline with other branches of Islamic learning; and
- iv. good exposure to current thoughts and intellectual trends that have impact on religious understanding, perceptions, beliefs and practices in society.

2. SHARĪ'AH

The specific aims for this are to provide learners with:

- i. specialized knowledge in the field of *sharī'ah* and ability to apply that knowledge in daily life;
- ii. the ability to understand scholarly writings in Arabic;
- iii. the ability to relate knowledge of the field with other branches of Islamic learning; and
- iv. the ability to integrate the opinions of classical jurists with relevant findings in modern disciplines.

3. HISTORY AND CIVILIZATION

The specific aims for this are to provide learners with:

- i. comprehensive understanding of Islamic history and civilizational development from early Islamic period to the modern era;
- ii. knowledge and understanding of the advent of Islam in various regions of the world, especially the Malay Land (Tanah Melayu) and the wider Malay archipelago, and the impact of Islam on peoples of those regions;
- iii. the ability to draw conclusions from historical events through proper analysis; and
- iv. the ability to evaluate historical situations and their impact on the course of history.

4. ARABIC LANGUAGE

The specific aims for this are to provide learners with:

- i. advanced Arabic proficiency in the four main domains of language skills, i.e., reading, writing, listening and speaking;
- ii. the ability to explain the structure of the Arabic language in terms of its morphological, syntactic, compositional and discursive properties;
- iii. the ability to use the knowledge of Arabic for a good understanding of the Qur'an, *ḥadīth* and Islamic Studies materials; and
- iv. the ability to analyse the connection between language, literature and religion.

5. APPLIED ISLAMIC STUDIES

The specific aims for this are to provide learners with:

- i. advanced practical knowledge of Islamic elements in a particular job sector;
- ii. functional ability of administration, management or research in particular job sector with full autonomy;
- iii. the ability to integrate Islamic ideals and relevant ideas of the Muslim intellectuals into contemporary practices related to a job sector or a profession; and
- iv. good exposure to elements of modern disciplines that may enhance procedures, practices and operations related to Islamic services.

POSTGRADUATE DIPLOMA

Islamic Studies programmes at the Postgraduate Diploma level aim to enhance practical and/or professional skills of graduates in Islamic Studies or in other fields but with some background in Islamic Studies to operate in relevant areas of Islamic services.

The General Programme Aims for a Postgraduate Diploma are to produce graduates who:

1. master the knowledge of the field including the ability to understand related classical sources (*turāth*);

2. possess relevant professional skills and competencies deemed appropriate or necessary in a certain profession or job sector;
3. are committed to observing propriety and decorum relevant to the profession;
4. can execute and be responsible for managerial tasks;
5. have critical, analytical and problem-solving skills in order to deal with issues at hand;
6. possess effective interpersonal and communication skills;
7. are able to carry out supervisory role in teamwork and are aware of their social and ethical responsibilities; and
8. possess skills for getting knowledge and information from reliable sources for research, lifelong learning and career development.

In addition to the general aims, the curriculum must cater for the **Specific Programme Aims** outlined below:

1. **UŞŪL AL-DĪN**

The specific aims for this are to provide learners with:

- i. advanced mastery of knowledge in the chosen area of study in *uṣūl al-dīn* including competence to deal with related classical sources (*turāth*) in the field;
- ii. the ability to apply relevant principles and methods from the field in dealing with current issues;
- iii. critical exposure to modern disciplines such as modern philosophy, psychology and sociology to make use of elements that may enhance analysis of and communication with the community on Islamic matters; and
- iv. the ability to analyse contemporary ideas, intellectual trends or theological positions that are not compatible with Islam and clarify the reasons for that objectively.

2. **SHARĪ'AH**

The specific aims for this are to provide learners with:

- i. advanced mastery of knowledge in *sharī'ah*, especially in terms of exploring different opinions among the Muslim jurists;
- ii. the ability to apply *sharī'ah* principles and methods in relevant areas;

- iii. critical exposure to modern disciplines such as civil law and counselling for enhancing practices and meeting current needs; and
- iv. the ability to defend *shar'ah* in the face of attempts to reduce its role and significance in contemporary society.

3. HISTORY AND CIVILIZATION

The specific aims for this are to provide learners with:

- i. advanced mastery of knowledge in Islamic history and civilization with a certain era as a specialised area of study;
- ii. the ability to apply historical method in understanding major historical events in Islam;
- iii. a sense of *i'tibār* (reflection) in order to learn from history for guidance in contemporary times; and
- iv. the ability to analyse the contribution of Islam and Muslim scholars to the world.

4. ARABIC LANGUAGE

The specific aims for this are to provide learners with:

- i. the ability to analyse language issues in the context of relationship with religion, religious scholarship and society;
- ii. the ability to synthesize ideas related to the Arabic language or the literary heritage of the language from a number of scholarly perspectives;
- iii. the ability to relate the study of Arabic language and/or literature to the wider context of societal well-being and progress; and
- iv. the ability to translate scholarly writings and speeches to and/or from Arabic.

5. APPLIED ISLAMIC STUDIES

The specific aims for this are to provide learners with:

- i. expert professional knowledge in a job sector that is related to Islamic services;
- ii. practical expertise in a specific area of Islamic affairs administration or management;
- iii. the ability to refer to Islamic studies sources for correct understanding of the foundations of the operational aspects in administering Islamic services; and

- iv. critical exposure to elements of modern disciplines that may enhance procedures, practices and operations related to Islamic services.

MASTER'S DEGREE

Islamic Studies programmes at the Master's level should aim to provide learners with in-depth knowledge in the area of specialization to deal with the demands and challenges faced by Islam and Muslims in the modern world.

The General Programme Aims for a Master's degree are to produce graduates who have:

1. in-depth mastery of knowledge in the field including the ability to analyse thoughts and ideas from classical (*turāth*) as well as modern sources;
2. the ability to offer fresh ideas based on appropriate and responsible research;
3. the ability to execute managerial tasks;
4. critical, analytical and problem-solving skills in order to deal with issues at hand;
5. effective interpersonal and communication skills;
6. the ability to carry out supervisory role in teamwork with awareness of their social and ethical responsibilities; and
7. high competence in finding materials and information for research, career development and lifelong learning.

In addition to the general aims, the curriculum must cater for the **Specific Programme Aims** outlined below:

1. UŞŪL AL-DĪN

The specific aims for this are to provide learners with:

- i. in-depth mastery of knowledge in the chosen area of study in *uṣūl al-dīn*;
- ii. a high degree of competence in analyzing and synthesizing different opinions among the scholars;
- iii. the ability to apply principles, theories and methods of the chosen area to relevant contemporary settings; and

- iv. the ability to make use of relevant ideas in modern disciplines for meeting current needs and providing alternative solutions.

2. SHARĪ'AH

The specific aims for this are to provide learners with:

- i. in-depth mastery of knowledge in *sharī'ah*;
- ii. a high degree of competence in analyzing and synthesizing different opinions among the Muslim jurists;
- iii. the ability to apply *sharī'ah* principles, theories and methods in relevant areas; and
- iv. the ability to make use of relevant ideas in modern disciplines for meeting current needs and providing alternative solutions.

3. HISTORY AND CIVILIZATION

The specific aims for this are to provide learners with:

- i. in-depth knowledge in Islamic history and civilization with a certain era as a specialised area of study;
- ii. the ability to apply historical method in understanding major historical events in Islam;
- iii. a sense of *i'tibār* (reflection) in order to learn from history for guidance in contemporary times; and
- iv. the ability to offer fresh ideas of contemporary relevance based on careful study of civilizational elements.

4. ARABIC LANGUAGE

The specific aims for this are to provide learners with:

- i. the ability to critically analyse and evaluate issues related to the Arabic language and/or its literature in a scholarly fashion;
- ii. the ability to relate the study of Arabic language and/or literature to the wider context of societal well-being and progress;
- iii. the ability to translate scholarly writings and speeches to and/or from Arabic; and
- iv. the ability to offer expert advice on the use of Arabic language in various job sectors such as education, business, tourism and broadcasting.

5. APPLIED ISLAMIC STUDIES

The specific aims for this are to provide learners with:

- i. expert technical know-how in a job sector that is related to Islamic services;
- ii. advanced knowledge in Islamic Studies sub-areas that are directly related to the focus area of the programme;
- iii. advanced knowledge of elements of modern disciplines that have bearing upon procedures, practices and operations related to Islamic services; and
- iv. the ability to synthesize ideas from various sources for enhancing contemporary professional practices.

DOCTORAL DEGREE

A doctoral level qualification in Islamic Studies should provide graduates with the ability to develop and expand knowledge and application of Islamic principles and teachings.

The General Programme Aims for a Doctoral degrees are to produce graduates who:

1. have a focused and scholarly understanding of the area of expertise;
2. are competent in research with a firm grounding in Islamic principles and able to develop new knowledge in specific areas;
3. are capable of producing scholarly writings that are rated by peers;
4. are capable of articulating complex and sophisticated ideas through oral presentation or discourse; and
5. are conscious of their professional and ethical responsibilities, and
6. are able to contribute toward Islamic solutions in the social, economic and cultural contexts, nationally and internationally.

For this level, no specific programme aims are provided for the various domains.

LEARNING OUTCOMES

Learning outcomes are measurable competencies that are acquired by the learner as a result of a learning activity. The learning activity could be a lesson, a course or a programme of study in total. When students complete a learning activity such as a course, they would normally gain something that they did not previously have such as new knowledge, awareness, understanding, skills and competencies. Specifying learning outcomes upfront helps define the standards that the students are supposed to reach upon completion of the learning activity.

In this chapter, the learning outcomes provided are programme learning outcomes that represent the minimum expectation for individual Islamic Studies programmes offered by HEPs. Thus, they must all be addressed in the curriculum design of each programme. As noted in COPPA:

“The quality of a programme is ultimately assessed by the ability of the learner to carry out their expected roles and responsibilities in society. This requires the programme to have a clear statement of the learning outcomes to be achieved by the learner” (COPPA, 2008, p.11).

The MQF has defined 8 domains of learning outcomes that are deemed important in the Malaysian context and therefore need to be addressed by individual academic programmes, especially from certificate to bachelor levels. The domains are as follows (MQF, English version, 2007, p. 4):

1. Knowledge
2. Practical skills
3. Social skills and responsibilities
4. Values, attitudes and professionalism
5. Communication, leadership and team skills
6. Problem solving and scientific skills
7. Information management and lifelong learning skills
8. Managerial and entrepreneurial skills

At levels higher than bachelor's, knowledge, professionalism, problem solving, management and leadership are the primary elements that must feature prominently in the programmes.

Below are descriptions of the required learning outcomes in relation to Islamic Studies. The arrangement is according to levels of study from Certificate to Doctoral levels and segregated according to the 5 domains outlined under Programme Aims (*Uṣūl al-Dīn*, *Sharī'ah*, History and Civilization, Arabic Language and Applied Islamic Studies). It should be noted that the outcomes provided here simply describe the minimum requirements and HEPs may provide additional outcomes as appropriate. HEPs may also use rephrase the outcomes stated in this book to suit their contexts.

LEARNING OUTCOMES OF ISLAMIC STUDIES PROGRAMMES

The outcomes described for this and other levels are divided into general and specific learning outcomes. The general ones are generic to the level, which means that regardless of specialization, concentration or focus area, such outcomes are to be catered for by any programme of the level. The specific ones are those which concern a particular domain to within which a programme is to be positioned. Therefore, in curriculum design, both the general and the specific outcomes are to be taken care of.

CERTIFICATE

General learning outcomes

The general learning outcomes expected of certificate level learners at the end of their programmes are the ability to:

1. demonstrate basic knowledge and skills in Islamic Studies, including the explanation of basic Arabic terms in various subjects;
2. apply Islamic Studies principles and techniques with due understanding of the views of authoritative scholars;
3. exemplify commitment to moral and ethical values;
4. demonstrate basic communication and interpersonal skills, and awareness of their social responsibilities;
5. co-operate with others through teamwork; and
6. apply relevant skills for lifelong learning and career development.

In addition to the general outcomes, HEPs are required to work on the achievement of the specific learning outcomes that are pertinent to each of the domains referred to above.

1. UṢŪL AL-DĪN

At the end of programme, students should be able to:

- i. demonstrate understanding of fundamental knowledge in the chosen area of study in *uṣūl al-dīn*;
- ii. elucidate major issues in society that bear relation to the area of study; and
- iii. demonstrate the application of relevant knowledge of *uṣūl al-dīn* in real life contexts.

2. SHARĪ'AH

At the end of programme, students should be able to:

- i. demonstrate understanding of fundamental knowledge in the field of *sharī'ah*; and
- ii. elucidate major *sharī'ah* issues in society; and
- iii. demonstrate the application of relevant knowledge of *sharī'ah* in real life contexts.

3. HISTORY AND CIVILIZATION

At the end of programme, students should be able to:

- i. demonstrate basic knowledge in the field of Islamic history and civilization;
- ii. explain the development of Islam in the early Islamic period; and
- iii. discuss basic issues in civilization building.

4. ARABIC LANGUAGE

At the end of programme, students should be able to:

- i. demonstrate an intermediate level Arabic proficiency in reading;
- ii. elucidate the meaning of simple passages from the Qur'an and *ḥadīth* without resorting to translation works;
- iii. write simple Arabic compositions on familiar topics; and
- iv. converse in simple Arabic.

5. APPLIED ISLAMIC STUDIES

At the end of programme, students should be able to:

- i. elucidate the fundamentals of Islam as a religion and a way of life;
- ii. demonstrate basic functional competence in a support role for a specific task or job; and
- iii. apply basic thinking skills that are relevant to their job or other undertakings.

DIPLOMA

General learning outcomes

The general learning outcomes expected of diploma level learners at the end of their programmes are the ability to:

1. elucidate major elements of knowledge in the chosen area of study;
2. refer to elementary classical works (*turāth*) of the area;
3. apply Islamic principles in dealing with contemporary circumstances, problems and issues;
4. exemplify commitment to Islamic values and teachings;
5. execute and take responsibility for routine tasks;
6. demonstrate appropriate interpersonal and communication skills in dealing with others;
7. work in a team environment with awareness of social and ethical responsibilities; and
8. apply relevant skills for lifelong learning and career development.

In addition to the general outcomes, HEPs are required to work on the achievement of the specific learning outcomes that are pertinent to each of the domains referred to above.

1. UṢŪL AL-DĪN

At the end of programme, students should be able to:

- i. demonstrate understanding of the broad area of Islamic Studies and advanced understanding of the major elements of knowledge in the chosen sub-area of *uṣūl al-dīn* (e.g., *‘aqīdah*, *qirā’āt*, *da’wah* etc.);

- ii. elaborate on how scholars of the field analyse and solve issues in contemporary society, based on authoritative sources;
- iii. demonstrate the application of relevant knowledge of the field in real life contexts; and
- iv. carry out proper fact-finding using relevant data, materials and information to give correct understanding on *uṣūl al-dīn* issues that arise in the community.

2. SHARĪ'AH

At the end of programme, students should be able to:

- i. demonstrate understanding of the broad area of Islamic studies and advanced understanding of the major elements of knowledge in *sharī'ah*;
- ii. elaborate on how *sharī'ah* scholars analyse and solve issues in contemporary society, based on authoritative sources;
- iii. demonstrate the application of relevant knowledge of the field in real life contexts; and
- iv. carry out proper fact-finding using relevant data, materials and information to enhance the understanding of *sharī'ah* issues in the community.

3. HISTORY AND CIVILIZATION

At the end of programme, students should be able to:

- i. demonstrate understanding of the broad area of Islamic studies and advanced understanding of the major elements of knowledge in the field of Islamic history and civilization;
- ii. elucidate Islamic history from early Islamic period to the Abbasid era;
- iii. analyse basic issues related to civilization; and
- iv. derive lessons from historical events.

4. ARABIC LANGUAGE

At the end of programme, students should be able to:

- i. demonstrate reading proficiency in Arabic at the advanced level;
- ii. demonstrate Arabic proficiency in writing, listening and speaking at the intermediate level;
- iii. elucidate the meaning of fairly complex passages from the Qur'an, *ḥadīth* and Islamic studies materials; and
- iv. analyse connections between language, literature and religion.

5. APPLIED ISLAMIC STUDIES

At the end of programme, students should be able to:

- i. demonstrate advanced understanding of the major elements of Islam as a religion and a way of life;
- ii. elaborate on how scholars of Islamic Studies analyse and solve issues in contemporary society, based on authoritative sources;
- iii. demonstrate functional ability for a specific area of industry-related undertaking with limited autonomy; and
- iv. apply various analytical skills that are related to personal and team effectiveness in task implementation.

BACHELOR'S DEGREE

General learning outcomes

The general learning outcomes expected of the bachelor level learners at the end of their programmes are the ability to:

1. demonstrate mastery of knowledge in the field including the ability to understand related classical sources (*turāth*);
2. demonstrate satisfactory Arabic proficiency in writing and speaking;
3. apply Islamic principles in contemporary settings;
4. execute and take responsibility for managerial tasks;
5. demonstrate critical, analytical and problem-solving skills in dealing with issues at hand;
6. apply effective interpersonal and communication skills;
7. demonstrate working knowledge of English;
8. carry out supervisory role in teamwork with awareness of social and ethical responsibilities; and
9. apply skills for getting knowledge and information from reliable sources for research, lifelong learning and career development.

In addition to the general outcomes, HEPs are required to work on the achievement of the specific learning outcomes that are pertinent to each of the domains referred to above.

1. UŞŪL AL-DĪN

At the end of programme, students should be able to:

- i. demonstrate understanding of the philosophy, principles and objectives of the chosen area of study in *uṣūl al-dīn*;
- ii. demonstrate the application of relevant knowledge of the field in real life contexts;
- iii. refer to scholarly writings on *uṣūl al-dīn* in Arabic and elaborate on their contents accurately;
- iv. relate knowledge of the field with other branches of Islamic learning;
- v. analyse current thoughts and intellectual trends that have impact on religious understanding, perceptions, beliefs or practices in society; and
- vi. integrate opinions of classical scholars with relevant findings in modern disciplines.

2. SHARĪ'AH

At the end of programme, students should be able to:

- i. demonstrate understanding of the philosophy, principles and objectives of *sharī'ah* as a discipline of study;
- ii. demonstrate the application of relevant knowledge of the discipline in real life contexts;
- iii. refer to scholarly writings on *sharī'ah* in Arabic and elaborate on their contents accurately;
- iv. relate knowledge of the field with other branches of Islamic learning;
- v. integrate opinions of classical jurists with relevant findings in modern disciplines; and
- vi. analyse current thoughts and intellectual trends that have impact on society's understanding and perception of *sharī'ah*.

3. HISTORY AND CIVILIZATION

At the end of programme, students should be able to:

- i. elucidate Islamic history and civilizational development from early Islamic period to the modern era;
- ii. explain the advent of Islam to various regions of the world, especially the Malay Land (Tanah Melayu) and the Malay archipelago, and clarify the impact of Islam on the Malay people;

- iii. draw conclusions from historical events through proper analysis; and
- iv. evaluate historical situations and their impact on the course of history.

4. ARABIC LANGUAGE

At the end of programme, students should be able to:

- i. demonstrate advanced Arabic proficiency in the four main domains of language skills, i.e. reading, writing, listening and speaking;
- ii. elaborate on the structure of the Arabic language in terms of its morphological, syntactic, compositional and discursive properties.
- iii. use the knowledge of Arabic as a discipline in understanding of the Qur'an, *ḥadīth* and Islamic studies materials; and
- iv. analyse connections between language, literature and religion.

5. APPLIED ISLAMIC STUDIES

At the end of programme, students should be able to:

- i. demonstrate mastery of practical knowledge of Islamic elements in a particular job sector;
- ii. demonstrate functional ability for a specific area of industry-related undertaking with full autonomy;
- iii. integrate Islamic ideals and relevant ideas of the Muslim intellectuals into contemporary practices related to a job sector or a profession; and
- iv. identify elements of modern disciplines that may enhance procedures, practices and operations related to Islamic services.

POSTGRADUATE DIPLOMA

General learning outcomes

The general learning outcomes expected of learners at the end of their postgraduate diploma programmes are the ability to:

1. demonstrate mastery of knowledge in the field including competence to deal with related classical sources (*turāth*);
2. apply relevant professional skills and competencies deemed appropriate or necessary in the industry;

3. observe propriety and decorum relevant to the profession;
4. execute and take responsibility for managerial tasks;
5. apply critical, analytical and problem-solving skills in dealing with issues at hand;
6. put into practice effective interpersonal and communication skills;
7. carry out supervisory role in teamwork and exemplify awareness of social and ethical responsibilities; and
8. apply skills for getting knowledge and information from reliable sources for research, career development and lifelong learning.

In addition to the general outcomes, HEPs are required to work on the achievement of the specific learning outcomes that are pertinent to each of the domains referred to above.

1. **UŞŪL AL-DĪN**

At the end of programme, students should be able to:

- i. demonstrate advanced mastery of knowledge in the chosen area of study in *uṣūl al-dīn* including competence to deal with related classical sources (*turāth*) in the field;
- ii. apply relevant principles and methods from the field in dealing with current issues;
- iii. identify elements from modern disciplines such as modern philosophy, psychology and sociology that may enhance analysis of and communication with the community on Islamic matters; and
- iv. analyse contemporary ideas, intellectual trends or theological positions that are not compatible with Islam and clarify the reasons for that objectively.

2. **SHARĪ'AH**

At the end of programme, students should be able to:

- i. demonstrate advanced mastery of knowledge in *sharī'ah*, especially in terms of exploring different opinions among Muslim jurists;
- ii. apply *sharī'ah* principles, methods and theories in relevant areas;
- iii. identify elements from other disciplines such as civil law and counselling for enhancing practices and meeting current needs; and

- iv. reason out the importance of *sharī'ah* in the face of attempts to reduce its role and significance in contemporary society.

3. HISTORY AND CIVILIZATION

At the end of programme, students should be able to:

- i. demonstrate advanced mastery of knowledge in Islamic history and civilization with a certain era as a specialised area of study;
- ii. apply historical method in understanding major historical events in Islam;
- iii. reflect on historical events and derive lessons for contemporary times; and
- iv. analyse the contribution of Islam and Muslim scholars to the world.

4. ARABIC LANGUAGE

At the end of programme, students should be able to:

- i. analyse language issues in the context of relationship with religion, religious scholarship and society;
- ii. synthesize ideas related to the Arabic language or the literary heritage of the language from a number of scholarly perspectives;
- iii. relate the study of Arabic language and/or literature to the wider context of societal well-being and progress; and
- iv. translate scholarly writings and speeches to and/or from Arabic.

5. APPLIED ISLAMIC STUDIES

At the end of programme, students should be able to:

- i. impart expert professional knowledge in a job sector that is related to Islamic services;
- ii. demonstrate high level practical competence in a specific area of industry-related undertaking;
- iii. refer to Islamic studies sources for correct understanding of the foundations of the operational aspects in administering Islamic services; and
- iv. identify elements of modern disciplines that may enhance procedures, practices and operations related to Islamic services.

MASTER'S DEGREE

General learning outcomes

The general learning outcomes expected of learners at the end of their Master's programmes are the ability to:

1. demonstrate in-depth mastery of knowledge of the field including competence to analyse thoughts and ideas from classical as well as modern sources;
2. offer fresh ideas based on appropriate and responsible research;
3. produce and deliver research papers acceptable to peers;
4. execute and take responsibility for managerial tasks;
5. apply critical, analytical and problem-solving skills in dealing with issues at hand;
6. put into practice effective interpersonal and communication skills;
7. carry out supervisory role in teamwork and show awareness of social and ethical responsibilities; and
8. demonstrate skilfulness in obtaining materials and information for research, career development and lifelong learning.

In addition to the general outcomes, HEPs are required to work on the achievement of the specific learning outcomes that are pertinent to each of the domains referred to above.

1. UŞŪL AL-DĪN

At the end of programme, students should be able to:

- i. demonstrate in-depth mastery of knowledge in the chosen area of study in *uṣūl al-dīn*;
- ii. critically analyze differences of opinions among the scholars and synthesize ideas from various sources;
- iii. apply principles, theories and methods of the chosen area of study to relevant contemporary settings; and
- iv. make use of relevant ideas in modern disciplines for meeting current needs and providing alternative solutions.

2. SHARĪ'AH

At the end of programme, students should be able to:

- i. demonstrate in-depth mastery of knowledge in *sharī'ah*;
- ii. critically analyze differences of opinions among the scholars and synthesize ideas from various sources;
- iii. apply principles, theories and methods of *sharī'ah* studies to relevant contemporary settings; and
- iv. make use of relevant ideas in modern disciplines for meeting current needs and providing alternative solutions.

3. HISTORY AND CIVILIZATION

At the end of programme, students should be able to:

- i. demonstrate in-depth mastery of knowledge in Islamic history and civilization with a certain era as a specialised area of study;
- ii. apply historical method in understanding major historical events in Islam;
- iii. reflect on historical events and derive lessons for contemporary times; and
- iv. offer fresh ideas of contemporary relevance based on careful study of civilizational elements.

4. ARABIC LANGUAGE

At the end of programme, students should be able to:

- i. critically analyse and evaluate issues related to the Arabic language and/or related literature in a scholarly fashion;
- ii. relate the study of Arabic language and/or literature to the wider context of societal well-being and progress;
- iii. translate scholarly writings and speeches to and/or from Arabic; and
- iv. analyse and synergize strategies of increasing the use of Arabic language in relevant job sectors such as education, business, tourism and broadcasting.

5. APPLIED ISLAMIC STUDIES

At the end of the programme, students should be able to:

- i. elaborate on technical and operational aspects of industry-related undertakings that fall within the focus area of the programme;
- ii. demonstrate advanced understanding of Islamic studies elements or sub-disciplines that are directly related to the focus area of study;

- iii. offer fresh ideas in dealing with contemporary issues based on careful study of related aspects in Islamic studies; and
- iv. on technical and operational aspects of industry-related undertakings that fall within the focus area of the programme;

DOCTORAL DEGREE

General Learning Outcomes

At the end of programme, graduates should be able to:

1. generate knowledge and understanding through independent research;
2. demonstrate academic expertise and provide leadership on relevant research subjects;
3. contribute to research and refereed publications;
4. provide meaningful input and feedback in academic discourse with peers and experts in related disciplines;
5. promote the Islamic social and cultural progress in a knowledge-based society in both academic and professional contexts;
6. demonstrate behaviour that is consistent with codes of professional ethics, legal requirements and responsibilities; and
7. supervise research projects.

For this level, the items outlined above are generic to all areas of studies. Hence, no specific learning outcomes are provided for the various domains as seen in the earlier levels.

CURRICULUM DESIGN AND DELIVERY

For the purpose of this Programme Standards document, reference is made to the Code of Practice for Programme Accreditation (COPPA) and in particular, the section on Area 2: Curriculum Design and Delivery. As noted in COPPA:

The term 'curriculum design and delivery' is used interchangeably with the term 'programme design and delivery'. 'Programme' means an arrangement of courses that are structured for a specified duration and the learning volume to achieve the stated learning outcomes to lead to an award of a qualification. (COPPA, 2008, p.12).

In offering Islamic Studies programmes, HEPs and their staff should subscribe to the ultimate aim of Islamic education, that is to nurture learners to become committed Muslims who practise Islam as the true way of life, observing not only its rituals but also its code of moral conduct and spiritual piety.

Due to this, in delivering the content of the curriculum, HEPs should take into consideration the following fundamental elements of Islamic education:

1. the transmission of true life principles and values,
2. the inculcation of mastery of subjects and skills,
3. the transmission of true and real knowledge,
4. the effective enhancement of human personality and character, and
5. the inculcation of the sense of propriety in life and work.

The implementation of these elements can help ensure effective and genuine success of educational process in facing contemporary challenges.

The tables below represent the benchmark requirements for all levels of qualifications and they include the requirements for the various classifications of subjects/courses. In the National Higher Education Council's policy document, subjects/courses are divided into three main categories only: university-required courses, core courses and elective courses. Since this book caters for programmes at colleges, university colleges and universities, the university-required courses shall be referred to as HEP-required courses. The Code of Practice for Programme Accreditation (COPPA) simply refers to these as "compulsory courses". So HEPs may use "university-

required courses”, “HEP-required courses” and “compulsory courses” interchangeably. As for the Core component, it has been divided, due to the special needs of Islamic Studies, to two sub-components: (a) the basic introductory courses on the main ‘sciences’ under the Islamic Studies discipline, and (b) the courses that represent what the programme is about. The former are referred to as Islamic Studies Fundamental courses and the latter Major courses.

1. CERTIFICATE

Table 1:

MINIMUM GRADUATING CREDIT - 60			
COMPONENT		MINIMUM CREDIT	REMARKS
HEP required courses		9	
Core	Islamic Studies Fundamental	15	Please refer to <i>Appendix 1</i> for body of knowledge details.
	Major	30	
Total		54*	

* To complete the minimum requirement of 60 credit hours, the remaining 6 credit hours can be placed in any of the categories above.

2. DIPLOMA

Table 2:

MINIMUM GRADUATING CREDIT - 90			
COMPONENT		MINIMUM CREDIT	REMARKS
HEP required courses		9	
Core	Islamic Studies Fundamental	21	Please refer to <i>Appendix 1</i> for body of knowledge details.
	Major	42	
Elective		6	
Total		78*	

* To complete the minimum requirement of 90 credit hours, the remaining 12 credit hours can be placed in any of the categories above.

3. BACHELOR'S DEGREE

i. Single Major Programme

a. Without indication of specialization area in programme nomenclature

e.g., Bachelor of *Uşūl al-Dīn*

Table 3:

MINIMUM GRADUATING CREDIT - 120			
COMPONENT		MINIMUM CREDIT	REMARKS
HEP required courses		18	
Core	Islamic Studies Fundamental	30	Please refer to <i>Appendix 1</i> for body of knowledge details.
	Major	42	
Elective	Related to major	18	
	Open	12	
Total		120	

b. With indication of specialization area in programme nomenclature

e.g., Bachelor of *Uşūl al-Dīn (Da'wah Studies)*

Table 4:

MINIMUM GRADUATING CREDIT - 120			
COMPONENT		MINIMUM CREDIT	REMARKS
HEP required courses		18	
Core	Islamic Studies Fundamental	30	Within these two components, 30 to 36 credit hours must be for specialization area courses.
	Major	42	
Elective	Related to major	18	
	Open	12	
Total		120	

Notes for Tables 3 and 4:

1. HEPs are encouraged to offer industrial training as part of the requirements of the programme. In this situation, the minimum graduating credits should normally be increased. However, if the industrial training involves proper training on a competency that is a key element for the major (such as teaching practicum in the context of education), the industrial training can be counted within the minimum graduating credit of 120, i.e. without any need for extra credit hours on top of 120. Alternatively, industrial training may also feature as an elective, in which case the minimum graduating credit can also be kept at 120. Depending on specific needs of a programme, industrial training credit hours may range from 3 to 10.
2. Open electives may be offered from within the broad area of Islamic studies or from other disciplines.

ii. Major-Minor Programme

The minimum credits required for this mode is 138, with the minor comprising at least 30 credits. The reason for the 30 credits as minimum requirement is based on the MQF provision that the minor courses in a bachelor's programme should represent at least 25% of the programme's total credits. Since the MQF threshold is 120, this percentage translates into 30 credits. From here, the minimum coverage for the minor component is set at 30 credit hours.

If the minor falls within disciplines that require professional accreditation, HEPs must obtain the approval of the appropriate professional bodies first before offering any of those disciplines as a minor in combination with Islamic Studies. Failure to do so might result in non-accreditation of the whole programme.

The curriculum components are as follows:

Table 5:

MINIMUM GRADUATING CREDIT - 138			
COMPONENT		MINIMUM CREDIT	REMARKS
HEP required courses		18	
Core	Islamic Studies Fundamental	30	Please refer to <i>Appendix 1</i> for body of knowledge details.
	Major	42	
Elective	Related to major	18	
Minor		30	
Total		138	

Note:

If industrial training/internship is included in the curriculum, the minimum graduating credit should normally be increased. However, if it involves proper training on a competency that is a key element for the major (such as teaching practicum in the context of education), the credit hours allocated for it can still be counted within 138 - the minimum graduating credit for this mode. Alternatively, industrial training may also feature as an elective, in which case the minimum graduating credit can also stay at 138. The industrial training credit hours may range from 3 to 10.

iii. Double-Major Programme

The minimum credit hours for this mode are 162, with the additional major comprising at least 60 credits. The reason for the 60 credit hours as minimum requirement is based on the general requirement of the National Higher Education Council (Majlis Pendidikan Tinggi Negara) that the core/major courses in a bachelor programme should represent 50% to 60% of the programme's total credits. Since the MQF threshold is 120, this percentage range translates into 60 to 72 credits. From here, the minimum coverage for the second major is set at 60 credits. However, if the

second major is in an area regulated by a professional body, the requirements of such a body must be duly fulfilled.

The breakdown of the 162 credits is provided is as follows:

a. Islamic Studies as First Major

Table 6:

MINIMUM GRADUATING CREDIT - 162			
COMPONENT		MINIMUM CREDIT	REMARKS
HEP required courses		18	
Core	Islamic Studies Fundamental	30	Please refer to <i>Appendix 1</i> for body of knowledge details.
	Major (of an Islamic Studies discipline)	54	
Core courses of second major		60	
Total		162	

Note:

HEPs may allocate between 3 to 10 credits for industrial training in this mode. If the industrial training involves proper training on a competency that is a key element for one of the majors (such as teaching practicum in the context of education), the industrial training can be counted within the 162 credit, i.e. without extra credits on top of 162.

b. Islamic Studies as Second Major**Table 7:**

MINIMUM GRADUATING CREDIT - 162			
COMPONENT		MINIMUM CREDIT	REMARKS
HEP required courses		18	
Core courses of first major (other than Islamic Studies)		72	72 is above 50% of the MQF's 120 threshold, but it is determined as such in view of the 72 credits coverage for the Islamic Studies component (see below). If the first major requires more than 72 credit hours due to professional regulations or certain discipline standards, then such conditions are to be fulfilled.
Core courses of Islamic Studies	Islamic Studies Fundamental	30	Islamic Studies elements must make up at least 72 credits in the programme.
	Major	42	
Total		162	

Notes:

1. HEPs may allocate between 3 to 10 credit hours for industrial training in this mode and as noted earlier, under some circumstances, the industrial training credits may still be counted within 162.
2. Since Islamic Studies features as major in this mode, the entry requirements shall be similar to those used for entry into single major programmes of Islamic Studies at the bachelor level.

4. POST GRADUATE DIPLOMA

Table 8:

MINIMUM GRADUATING CREDIT - 30		
COMPONENT	MINIMUM CREDIT	REMARKS
Major	21	Please refer to <i>Appendix 1</i> for body of knowledge details.
Total	21*	

* To complete the minimum requirement of 30 credits, the remaining 9 credit hours can be additional major courses, elective courses, internship, project paper etc.

5. MASTER'S DEGREE

i. MASTER'S DEGREE by Coursework

Table 9:

MINIMUM GRADUATING CREDIT - 40		
COMPONENT	MINIMUM CREDIT	REMARKS
Major	30	Please refer to <i>Appendix 1</i> for body of knowledge details.
Project Paper / Industrial Training	4	
Total	34*	

* To complete the minimum requirement of 40 credits, the remaining 6 credits can be additional major courses, elective courses, a combination of additional major courses and elective courses, or a combination of any of these with increased credits for project paper/industrial training.

ii. MASTER'S DEGREE by Mixed Mode**Table 10:**

MINIMUM GRADUATING CREDIT – 40		
COMPONENT	MINIMUM CREDIT	REMARKS
Major	18	Please refer to <i>Appendix 1</i> for body of knowledge details.
Dissertation	10	Credithours allocated for this should not exceed 50% of the total credit hours of the programme.
Total	28*	

* To complete the minimum requirement of 40 credits, the remaining 12 credits can be additional major courses, elective courses, a combination of additional major courses and elective courses, or a combination of any of these with increased credits for dissertation.

iii. MASTER'S DEGREE by Research**Table 11:**

MINIMUM GRADUATING CREDIT – no given credit value	
COMPONENT	REMARKS
Thesis	<ul style="list-style-type: none"> • For this mode, HEPs may require certain pre-requisite courses such as research methodology. • Thesis length is normally within the range of 30000 to 60000 words.

6. DOCTORAL DEGREE

i. DOCTORAL DEGREE in Mixed Mode

Table 12:

MINIMUM GRADUATING CREDIT - no given credit value	
COMPONENT	REMARKS
Major	Number of courses is to be determined by HEPs.
Dissertation	Normally within the range of 50000 to 80000 words.

ii. DOCTORAL DEGREE by Research

Table 13:

MINIMUM GRADUATING CREDIT – no given credit value	
COMPONENT	REMARKS
Thesis	<ul style="list-style-type: none">• For this mode, HEPs may require certain pre-requisite courses such as research methodology.• Thesis length is normally within the range of 60000 to 100000 words.

ASSESSMENT OF STUDENTS LEARNING

Based on the principles upon which the MQF was developed, assessment is tied to the learning outcomes. It is therefore part and parcel of learning and as such, HEPs' assessment practices should be concerned not only with assessment of learning, but also assessment for learning. In other words, both summative and formative assessments should be subjected to quality assurance efforts by the HEPs. In this regard, COPPA notes:

“Student assessment is a crucial aspect of quality assurance because it drives student learning and is one of the measures to show the achievement of learning outcomes. The achievement of learning outcomes stipulated for the programme is the basis in awarding qualifications. Hence, methods of student assessment have to be clear, consistent, effective, reliable and in line with current practices and must clearly support the achievement of learning outcomes” (2008, p.15).

The methods of assessment depend on the specific requirements of each subject/course. However, as a general guide, the following must be considered:

1. combination of various methods of assessment to measure the achievement of the learning outcomes;
2. integration of summative and formative assessments; and
3. suitability of the assessment method for the learning outcome, e.g., written examination would be appropriate for assessment of knowledge and understanding of theories but soft skills are more appropriately assessed through presentations (multimedia or otherwise), group project and fieldwork.

As a matter of policy, HEPs should ensure that assessment practices conform to the basic principles of being fair, valid and reliable. In light of this, HEPs are encouraged to use a variety of methods and tools appropriate for measuring specific learning outcomes and competencies. Accordingly, the learning outcomes of the courses must cumulatively address the learning outcomes for the programme.

While in general the HEPs are at liberty to determine the forms of assessment for their courses, the following are some standards that must be adhered to:

1. For Islamic Studies Fundamental courses and Core courses at certificate to bachelor levels, at least 40% of the total 100% allocated for each course should be in the form of a final end-of-semester assessment unless if there are justifications otherwise, such as the course being of practical nature. In such cases, this requirement may be waived.
2. A Master's dissertation prepared in a programme of full research mode must be examined by at least two examiners, one of whom is external. The candidate must undergo a submission defense and/or viva voce and the examiners are to produce written reports of their assessment of the dissertation.
3. The external examiner of Master's dissertation from such a programme should fulfil the following criteria:
 - i. the examiner must have completed the supervision of at least one Master's thesis; and
 - ii. the examiner must have familiarity with the area covered by the thesis.
4. A Doctoral thesis from a mixed mode programme must be examined by at least two examiners, one of whom is external. The candidate must undergo a viva voce and the examiners are to produce written reports of their assessment.
5. A Doctoral thesis from a programme of full research mode must be examined by at least three examiners, two of whom are external. The candidate must undergo a viva voce and the examiners are to produce written reports of their assessment.
6. The external examiner of a doctoral thesis from either the mixed mode or the full research mode should fulfil the following criteria:
 - i. the examiner must have completed the supervision of one Doctoral thesis or at least have completed one Master's dissertation while having a Doctoral supervision that is in progress at the time of appointment;
 - ii. the examiner must have familiarity with the area covered by the thesis; and
 - iii. the examiner must have published in an area related to the topic of the thesis.

7. Assessment practices in on-line and other distance learning programmes shall strictly follow the MQA's Code of Practice for Open and Distance Learning.

The following are some examples of the forms of assessment that may be used by HEPs:

QUALIFICATIONS	FORMS OF ASSESSMENT
Certificate and Diploma	<ul style="list-style-type: none"> - Individual assignment - Group assignment - Quiz - Written test - Essay - Oral test - Presentation - Mid-term examination (written/oral) - E-portfolio - Final written examination
Bachelor's Degree and Postgraduate Diploma	<ul style="list-style-type: none"> - Individual assignment - Group assignment - Practical assessment - Industrial attachment report - Written quiz/test - Oral quiz/test/examination - Essay - Academic exercise - Project - Presentation - Community engagement - Final written examination

QUALIFICATIONS	FORMS OF ASSESSMENT
Master's Degree by Coursework	<ul style="list-style-type: none"> - Individual assignment - Group assignment - Practical assessment - Written quiz/test - Essay - Research paper - Seminar paper - Oral quiz/test/examination - Academic exercise - Project - In-class presentation - Seminar presentation - Final written examination
Master's Degree by Mixed Mode	<ul style="list-style-type: none"> - Individual assignment - Group assignment - Practical assessment - Written quiz/test - Essay - Research paper - Seminar paper - Oral quiz/test/examination - Academic exercise - Project - In-class presentation - Seminar presentation - Final written examination - Dissertation (compulsory) - Submission defense/Viva voce (optional)

QUALIFICATIONS	FORMS OF ASSESSMENT
Master's Degree by Research	<ul style="list-style-type: none"> - Proposal presentation - Seminar presentation - Dissertation (compulsory) - Submission defence/Viva voce (at least one is required)
Doctoral Degree by Mixed Mode	<ul style="list-style-type: none"> - Individual assignment - Group assignment - Practical assessment - Written test - Essay - Research paper - Seminar paper - Oral quiz/test/examination - Project - In-class presentation - Seminar presentation - Final written examination - Proposal defense - Thesis (compulsory) - Viva voce (compulsory)
Doctoral Degree by Research	<ul style="list-style-type: none"> - Proposal presentation - Seminar presentation - Thesis (compulsory) - Viva voce (compulsory)

STUDENT SELECTION

This section concerns the recruitment of students into individual programmes of study. In general, admission policies relevant to a particular programme need to comply with the prevailing policies of the Malaysian Ministry of Education (MOE). As noted in COPPA:

"There are varying views on the best method of student selection. Whatever the method used, the Higher Education Provider (HEP) must be able to defend its consistency. The number of students to be admitted to the Programme is determined by the capacity of the HEP and the number of qualified applicants. HEP admission and retention policies must not be compromised for the sole purpose of maintaining a desired enrolment. If an HEP operates geographically separated campuses or if the Programme is a collaborative one, the selection and assignment of all students must be consistent with national policies" (2008, p.17).

The benchmark standards for recruitment of students into Islamic Studies programmes are provided below. The standards are outlined according to the national higher education policies pertaining to minimum student entry requirement. In addition to these, HEPs must take into consideration any specific policies that may apply to their individual institutions.

CERTIFICATE

Pass in Sijil Pelajaran Malaysia (SPM) or its equivalent with any ONE credit.

DIPLOMA

Pass in Sijil Pelajaran Malaysia (SPM) or its equivalent with at least THREE credits **AND** a pass in ONE (1) of Arabic Language subjects **OR** ONE of Islamic Studies subjects;

OR

A recognised Certificate in Islamic Studies or its equivalent.

BACHELOR'S DEGREE

Pass in Sijil Tinggi Pelajaran Malaysia (STPM) with a minimum CGPA of 2.00 out of 4.00 and at least TWO full passes, one of which is in a subject related to Islamic Studies;

OR

A pass in a qualification equivalent to STPM such as A levels, provided that the candidate passes at least one Islamic Studies subject in that qualification.

OR

A recognised Matriculation or Foundation qualification in Islamic Studies with a minimum CGPA of 2.00 out of 4.00;

OR

Pass with overall grade of *maqbul* in Sijil Tinggi Agama Malaysia (STAM);

OR

A recognised Diploma in Islamic Studies or its equivalent with a minimum CGPA of 2.00 out of 4.00.

POSTGRADUATE DIPLOMA

A Bachelor's degree in Islamic Studies or in other fields provided that Islamic Studies courses feature as a minor in the programme or an equivalent qualification. Discretion may also be accorded to cases where Islamic Studies courses are taken as electives, but are as substantial as a minor in total.

MASTER'S DEGREE**Master's Degree by Coursework or Mixed Mode**

A Bachelor's degree in Islamic Studies or its equivalent with a minimum CGPA of 2.50 out of 4.00.

Master's Degree by Research

A recognised Bachelor's degree in Islamic Studies or its equivalent with a minimum CGPA of 2.75 out of 4.00.

Candidates with CGPA below 2.75 but above 2.50 may be admitted by HEPs upon appeal, provided the appeal is with merit and proper justifications for acceptance are properly recorded.

Note:

Regardless of the mode of the programme, candidates without formal background knowledge in Islamic Studies shall not in principle be admissible to a Master's programme in any branch of Islamic Studies. However, degree holders without a formal paper qualification in Islamic Studies may be admitted subject to passing a qualifying examination that verifies the adequacy of their background knowledge. This examination should include both written and oral components (including interview), and by adequate level is meant being at par with the level of knowledge that is typical of a bachelor degree holder in Islamic Studies. If the gap between the two is major, the candidate should be rejected. If it is only minor, HEPs may opt to address this with a rigorous pre-requisite requirement.

DOCTORAL DEGREE

Doctoral Degree by Mixed Mode and by Research

A recognised Master's degree in Islamic Studies or its equivalent.

Note:

As is the case with Master's programme, candidates without formal background knowledge in Islamic Studies shall not in principle be admissible to a doctoral programme in any branch of Islamic Studies. However, candidates with a Master's degree in other fields but have no formal paper qualification in Islamic Studies may be admitted subject to passing a qualifying examination that verifies the adequacy of their background knowledge. This examination should include both written and oral components (including interview), and by adequate level is meant being at par with the level of knowledge that is typical of a master's degree holder in Islamic Studies. If the gap between the two is major, the candidate should not be accepted. If it is only minor, the candidate may still be considered, subject to passing a rigorous pre-requisite requirement.

ACADEMIC STAFF

The academic staff are key personnel in ensuring that the students achieve the learning outcomes that they are supposed to achieve. As noted in COPPA:

“The quality of the academic staff is one of the most important components in assuring the quality of Higher Education and thus every effort must be made to establish proper and effective recruitment, service, development and appraisal policies that are conducive to staff productivity.” (2008, p.21).

Within the context of Islamic Studies, more is expected of the academic staff. Their role should not simply be as teachers who deliver the curriculum contents. They should also give due attention to shaping their students’ moral behaviour, enhancing their spiritual piety and inspiring them to be men and women who work sincerely for the cause of Islam for the sake of Allah the Almighty. As far as it is possible, the aptitude for all these should be taken into consideration by HEPs during recruitment.

At a more basic level, the following sections provide benchmark requirements for aspects related to academic staff and HEPs’ teaching capacity:

CERTIFICATE

1. Minimum qualification of academic staff:
Bachelor degree in any area of Islamic Studies.
2. Overall staff-student ratio – 1:35 or better.
3. Full-time and part-time teaching staff – At least 60% of staff teaching in Islamic Studies programmes must be full-time staff.

The method of deriving the ratio is as follows:

- i. Get the total number of students who are enrolled in Islamic Studies programmes at a particular HEP (student total);
- ii. Get the total number of staff who teach subjects related to the Islamic Studies Fundamental and Major categories (staff total); and
- iii. Divide the first (student total) by the second (staff total).

This method is applicable to all levels.

The definition of full time staff is as follows:

Staff who are:

- i. appointed on permanent basis, or
- ii. appointed on temporary basis for a period under probation prior to permanent status, or
- iii. appointed on contract for at least 1 year.

The teaching staff who do not belong to any of the categories above are considered part-time staff.

DIPLOMA

1. Minimum qualification of the academic staff:
Bachelor's Degree in a relevant area of Islamic Studies.
2. Overall staff-student ratio – 1:30 or better.
3. Full-time and part-time teaching staff – At least 60% are full-time staff.

BACHELOR'S DEGREE

1. Minimum qualification of the academic staff teaching Islamic Studies courses:
Master's degree in a relevant area of Islamic Studies.
2. Minimum qualification of the academic staff teaching non-specialized courses such as language, entrepreneurship and credited co-curricular courses:
Bachelor degree in a relevant field.
3. Overall staff-student ratio – 1:20 or better.
4. Full-time and part-time teaching staff – At least 60% are full-time staff.

POSTGRADUATE DIPLOMA

1. Minimum qualification of the academic staff:
Master's degree in a relevant area of Islamic Studies.
2. Overall staff-student ratio – 1:15 or better
3. Full-time and part-time teaching staff – At least 60% are full-time staff.

MASTER'S DEGREE (all modes)

1. Minimum qualification of the academic staff:
Doctoral degree in a relevant area of Islamic Studies.
OR
Master's degree in a relevant area of Islamic Studies, provided that the staff have produced at least TWO peer reviewed publications.
2. Overall staff-student ratio – 1:20 or better.
3. Overall supervisor-student ratio – 1:15 or better.
4. The principal supervisor must be a full-time lecturer of the HEP.
5. Full-time and part-time teaching staff – At least 60% are full-time staff.

DOCTORAL DEGREE (all modes)

1. Minimum qualification of the academic staff :-
Doctoral degree in a relevant area of Islamic Studies.
OR
Master's degree combined with the academic rank of Associate Professor and above.
2. The principal supervisor must be a full-time staff member of the HEP.
3. Overall supervisor-student ratio – 1:10 or better.

EDUCATIONAL RESOURCES

To run Islamic Studies programmes, the HEPs are required to provide sufficient resources to support the teaching and learning activities. At the bare minimum, basic facilities include lecture and tutorial rooms and sufficient technical facilities and equipment. A conducive work area for research students in post-graduate programmes should also be provided.

As noted in COPPA:

“Adequate educational resources are necessary to support the teaching-learning activities of the programme. These resources include finance, expertise, physical infrastructure, information and communication technology, and research facilities. The physical facilities of a programme are largely guided by the needs of the specific field of study.” (2008, p. 23).

Below are the benchmark standards for educational resources:

CERTIFICATE & DIPLOMA

1. Lecture rooms (with sufficient audio visual facilities)
2. Classrooms/tutorial rooms
3. Technical support/facilities
4. Library (including on-line resources)
5. Internet access
6. Sufficient access to relevant software according to the needs of the programmes and students

BACHELOR'S DEGREE

1. Lecture rooms (with sufficient audio visual facilities)
2. Classrooms/tutorial rooms
3. Technical support/facilities
4. Library (including on-line resources)
5. Internet access
6. Sufficient access to relevant software according to the needs of the programmes and students
7. Moot court for relevant programmes

POSTGRADUATE DIPLOMA, MASTER'S DEGREE AND DOCTORAL DEGREE

1. Classrooms (with sufficient audio visual facilities)
2. Technical support/facilities
3. Working space/workstation
4. Research/Project lab
5. Library (including on-line resources)
6. Internet access
7. Relevant software according to the needs of the programmes and students

PROGRAMME MONITORING AND REVIEW

For the purposes of programme monitoring and review, HEPs must first ensure that its highest academic authority such as the senate plays its role effectively in ensuring that quality concerns are properly addressed by the programme administrators. As such, any delegation of its power to a lower academic authority in this regard must be properly defined and documented.

HEPs should involve external participation such as employers, academia and industry representatives and professional bodies (if applicable) at key stages for the approval and review of programmes, as independence and objectivity are essential to provide confidence that the standards of the programmes and quality requirements are met.

For a programme review, the work should be carried out through a committee comprising field experts, stakeholder representatives and experts with relevant industry experience. Student representatives may also be involved to give feedback on the curriculum, especially to determine whether there are unnecessary overlaps between various courses or other elements of the programme being reviewed. Surveys can be conducted to determine the satisfaction of students with the programme under review.

HEPs shall monitor periodically the effectiveness of their programmes to ensure, on the one hand, that programmes remain current and valid in light of developing knowledge in the discipline and to assess, on the other hand, the extent to which the intended learning outcomes are being attained by students. Appropriate actions should then be taken to address gaps and remedy problems. All these are to be properly documented and recorded to ensure that HEPs initiatives and efforts in this regard are available for audit purposes.

In the event of a decision to discontinue a programme, measures shall be taken to protect the interests of registered and/or accepted students for admission to the programmes. Sufficient notice should be served to them as appropriate.

LEADERSHIP, GOVERNANCE AND ADMINISTRATION

On leadership, governance and administration that oversee academic programmes, COPPA notes the following:

“There are many ways of administering an educational institution and the methods of management differ between HEPs. Nevertheless, governance that reflects the leadership of an academic organisation must emphasise excellence and scholarship. At the departmental level, it is crucial that the leadership provides clear guidelines and direction, builds relationships amongst the different constituents based on collegiality and transparency, manages finances and other resources with accountability, forges partnership with significant stakeholders in educational delivery, research and consultancy and dedicates itself to academic and scholarly endeavours. Whilst formalised arrangements can protect these relationships, they are best developed by a culture of reciprocity, mutuality and open communication.” (2008, p.34).

How an HEP conducts its administration is beyond the purview of this document. Its concern is restricted to programme administrators, and the benchmark standards are as follows:

CERTIFICATE AND DIPLOMA

A Bachelor degree in Islamic Studies or related area.

BACHELOR'S DEGREE

A Master's degree in Islamic Studies or related area with TWO years of relevant experience.

MASTER'S DEGREE

A Doctoral degree in Islamic Studies or related area;

OR

A Master's degree in Islamic Studies with THREE years of relevant experience.

DOCTORAL DEGREE

A Doctoral degree in Islamic Studies;

OR

A Master's degree in Islamic Studies with THREE years of relevant experience.

MEMBERS OF BOARD OF STUDIES

HEPs must provide a credible Board of Studies for the commencement and restructuring of an Islamic Studies programme. The composition of the Board of Studies shall include internal academic experts of the field (i.e. from within the HEP itself), external academic experts (i.e. from other institutions), and experts with relevant industry background.

CONTINUAL QUALITY IMPROVEMENT

Continual quality improvement in academic programmes is essential to ensure that the bar is raised in terms of effectiveness and efficiency from time to time, leading to greater productivity and competitiveness. Therefore, continual quality improvement should not be viewed as a burden upon HEPs, but as a necessary process that is part of their duty and responsibility to the nation in terms of delivering suitable human resources for the good of the country.

In order to ensure continuous quality improvement, the following activities are recommended:

1. Curriculum review, at regular interval; at least once every 3-5 years.
2. Appointment of external reviewers for check and balance purposes in the assessment process.
3. Appointment of visiting scholars to impart new knowledge and enhance curriculum contents.
4. University industry and community linkages and roundtable dialogues.
5. Academic staffs' participation at conferences, seminars, workshops and short courses. (Knowledge gained should be shared with faculty members/students.)
6. Research-based and problem-based teaching/learning.
7. Sharing of knowledge through talks and/or presentation by industry experts and adjunct professors.
8. Joint collaboration with professional bodies (local and overseas) to incorporate market practices in the curriculum design.
9. Continuous review of industrial attachment practices and records.
10. Dialogue sessions with stakeholders.
11. Survey of alumni members at regular interval to obtain feedback on how the programme has prepared them for the workforce.
12. Establishing a quality assurance unit.
13. Appointment of adjunct and visiting fellows from the industry.
14. Survey on employability of graduates.

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7.	Mohd. Radzi bin Othman (Associate Prof.Dato' Dr.)	Universiti Sains Malaysia (USM)
8.	Syed Sultan Bee binti Packeer Mohamad (Dr.)	Kolej Universiti Insaniah (KUIN)
9.	Ustaz Muhammad Uthman El-Muhammady	International Islamic University Malaysia (IIUM)

BODY OF KNOWLEDGE

1. ISLAMIC STUDIES FUNDAMENTAL

i. The following component shall be covered in all Islamic Studies programmes from certificate to bachelor levels subject to the minimum credit hours defined under item “Islamic Studies Fundamental” in the Curriculum Design and Delivery chapter:

- a. *‘Aqīdah*
- b. *‘Ulūm al-Qur’ān/Uṣūl al-tafsīr* (science of the Qur’an)
- c. *Ulum al-ḥadīth* (science of Prophet’s traditions)
- d. *Arabic language*
- e. *Fiqh* (Islamic jurisprudence)*
- f. *Akhlāq* and *taṣawwuf* (ethics and sufism)
- g. Qur’anic recitation and memorization
- h. *Sirah* (Reflections on the life of Prophet Muḥammad)
- i. *Da’wah***

* To give an overview of *fiqh* as a discipline and basic understanding of the methodology of the Muslim jurists.

** To give an overview of the duty of *da’wah* and its basic methods and approaches.

ii. The approach to the treatment of these areas is left to the HEPs in the sense that:

- a. some of these areas may be combined under a particular subject, e.g., Methodology of Qur’ān and *Ḥadīth* Studies for *‘ulūm al-Qur’ān* and *‘ulūm al-ḥadīth*; or
- b. one particular area from the above maybe treated in more than one subject, e.g., *‘Ibadat* and *Munākaḥāt* and *Tārīkh al-Tashrī‘* as two subjects to cover the *fiqh* item.

2. BODY OF KNOWLEDGE IN RELATION TO DOMAINS UNDER CLASSICAL ORIENTATION

As is the case in Islamic Studies Fundamental, the approach to the treatment of the body of knowledge described below is left to the HEPs. The items provided should not be misunderstood to be required subjects/courses. Instead, suitable subjects/courses must be developed to cover the required areas outlined below.

i. UŞŪL AL-DĪN

a. Certificate

Body of Knowledge
' <i>Aqīdah</i> Studies
<ul style="list-style-type: none"> ○ <i>Tawhīd</i> ○ Modern threats to Islamic '<i>aqīdah</i>
<i>Tafsīr</i> Studies
<ul style="list-style-type: none"> ○ <i>Tafsīr</i> of selected Qur'anic passages ○ <i>Tafsīr</i> schools ○ Basic <i>tafsīr</i> methodology
<i>Hadīth</i> Studies
<ul style="list-style-type: none"> ○ Selected <i>hadīth</i> commentaries ○ <i>Hadīth</i> narrators ○ Canonical <i>hadīth</i> collections
<i>Da'wah</i> Studies
<ul style="list-style-type: none"> ○ Principles of <i>da'wah</i> ○ Methods of <i>da'wah</i> ○ <i>Da'wah</i> communication

b. Diploma

Body of Knowledge
' <i>Aqīdah</i> Studies
<ul style="list-style-type: none"> ○ <i>Tawhīd</i> ○ Islamic thought ○ Modern threats to Islamic '<i>aqīdah</i>

Body of Knowledge
<i>Tafsīr</i> Studies
<ul style="list-style-type: none"> ○ <i>Tafsīr</i> of selected Qur’anic passages ○ <i>Tafsīr</i> schools ○ <i>Tafsīr</i> methodology
<i>Ḥadīth</i> Studies
<ul style="list-style-type: none"> ○ Selected <i>ḥadīth</i> commentary ○ <i>Ḥadīth</i> narrators ○ Canonical <i>ḥadīth</i> collections
<i>Da’wah</i> Studies
<ul style="list-style-type: none"> ○ Principles of <i>da’wah</i> ○ Methods of <i>da’wah</i> ○ <i>Da’wah</i> communication
Comparative Religion
<ul style="list-style-type: none"> ○ Islamic perspective of other religions ○ Comparative study of Islam and other religions ○ Methodology of comparative religion

c. Bachelor’s Degree

Body of Knowledge
<i>‘Aqīdah</i> Studies
<ul style="list-style-type: none"> ○ <i>Tawḥīd</i> ○ Theology ○ Islamic thought ○ Islamic philosophy ○ Logic ○ Islamic sects ○ Deviationist and heretical teachings
<i>Tafsīr</i> Studies
<ul style="list-style-type: none"> ○ <i>Tafsīr ijimālī</i> ○ <i>Tafsīr taḥlīlī</i> ○ <i>Tafsīr mawdū’ī</i> ○ <i>Tafsīr</i> schools and trends

Body of Knowledge
<ul style="list-style-type: none"> ○ <i>Tafsīr</i> methodology
<i>Ḥadīth</i> Studies
<ul style="list-style-type: none"> ○ <i>Ḥadīth</i> collections and their commentators ○ <i>Takhrīj al-ḥadīth</i> ○ Methodology of <i>al-jarḥ waal-ta'dīl</i> ○ <i>Ḥadīth</i> criticism (<i>sanad</i> and <i>matn</i>) ○ Methodology of <i>ḥadīth</i> commentary
<i>Da'wah</i> Studies
<ul style="list-style-type: none"> ○ Principles of <i>da'wah</i> ○ Methods of <i>da'wah</i> ○ <i>Da'wah</i> communication ○ Psychology of <i>da'wah</i> ○ <i>Da'wah</i> movements
Comparative Religion
<ul style="list-style-type: none"> ○ Islamic perspective of other religions ○ Comparative study of Islam and other religions ○ Methodology of comparative religion ○ Liberal trends in religions

d. Postgraduate Diploma

Body of Knowledge
<i>'Aqīdah</i> Studies
<ul style="list-style-type: none"> ○ <i>Theology</i> ○ <i>Islamic thought</i> ○ <i>Islamic philosophy</i>
<i>Tafsīr</i> Studies
<ul style="list-style-type: none"> ○ <i>Tafsīr taḥlīlī</i> ○ <i>Tafsīr mawdū'ī</i> ○ <i>Tafsīr</i> schools and trends
<i>Ḥadīth</i> Studies
<ul style="list-style-type: none"> ○ <i>Ḥadīth</i> collections and their commentators ○ <i>Ḥadīth</i> criticism (<i>sanad</i> and <i>matn</i>)

Body of Knowledge
<ul style="list-style-type: none"> ○ Methodology of <i>ḥadīth</i> commentary
Da'wah Studies
<ul style="list-style-type: none"> ○ <i>Da'wah</i> movements ○ <i>Da'wah</i> trends ○ <i>Da'wah</i> institutions
Comparative Religion
<ul style="list-style-type: none"> ○ Comparative study of Islam and other religions ○ Methodology of comparative religion

e. Master's Degree: Coursework Component

Body of Knowledge
'Aqīdah Studies
<ul style="list-style-type: none"> ○ Theology ○ Islamic thought ○ Islamic philosophy
Tafsīr Studies
<ul style="list-style-type: none"> ○ <i>Tafsīr taḥlīlī</i> ○ <i>Tafsīr mawdū'ī</i> ○ <i>Tafsīr</i> schools and trends
Ḥadīth Studies
<ul style="list-style-type: none"> ○ <i>Ḥadīth</i> collections and their commentators ○ <i>Ḥadīth</i> criticism (<i>sanad</i> and <i>matn</i>) ○ Methodology of <i>ḥadīth</i> commentary
Da'wah Studies
<ul style="list-style-type: none"> ○ <i>Da'wah</i> movements ○ <i>Da'wah</i> trends ○ <i>Da'wah</i> institutions
Comparative Religion
<ul style="list-style-type: none"> ○ Comparative study of Islam and other religions ○ Methodology of comparative religion

f. Doctoral Degree: Coursework Component

Body of Knowledge
<i>'Aqīdah</i> Studies
<ul style="list-style-type: none"> ○ Theology ○ Islamic Thought ○ Islamic Philosophy
<i>Tafsīr</i> Studies
<ul style="list-style-type: none"> ○ <i>Tafsīr taḥlīlī</i> ○ <i>Tafsīr mawdū'ī</i> ○ <i>Tafsīr</i> schools and trends
<i>Ḥadīth</i> Studies
<ul style="list-style-type: none"> ○ <i>Ḥadīth</i> collections and their commentators ○ <i>Ḥadīth</i> criticism (<i>sanad</i> and <i>matn</i>) ○ Methodology of <i>ḥadīth</i> commentary
<i>Da'wah</i> Studies
<ul style="list-style-type: none"> ○ <i>Da'wah</i> movements ○ <i>Da'wah</i> trends ○ <i>Da'wah</i> institutions
Comparative Religion
<ul style="list-style-type: none"> ○ Comparative study of Islam and other religions ○ Methodology of comparative religion

ii. SHARĪ'AH

a. Certificate

Body of Knowledge
<ul style="list-style-type: none"> ○ <i>Fiqh al-'ibādāt</i> ○ <i>Fiqh al-mu'āmalāt</i> ○ <i>Fiqh al-munākahāt</i> ○ <i>Fiqh al-jināyāt</i>

b. Diploma

Body of Knowledge
<ul style="list-style-type: none">○ <i>Fiqh al-'ibādāt</i>○ <i>Fiqh al-mu'āmalāt</i>○ <i>Fiqh al-munākahāt</i>○ <i>Fiqh al-jināyāt</i>○ <i>Uṣūl al-fiqh</i>

c. Bachelor's Degree

Body of Knowledge
<ul style="list-style-type: none">○ <i>Fiqh al-'ibādāt</i>○ <i>Fiqh al-mu'āmalāt</i>○ <i>Fiqh al-munākahāt</i>○ <i>Fiqh al-jināyāt</i>○ <i>Uṣūl al-fiqh</i>○ <i>Maqāṣid al-sharī'ah</i>○ <i>Siyāsah shar'īyyah</i>○ Administration of Islamic law in Malaysia

d. Postgraduate Diploma

Body of Knowledge
<ul style="list-style-type: none">○ <i>Fiqh</i>○ <i>Uṣūl al-fiqh</i>

e. Master's Degree(Mixed Mode)

Body of Knowledge
<ul style="list-style-type: none">○ <i>Fiqh</i>○ <i>Uṣūl al-fiqh</i>

f. Doctoral Degree (Mixed Mode)

Body of Knowledge
<ul style="list-style-type: none"> ○ <i>Fiqh</i> ○ <i>Uṣūl al-fiqh</i>

iii. HISTORY AND CIVILIZATION

a. Certificate

Body of Knowledge
<ul style="list-style-type: none"> ○ <i>Sīrah</i> ○ History of the rightly guided caliphate ○ Islamic civilization

b. Diploma

Body of Knowledge
<ul style="list-style-type: none"> ○ <i>Sīrah</i> ○ History of the rightly guided caliphate ○ History of the Umayyad and Abbasid eras ○ Islamic civilization

c. Bachelor's Degree

Body of Knowledge
<ul style="list-style-type: none"> ○ <i>Sīrah</i> ○ History of the rightly guided caliphate ○ History of the Umayyad and Abbasid eras ○ History of Islamic Spain ○ History of the Mamluk, Fatimid and Ayyubid eras ○ <i>'Uthmāniyyah history</i> ○ History of Islam in the Indian sub-continent ○ Islam in the Malay World ○ Islamic civilization ○ Colonization in the Muslim world

d. Postgraduate Diploma

Body of Knowledge

Can be chosen from any of the following:

- History of the Prophet's era and the rightly guided caliphate
- History of the Umayyad and Abbasid eras
- History of Islamic Spain
- History of the Mamluk, Fatimid and Ayyubid eras
- *'Uthmāniyyah history*
- History of Islam in the Indian sub-continent
- Islam in the Malay World
- Islamic civilization
- Colonization in the Muslim world

e. Master's Degree: Coursework Component

Body of Knowledge

Can be chosen from any of the following:

- History of the Prophet's era and the rightly guided caliphate
- History of the Umayyad and Abbasid eras
- History of Islamic Spain
- History of the Mamluk, Fatimid and Ayyubid eras
- *'Uthmāniyyah history*
- History of Islam in the Indian sub-continent
- Islam in the Malay World
- Islamic civilization
- Colonization in the Muslim world

f. Doctoral Degree: Coursework Component

Body of Knowledge

Can be chosen from any of the following:

- History of the Prophet's era and the rightly guided caliphate
- History of the Umayyad and Abbasid eras
- History of Islamic Spain

Body of Knowledge

- History of the Mamluk, Fatimid and Ayyubid eras
- *‘Uthmāniyyah history*
- History of Islam in the Indian sub-continent
- Islam in the Malay World
- Islamic civilization
- Colonization in the Muslim world

iv. ARABIC LANGUAGE**a. Certificate****Body of Knowledge**

- Syntax (Grammar)
- Morphology
- Comprehension (through reading or listening)
- Writing (Composition)
- Speaking/Conversation

b. Diploma**Body of Knowledge**

- Syntax (Grammar)
- Morphology
- Comprehension (through reading or listening)
- Writing (Composition)
- Speaking/Conversation
- Literary texts
- Rhetoric

c. Bachelor's Degree

Body of Knowledge
<ul style="list-style-type: none">○ Syntax (Grammar)○ Morphology○ Literary texts○ Rhetoric○ Arabic phonology○ Arabic lexicons○ Linguistics

d. Postgraduate Diploma

Body of Knowledge
Theoretical Study of the Language
<ul style="list-style-type: none">○ Theories and principles of Arabic grammar○ Schools of thought in Arabic grammar○ Modern linguistics○ Advanced morphology
Literature
<ul style="list-style-type: none">○ Literary criticism○ Comparative literature○ Classical literature○ Modern literature○ Literary theories
Applied Linguistics
<ul style="list-style-type: none">○ Principles of teaching second/foreign languages○ Curriculum design○ Contrastive analysis○ Error analysis○ Teaching and learning methods and strategies

e. Master's Degree: Coursework Component

Body of Knowledge
Theoretical Study of the Language
<ul style="list-style-type: none"> ○ Theories and principles of Arabic grammar ○ Schools of thought in Arabic grammar ○ Modern linguistics ○ Advanced morphology
Literature
<ul style="list-style-type: none"> ○ Literary criticism ○ Comparative literature ○ Classical literature ○ Modern literature ○ Literary theories
Applied Linguistics
<ul style="list-style-type: none"> ○ Principles of teaching second/foreign languages ○ Curriculum design ○ Assessment ○ Error analysis ○ Teaching and learning methods and strategies

f. Doctoral Degree: Coursework Component

Body of Knowledge
Theoretical Study of the Language
<ul style="list-style-type: none"> ○ Theories and principles of Arabic grammar ○ Modern thoughts on Arabic grammar ○ Modern linguistics
Literature
<ul style="list-style-type: none"> ○ Literary criticism ○ Comparative literature ○ Classical literature ○ Modern literature ○ Literary theories

Body of Knowledge
Applied Linguistics
<ul style="list-style-type: none"> ○ Curriculum evaluation ○ Assessment ○ Quantitative analysis ○ Theories on learning ○ Contemporary trends in teaching and learning second/foreign languages

3. BODY OF KNOWLEDGE IN RELATION TO APPLIED ISLAMIC STUDIES

As indicated earlier, Islamic Studies Fundamental component shall be included in any programme positioned by the HEP in the domain of Applied Islamic Studies from certificate to bachelor levels.

Other curriculum elements in the programme are left for the HEPs to determine, provided that there are in line with the programme aims and outcomes specified in this Standards document for Applied Islamic Studies.



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