ANALYSIS OF LEARNING AND ASSESSMENT MODELS IN RELIGIOUS STUDIES COURSES AT THE STATE ISLAMIC UNIVERSITY OF MATARAM AND AL-AZHAR UNIVERSITY CAIRO EGYPT

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Abstract

Learning and assessment models in higher education play a crucial role in enhancing students' competencies, both in terms of comprehensive mastery of course content and critical thinking skills. This study aims to analyze the learning and assessment models used in Religious Studies courses at UIN Mataram, Indonesia, and Al-Azhar University, Cairo, Egypt, as well as to identify best practices that can be adopted to improve learning quality. A qualitative approach was employed, using observation, interviews, and documentation, with data analyzed through the flow model of Miles and Huberman and a comparative institutional approach. The findings indicate that both universities implement various learning and assessment models with different approaches. UIN Mataram integrates several models, including direct instruction, active learning, project-based learning, and value-based learning. In contrast, Al-Azhar University focuses on direct instruction integrated with value-based learning. Regarding assessment, UIN Mataram applies both formative and summative assessment models in a continuous manner, whereas Al-Azhar University relies solely on summative assessments in the form of oral and written examinations.

Keywords: Assessment model; Higher education; Learning model, Religious studies

INTRODUCTION

Education is a basic human need that needs to be fulfilled to improve the quality of life. Therefore, higher education is not only directed to produce graduates who are competent and able to compete nationally and internationally, but also have moral integrity and noble behavior (Junaidi et.al, 2022; Lubna, 2025). To achieve this, universities are required to equip students with learning experiences and a supportive learning environment to achieve intelligence intellectually and morally. A good experience is born

from a good and effective learning model and assessment model that can encourage students to continue to be better intellectually and morally. This is in line with Heinich's opinion which states that an effective learning model is not only focused on the material taught, but also on the ability to organize learning in order to teach students (Heinich, at.al., 2002).

The nature of learning is a comprehensive change in the aspects of knowledge, skills and attitudes. On this basis, learning models are often applied integratively by utilizing several models at once. Although UIN Mataram and al-Azhar University have the same mission as religious universities, the lecture system has its own distinctive features that are influenced by the culture, scientific tradition, education system and policies of each university. In this case, the learning model and assessment model chosen by the lecturer cannot be separated from these influences. This has implications for the experience and competence of graduates of each university. Based on observations of graduates from both universities, it was found that each university's graduates have advantages in different aspects. In addition, there is different recognition in the community between UIN Mataram graduates and al-Azhar University graduates in the field of religion. This is what encourages the importance of critically exploring the learning and assessment models applied by the two universities. So far, researchers have not found research results on the analysis of learning models and assessment models at UIN Mataram and Al-Azhar University. So far, researchers have not found research results on the analysis of learning models and assessment models at UIN Mataram and Al-Azhar University.

Most of the previous research findings focus more on discussing the renewal or modernization of education in the two countries (Murtadlo, 2018; Supradi, 2020; El-Azhari, 2021; Suliki, 2021; Azmiyah, 2024), comparing the education systems of the two countries (Saleh, 2015; Nasser, 2021; Junaedi at.al. 2022; Tusyadiah at.al, 2024), and several educational models in Indonesia which are "copypaste" of al-Azhar education (Hayat, 2020; Fanigoro, 2022; Fatoni, 2024).

However, those who analyze learning and assessment models specifically have not been found. Even though the analysis of the learning model and assessment model is very important, these two universities are quite interesting and important to study in order to find the best practices of the two universities that can be adopted by each university in an effort to improve the quality of learning. Likewise, learning and assessment models greatly influence the achievement of educational goals in every educational

institution (Biggs & Tang, 2011). On the other hand, most Indonesian students who study abroad in the field of religion choose al-Azhar University and every year there is a very significant increase in terms of quantity, but it has not been directly proportional to the increase in terms of the quality of graduation or level increase in the lecture system at al-Azhar University. Likewise, students and alumni who study at UIN Mataram have not fully achieved the big vision of UIN Mataram.

METHOD

This research uses a descriptive analytical qualitative approach with data collection techniques of observation, interviews and documentation. The research setting was conducted in two universities, namely UIN Mataram Indonesia and al-Azhar University Egypt Cairo. Both universities were chosen with several characteristics and considerations according to the theme being analyzed. The data sources or research subjects were selected purposively with purposive sampling technique, which is a purposeful sample by focusing on sources that are directly involved in the research studied, namely several students, lecturers and alumni of UIN Mataram and al-Azhar Cairo Egypt. Data analysis using the Flow model from Milles and Huberman (2014) with data validity testing through peer review.

FINDINGS AND DISCUSSION

Learning Models at UIN Mataram and al-Azhar University Cairo

The learning model in this study is limited to the model in the lecture system. The lecture system is an overall effort in organizing learning activities based on learning outcomes to realize the vision of higher education (Achadi, 2018; Liwa & Lubna, 2024). The lecture system in various countries has peculiarities that are influenced by various factors, including community culture, scientific traditions and educational policies of each country. History records that Indonesia and Egypt have a close relationship, both politically and socio-religiously, especially in the field of education. For decades, the Islamic education system in Indonesia, especially higher education, can almost be said to be an adaptation of the Al-Azhar University model in Cairo, which is the main symbol of Islamic education (Supradi, 2020). However, this does not mean that the higher education systems of the two countries have the same lecture system. UIN Mataram chooses a lecture model with the Semester Credit System (SKS), for the undergraduate level

(S1) with a period of between 7-14 semesters with a total number of credits between 144-160 credits, plus the final project of scientific work in the form of a thesis or scientific article published in an accredited national journal. While al- Azhar University uses the Level System, which can be completed at the end of level 4 (four) without scientific work, but is required to have a minimum memorization of 4 (four) juz. For foreign students, it is required to memorize 1 (one) juz at each level and 7 (seven) juz for native Egyptians. Each level consists of 2 (two) terms, namely: Each level consists of 2 (two) terms, namely: Termin 1 (one) and Termin 2 (two) with a varied number of courses per term, as in the Tafsir department for example: for Termin 1 (one) each level is programmed with 6 (six) courses each, while for Termin 2 the number of programmed courses is more varied, at Level 1 (one) consists of 10 courses; Level 2 (two) consists of 11 (eleven) courses; Level 3 (three) consists of 9 (nine) courses; and level 4 (four) consists of 10 courses. The courses that al-Azhar students must take in a Level unit are relatively fewer than UIN students in the same undergraduate program.

The duration of meetings for each course for the SKS system is determined based on the number of credits, for 1 SKS consisting of 50 minutes of face-to-face, 60 minutes of structured assignments and 60 minutes of independent assignments. As for the level system at al-Azhar, each course has a face-to-face meeting duration of 2 hours (2 x 60 minutes), with 1 x meeting every week. The number of meetings each term is between 12-16 meetings. The implementation of the lecture is supervised by the Quality Assurance Unit *(wahdatul Dhomanu al-jaudah)*.

As for the lecture system in class, UIN Mataram uses classrooms according to accreditation standards with the number of students between 25-30 people in each class, while lectures at al-Azhar University use large classrooms that can accommodate more than hundreds of students.Attendance in class is the main obligation of UIN Mataram students. According to the academic policy, 70% attendance is a prerequisite for taking exams and passing each course. Thus, lecture activities at UIN Mataram require meeting directly with the lecturer in charge of the course, both offline and online. In contrast to al-Azhar University students, as stated by several al-Azhar students and alumni at the Faculty of Religion (Faculty of Usuluddin, Faculty of Shari'ah and Faculty of Da'wah), that student attendance in class is not a prerequisite for taking exams let alone determining graduation. This causes most students to lack discipline in attending class lectures, even if there is a concurrent schedule between class lectures and talaqqi schedules, some students choose to follow talaqqi rather than class lectures. For

example, when lecture material can be understood independently through muqarrar books (teaching materials) provided by the lecturer team, students prefer to attend talaqqi which is a study of Islamic science in classical books and interpretation of the Qur'an.

From the aspect of the availability of lecture materials or teaching materials between UIN Mataram and al-Azhar, there are significant differences. At UIN Mataram, lecture materials are provided by lecturers and sometimes students are asked to look for lecture teaching materials in accordance with lecture topics arranged in the Semester Lecture Plan (RPS) which is delivered at the first meeting of the lecture along with the delivery of the learning contract. While at al-Azhar University all lecture teaching materials are prepared by a team of lecturers except for the Qur'an course. Teaching materials are available in the form of *muqarrary* books available at *maktabah al- Azhar* with the price of each book ranging from 70-80 Pon. Interesting findings related to teaching materials at al-Azhar starting from the Ibtida'i level to al-jami'ah all teaching materials for each subject or course except al-Qur'an are prepared by a special team, so that the subject matter becomes structured for each level of education. This finding is reinforced by the results of previous research that at the ibtida'i and Tsanawi levels all teaching materials are prepared by one body or institution including a curriculum committee consisting of academics and practitioners or subject teacher associations. Thus, the curriculum and teaching materials are prepared by a special team. So that there is no overlapping curriculum or repetition of material at the next level to the university level (Supriadi, 2020; Misrawi, 2010; Khaerunisa dan Masyhudid,2023).

With such scientific policies and traditions, it is not surprising that the content of al-Azhar's curriculum from the basic level to the university *(Ibtida'i, Tsanawi, i'dadi and Jami'ah)* is very integrated and structured. This system ensures the continuity of scientific mastery for prospective students admitted to al-Azhar. In contrast to UIN Mataram, which accepts student input for religious education study programs from various high school levels, there are prospective students from Madrasah Aliyah (MA), Senior High School (SMA), and even from Vocational High School (SMK) graduates.

For the learning model chosen by each lecturer in both universities, there are different trends according to university policies and lecture systems. For UIN Mataram, according to the main role of lecturers to produce powerful learners, both academically and non-academically (Bruce Joyce, 2009). So the lecturer chooses a more varied learning model. This is intended to facilitate students to learn more effectively and gain more comprehensive

abilities. The learning models used by UIN Mataram lecturers consist of direct learning models, active learning models, collaborative models, project-based learning models (PjBL), and value-based learning models. These models are applied integratively through lectures, questions and answers, assignments, group work, presentations, discussions while still referring to the values of honesty and responsibility. An example of its application, the lecturer-centered direct learning model is mostly chosen by religion lecturers at UIN Mataram, its implementation by providing direct and structured material explanations to students. The lecturer acts as an information center that provides clear and structured material through lectures and questions and answers, where students follow the instructions given. Given that this model only provides direct explanation, it is more effective in courses with factual or theoretical knowledge content (Rosenshine, 2012).

In addition to the direct learning model, UIN Mataram lecturers also apply the Active Learning Model, which focuses on involving students directly in various learning activities, such as simulations, discussions, presentations, questions and answers and individual and group task completion. In learning religion courses, this model effectively encourages students to engage directly to deepen their understanding of abstract and complex religious values. For example, through simulation activities, students can act in situations that test the application of religious teachings, such as the value of compassion, honesty, or tolerance for differences. According to Bonwell and Eison (1991), active learning encourages students to be directly involved in the learning process which can enhance their understanding more deeply. It can strengthen their understanding of how religious values are applied in their social and personal lives. This active learning model is often integrated with collaborative learning model, project-based learning model and value-based learning model.

Collaborative learning model that emphasizes cooperation between students in completing tasks or projects given by lecturers. In its application, lecturers often give assignments in groups to train the ability to work together and communicate skills assertively, openly accepting different opinions. The development of these social abilities and skills is very important as an effort to realize the moderate values that are the vision of UIN Mataram. In addition, it is needed by students to exist in this era which requires students to have the ability of collaboration, communication, critical thinking, creativity and character building (5C).

Through collaboration, students can also exchange opinions and broaden their understanding of religious teachings. As Johnson & Johnson

(1999), argue, collaborative learning models encourage students to work together, exchange information and strengthen their social skills. In the context of religious education, this can create an environment that supports the development of tolerance, mutual respect and openness to differences, which are important values in religious teachings. This model also helps students to learn to collaborate in understanding the moral and ethical values contained in religious teachings. For example, in tafsir courses, students are assigned in groups to study and analyze certain topics, for example, the concept of justice in Islam. Each group reads tafsir texts from various sources and then analyzes the various views of the mufassirs studied. After that, the groups presented the results of their analysis, followed by discussion, clarification and reinforcement by the lecturer, and ended with a joint reflection. The steps of implementing this collaborative model are effectively applied in all courses (Slavin, 1996), including in Islamic religion courses. In its application, this model is often integrated with value-based learning and project-based learning (PjBL) models. In the PjBL model, students can be involved in long-term tasks that require them to plan, organize and complete a specific project or task. This learning model helps students to develop collaborative skills, problem solving, and creativity in producing the final product (Thomas, 2000). It is also effectively integrated with technology-based teaching and distance learning (PJJ), where students learn through online networks and access to various information sources (Siemens, 2005). It's just that for lecturers of religion courses at UIN Mataram, not many have implemented PJJ, except during the covid-19 outbreak that hit the world in 2019.

As for the application of value-based learning models, lecturers not only integrate in learning, but also in assessment. The application of this learning model in lectures can foster human values, such as compassion, honesty, justice, and responsibility. According to Lickona (1991), value-based learning focuses on three main components: moral knowledge, moral understanding, and moral commitment. In religious education, this model can be applied by providing concrete examples that show how religious values can be applied in daily life. Thus, students are expected not only to understand religious values theoretically, but also to practice them in their daily actions.

While at al-Azhar University, the lecturers only deliver lectures by applying an integrated direct learning model with the obligation to continue to prioritize Islamic values such as honesty, discipline and responsibility which are characteristics of value-based learning models. The

implementation of the direct learning model at al-Azhar is different from that at UINMataram. For example, in the Tafsir department, there are several teaching patterns of lecturers, such as lecturers giving lectures that include an explanation of the theories of tafsir, the approaches used by the mufassirs (tafsir experts), as well as a study of various classical tafsir. There are also lecturers who start the lecture by reading the Qur'anic verse to be explained, then quoting the interpretation of the previous mufassir. Students will be asked to note and analyze how the mufassir interpreted the verses in the historical and social context at that time. In addition to focusing on the lecture method, there are also lecturers who start the lecture by motivating students, as implemented by Dr. Muhammad Fadel (Lecturer of Tafsir Tahlili and Tajweed) always starts the lecture by motivating students with the statement "today's lesson is very easy", then provides an overview and makes apperception at the beginning of the lecture. The statement is very impressed for most students, even a suggestion for certain students, so that they feel the learning delivered by the Duktur feels easy. There are also lecturers who teach by repeating some important parts of the explanation that has been delivered and always greet foreign students as done by Dr. Arofah (Tauhid Lecturer), preferring to use Fushah Arabic rather than Ammiyah Arabic. In contrast to other lecturers who sometimes prefer to use Ammiyah Arabic. There are also lecturers who discuss material that is outlined in the muqarrar book or certain chapters that are considered difficult for students to understand such as Dr. Mahmud Robi' (Lecturer Dakhil fi Tafsir). If there are lecturers who only explain what is contained in the Muqarrar without any broader explanation, students will usually choose to attend talaqqi. In relation to the tendency of students to attend talaqqi, there is a saying of a pious person that is remembered by students, especially foreign students from Indonesia: "someone who studies at Jami'ah al-Azhar, will not be called an "Azhari" if he only focuses on gaining knowledge in college, but must perfect the taking of knowledge by always attending the assemblies of al-Azhar". Thus between jami' al-Azhar and jami'ah al-Azhar is inseparable for knowledge claimants in al-Azhar. This shows that the values of istiqomah, patience, perseverance and tenacity in studying for al-Azhar students are very important.

The findings above show that the direct learning model integrated with the value-based learning model, although it emphasizes lectures, questions and answers and memorization without leading to critical thinking, does not make students become static in thinking. In addition, some students admit that the application of the value of discipline during the exam is very

strict, anyone among the students who is found cheating or cooperating during the exam, will be immediately removed from the exam room and not passed. The application of this model trains students to be disciplined, honest and responsible. This model integrates religious understanding with ethical and moral aspects in everyday life, to create individuals who are not only intellectually intelligent, but also highly moral. Excellent in achievement and noble in behavior (Lubna, 2025). The emphasis on developing in-depth religious knowledge, practical skills, as well as moral values is of paramount importance in religious education at Al-Azhar, which aims to produce individuals who are not only intellectually intelligent but also moral and ethical in their social life.

Assessment Model at UIN Mataram and al-Azhar University Cairo

Assessment is an important stage in lectures, in addition to measuring the fulfillment of learning outcomes from each course, it is also to measure student competence in studying certain scientific fields, in addition to being an extrinsic motivation to continue learning and developing themselves. The results showed that the assessment model applied in the two universities reflects diversity in the types and forms of assessment, assessment instruments, and follow-up and utilization of assessment results. Even uniqueness was found in the implementation of the assessment.

The application of the assessment model at UIN Mataram is more comprehensive, including formative assessment models and summative assessment models on an ongoing basis. The aspects of assessment to determine course graduation also vary, including cognitive, psychomotor, and affective aspects. Likewise with the assessment components, including; activity in the lecture process, completion of independent and structured assignments, taking the Midterm Examination (UTS) and Final Semester Examination (UAS). In fact, participation in class discussions is one of the student performance assessments (Gronlund, 2003). In the discussion, lecturers can find out the depth of students' mastery of issues related to the topics discussed.

The application of the formative assessment model is carried out during the lecture process in the form of Quizzes, UTS to monitor student progress and provide continuous feedback. The purpose of formative assessment is not only to help students improve their understanding and mastery, but also to provide constructive feedback. (Black & Wiliam, 1998). While the summative assessment model is carried out at the end of the lecture in the form of an End of Semester exam (UAS). In addition to aiming

to provide students' final grades, it is also to determine students' mastery of knowledge or skills after participating in the lecture process, in accordance with Scriven's opinion (1967).

The summative assessment process at UIN Mataram is carried out on a scheduled basis under the responsibility of the Faculty. The technical examination is left entirely to the lecturer in charge of the course under the supervision of the Head of the Study Program. The form of assessment and instrument is chosen by the lecturer in charge of the course without any binding policy. The forms of examinations chosen by lecturers include; oral exams, writing, and performance assessments through products or portfolios produced by students. The forms of instruments chosen also vary, consisting of objective tests, objective descriptions, subjective descriptions, and performance tests. Follow-up assessment results are used to determine graduation in each course programmed by students at the beginning of each lecture as stated in the Study Plan Card (KRS). Assessment of exam results is given online in the Student Academy System (SIMA) which is contained in the Study Result Card (KHS) document. Student Achievement Index for each Semester and Cumulative Achievement Index (GPA) become a reference in determining the number of credits of courses that can be programmed in the following semester. All academic service administration processes, including lectures and examinations can be accessed by students through UIN Mataram's digital platform in SIAKAD. This allows students to clarify if there are errors in the process of inputting grades. Likewise, the assessment stages at UIN Mataram can be accessed online by lecturers and students openly within the University's scheduled time limit. The utilization of the overall results of course assessments each semester is used to determine student graduation at the Bachelor level (S1) or Bachelor Program with the Cumlaude, very satisfying and satisfying rating categories.

While the assessment model at Al-Azhar University only focuses on the summative assessment model (Final Examination) which is carried out at the end of each term (Term 1 and Term 2). The implementation of the assessment is carried out on a scheduled basis under the responsibility of the faculty. The process is very strict with strict discipline enforcement. Student graduation is highly dependent on the results of this assessment, so students who do not take the exam will automatically not graduate.

Likewise, students who violate discipline in the examination process will be subject to sanctions removed from the examination room and implications for not graduating in the tested course. Therefore, all students are required to take this exam, both orally and in writing, which aims to

evaluate their understanding of the material taught during one term. The determination of level advancement is based on the average score of Termin 1 (one) and Termin 2 (two) per level. These final exams often place great emphasis on memorization and understanding of religious texts, which is the core of education at al-Azhar University.(Ibn Khaldun, 1967; Syamsudin, 2018).

One of the main challenges for students at al-Azhar is that in exams, there are no other components to the assessment other than the summative assessment results. This makes it hard for most students, as they are only focused on the final exam, without much opportunity for feedback throughout the semester. (Harlen,2007).

To anticipate failure in this final exam, students generally prepare themselves early (Terminated exam schedule, usually issued by the academic department or shu'un, 1 month before the exam takes place). Since then, students have begun to prepare themselves through group work or discussions by applying jigsaw learning strategies. In addition, there are also some students who try to: look for question grids prepared by lecturers, make summaries, look for models of previous year's questions that are relatively the same. Based on the results of the analysis of several foreign students, it was found that the questions from 2014-2018 were relatively shorter, consisting of 3-4 question items, but were more complex and required higher-level thinking analysis. While questions from 2019-2022, relatively more and still with high-level thinking analysis.

The form of question instruments prepared by lecturers, generally in the form of subjective descriptions, requires students to master and memorize muqarror for all courses in each term. No wonder there are many students who have not succeeded in achieving graduation or level increase. Research findings, according to students who have failed / not passed in certain courses who take remedial repeat (mangqul). It is estimated that around 45% of the number of test takers who take the exam. (Junaed, foreign student), this opinion is confirmed by other students at different levels. This is in line with previous research findings which found that more than 50% of international students failed their final exams at al- Azhar University (Azra, Republika, 16/10/2017). Policies related to graduation at al-azhar there is a DO Faculty policy for students who fail 2 times at the same level (do not have a maqbul average score or have a makbul average score but do not pass a maximum of 2 courses with a Dhoif jiddan grade (equivalent to an E grade at UIN Mataram) at the same level. If you experience failure or do not pass in 2 courses, you are allowed to move up a level but must repeat the same course

in the following year (remidi / mangqul). For students who object to the acquisition of certain grades, it is still allowed to Tazallum report clarification of the value that does not pass to the administration / shu'un. The results of the final assessment as a requirement for level advancement are also for the requirements for selecting majors with the provision of a minimum average of jayyid jiddan, then students are allowed to choose online. As long as it has not met the requirements, the grade of the major will be determined by the academic department of the faculty.

The relatively high level of difficulty of the questions is the cause of most students achieving a pass so that Based on observations in certain exam rooms, it was found that students taking the exam were still allowed to drink coffee while taking the exam provided by the officer. The form of oral and written exams The exam instrument varies, in the faculty of sharia and da'wah, for example, an instrument model in the form of multiple choice or babel sif is found, in contrast to the faculty of usuluddin, the lecturers choose the form of subjective description questions.

Analysis of Learning and Assessment Model Implementation at UIN Mataram and al-Azhar University Cairo

UIN Mataram and al-Azhar University are two religious higher education institutions that have the same mission of educating students based on Islamic values. However, based on the results of the analysis, there are both similarities and significant differences in the application of learning and assessment models, which reflect the cultural context, scientific history and educational system policies of each university.

The lecture policy with the SKS system at UIN Mataram trains students to be more active and progressive in learning and completing their studies. This supports lectures with more varied active learning models. Lecturers generally do not only apply one model in lectures, but several integrated models. The application of active learning models, for example, is often integrated with direct learning models. Likewise, the application of collaborative learning models in its application is integrated with project-based learning models and value-based learning models. All types of learning models are student centered. Except for the direct learning model, it is still centered on the lecturer. However, in its application, some lecturers integrate it with active learning models. In contrast to the learning model applied at al-Azhar University, the lecturers prefer the direct learning model by using lecture and question and answer methods at the end of the lecture. The lecture process focuses on the lecturer's explanation of the lecture material

which is mostly contained in the Muqarrar book. The availability of Muqarrar for foreign students is very helpful for understanding lecture material, especially for some lecturers who still use *Ammiyah* Arabic.

Likewise, in the application of the assessment model, UIN Mataram chooses a more varied and sustainable model with more diverse assessment components. The application of this model allows students to more easily predict and achieve graduation in each course. While al-Azhar University only applies a summative assessment model at the end of the lecture in the form of oral and written exams sourced from the material presented by the lecturer and the material contained in the muqarrar book. At first glance, it seems easy to prepare for the exam and achieve graduation, by studying every teaching material or muqarrar that has been prepared by the lecturer and must be owned by students. However, in practice, most students fail to achieve graduation, due to the large amount of material that must be memorized and the assessment component for graduation is only from the ability to answer questions in the final exam. Failure to pass the exam results in failure to upgrade. If students get dhoif jiddan grades in more than 2 (two) courses, they must repeat and are not allowed to upgrade. In more detail, the results of the analysis of learning and assessment models in the two universities are presented in table 1 below:

Table 1

Analysis of Learning and Assessment Models at UIN Mataram and al-Azhar University Cairo

No	Aspect	UIN Mataram	Universitas Al-Azhar
1	Curriculum	Separate levels of primary, secondary and tertiary education	Integrated with primary, secondary and tertiary education (Ibtida'i, Tsanawi and Jami'ah).
2	Curriculum Content	A more inclusive curriculum, integrating religious knowledge with social sciences, science and technology.	Emphasizes the teaching of Islamic religious knowledge (aqidah, tasauf, fiqh, tafsir, and hadith).
3	Lecture Materials	Not all courses Have lecturer-provided teaching materials (available in the same source for all students)	All courses except the Qur'an course have teaching materials compiled by a team of lecturers in the form of Muqarrar books. must be owned by students.
4	Learning Model	More varied and integrated	Monotonous and less

			varied
5	Learning method	Lecture, recitation, presentation, discussion, project.	Lecture, question and answer, memorization
6	Utilization of Technology	Progress in utilizing e-learning technology, LMS-UINMA, SIAKAD to support learning and lecture administration.	Slow to adopt technology, relying more on traditional media
7	Assessment Model	Integrative formative, summative and authentic models that are sourced from lecture materials, discussion materials and independent assignments and structures.	Summative model at the end of the lecture which is sourced from the muqarrar book compiled by the Lecturer Team
8	Type of Assessment	Written, oral exams, individual/group assignments, presentations, and projects	Written and oral exams (especially final exams) to assess understanding of concepts, theories and memorization
9	Assessment component	Attendance and activeness in lectures, structured assignments, UTS, UAS	Final Examination
10	Assessment Focus	Competency-based assessment, covering cognitive, affective and psychomotor aspects.	Assessment focuses on mastery of religious theory and deep understanding.
11	Evaluation Approach	Evaluation is more inclusive, incorporating various forms of competency-based assessment.	Evaluation is more traditional, focusing on exams to test understanding of religious texts.
12	Final assignment to obtain a bachelor's degree / Licence (Lc)	Must pass Thesis MK or publication of scientific work with lecturer guidance in an accredited journal (SINTA)	Required to memorize at least 1 juz per level for international students and 7 juz for Egyptian students..

CONCLUSION

The research found that UIN Mataram and Al-Azhar University have different lecture systems and policies. This has implications for the progressivism of each student in both universities in completing their undergraduate studies. The SKS system with a larger number of courses has

the opportunity to complete the study faster than the level system applied at Al-Azhar University with a relatively smaller number of courses. The learning model applied at UIN Mataram is more varied and integrative, allowing students to gain a more comprehensive learning experience, while at al-Azhar University, the learning model applied focuses on direct learning models with lecture and question and answer methods. Likewise with the assessment model, UIN Mataram applies a more varied assessment model compared to the assessment model at al-Azhar University which focuses on the summative model or final exemination at the end of the lecture which is a single assessment component for graduation standards. The formative model and the variety of assessment components at UIN Mataram help students to know their learning outcomes earlier and have the opportunity to improve before the final exam (summative).

However, although the model and its application differ with their respective uniqueness, these two higher education institutions have succeeded in delivering students to achieve the competencies set by each institution. The uniqueness of each higher education institution which is the finding of this research can be adapted, adopted or modified according to the local context and policies of each higher education institution. Good practices in both universities are certainly a treasure of knowledge that can be referred to, such as; an integrated curriculum from basic education to higher education to avoid overlapping curriculum, classical scientific studies and the Qur'an as a source of Islamic teachings need to be re-cultivated in majlis ilmu or ma'ahad al-jami'ah outside of class hours, the application of varied learning and assessment models with valid instruments and a structured and disciplined evaluation process is one of the strengthening of academic culture to train students to be honest and responsible. It is important for the current era of globalization and disruption.

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