



Implementation of Academic Information Systems to Improve Education Quality at Faculty of Da'wah Universitas PTIQ Jakarta

Mochammad Dicky Novrieyan, Universitas PTIQ Jakarta
Akhmad Shunhaji, Universitas PTIQ Jakarta
Siskandar, Universitas PTIQ Jakarta

Corresponding Author: Mochammad Dicky Novrieyan

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Abstract

This study aims to analyze the implementation of the Academic Information System (SIKAD) in improving the quality of academic services and to examine the basic rules for its application based on Islamic values at the Faculty of Da'wah, Universitas PTIQ Jakarta. This study uses a qualitative approach with a descriptive-analytical method through observation, interviews, and documentation techniques. The data were analyzed systematically through data reduction, data presentation, and conclusion drawing. The results showed that the implementation of SIKAD since 2018 has been integrated and based on modern management, supported by hardware, software, a centralized database, operational procedures, and human resources. This system improves the effectiveness and efficiency of academic services, accelerates access to information, and supports data-driven decision-making. In addition to technical aspects, the implementation of SIKAD at the Faculty of Da'wah is also based on Islamic normative principles, namely honesty, relevance, accuracy (tabayun), timeliness, and the use of clear language (qawlan maisura). The integration of Qur'anic values into information management strengthens institutional credibility and enhances the faculty's competitiveness, as reflected in the increase in new student enrollments during the 2022–2024 period. This research offers a novel integrative model linking academic digitization, modern educational management, and Islamic ethical values to improve the quality of academic services in Islamic universities.

Keywords

Academic information system; Quality; Digitization; Islamic values.



Introduction

Law No. 20 of 2003 on the National Education System stipulates that the national education system must guarantee equal opportunities in education, improved quality, and relevant and efficient education management to meet the demands of local, national, and global changes. This requires planned, targeted, and continuous education reform. This policy direction emphasizes that quality improvement is not only related to graduate output, but also to the quality of the process and governance of educational services that support the achievement of educational goals, including at the higher education level (Maulanadi et al., 2025)

The existence of educational institutions, including universities, is a strategic vehicle for strengthening the quality of human resources through education, scientific guidance, and potential development. In order to achieve these objectives, universities require structured and effective management, especially in services that are directly related to daily academic activities such as registration, filling out KRS/KHS (study plan/study record), scheduling lectures, managing grades, academic administration, and providing information needed by students and lecturers. From an educational management perspective, the quality of well-organized academic services is an important factor for the sustainability of institutions and the improvement of overall education quality. One fundamental aspect that can support this is the proper implementation and management of the academic information system (SIAKAD) in education (Helmawati, 2015).

Therefore, universities need to implement SIAKAD as a supporting tool to realize optimal academic services for the entire academic community. SIAKAD not only serves to convey information but also supports the implementation of routine tasks, academic administration, and service performance evaluation. In practice, lecturers and educational staff use computer applications to facilitate academic-administrative work, while students need quick access to services such as academic status, schedules, grades, and other administrative services. Thus, SIAKAD contributes to the orderly management of academic activities and to the documented, integrated storage of important documents (Mufti, 2011).

The implementation of an appropriate information system is also an institutional requirement in facing the transformation of digital-based higher education services. An academic information system that covers internal and external elements, supported by competent human resources, will help distribute information more efficiently, in a timely manner, and with high quality. In the context of academic services, SIAKAD is expected to improve the operational effectiveness of higher education institutions, especially in the service relationship



between institutions (lecturers/educational staff) and students, so that the academic process runs more smoothly and minimizes administrative obstacles that can interfere with the learning process (Loilatu, 2020).

In its implementation, SIAKAD can be understood as having multiple levels: at the operational level, the system manages transactions and monitors service status (e.g., grade input, KRS, payments, academic letters), while at the managerial level, the information collected is used to support planning, service evaluation, and more strategic decision-making. Thus, SIAKAD is expected to produce more satisfying, reliable, and accountable academic services by leveraging data that account for the internal and external needs of higher education institutions (Joko, 2010). It is a system that collects and organizes data for use at various management levels. In the context of higher education, the implementation of a structured SIAKAD enables the presentation of clear academic information, strengthens service transparency, facilitates stakeholder access, and accelerates academic service responses. This direction aligns with the findings of the SIAKAD education study, which emphasize that information systems contribute to the regularity of service processes, support task execution, and improve the quality of educational management (Ismail & Sinen, 2017).

This study is significant for mapping how SIAKAD enhances academic service quality in higher education by examining its role in improving service accessibility, data accuracy, timeliness, process transparency, and data-based evaluation and decision-making. The focus on these contributions clarifies how SIAKAD supports more efficient and accountable information management, especially in Islamic higher education institutions. Therefore, stakeholders and policymakers are encouraged to apply these findings to advance the efficiency and accountability of academic services within their institutions.

Method

This study uses a qualitative case study design to gain an in-depth understanding of the implementation of the Academic Information System (SIAKAD) to improve the quality of academic services at Islamic higher education institutions, specifically the Faculty of Da'wah at Universitas PTIQ Jakarta. A case study was chosen because it allows researchers to explore phenomena in their natural context through various data sources (interviews, observations, and documents), thereby producing a complete picture (Creswell & Poth, 2018). The research was conducted at the Faculty of Da'wah, Universitas PTIQ Jakarta, focusing on the implementation of SIAKAD/SIM (e.g., Sevima) in academic services, including



access to and management of KRS/KHS information, schedules, grades, academic administration, and mechanisms for service evaluation support and data-based decision making.

The data sources were divided into:

1. Human data sources (soft data), namely key informants who understand and are directly involved in academic services and SIAKAD management, including the Dean, Head of Study Program, educational staff/administrative staff, and person in charge/manager of SIAKAD at the Faculty of Da'wah, Universitas PTIQ Jakarta. Informants were selected purposively based on the relevance of their roles and knowledge to the research focus.
2. Non-human data sources (hard data) in the form of documents/archives relevant to academic services and SIAKAD, such as academic service guidelines, evidence of system use (screenshots if necessary), service process recap, minutes/circulars, and other supporting documents related to the research focus. The classification of human and non-human data sources aligns with the characteristics of naturalistic-qualitative research, which emphasizes data collected in their natural contexts.

Data was collected using the following three techniques:

1. In-depth interviews to explore experiences, perceptions, work procedures, benefits, and obstacles in the implementation of SIAKAD for academic services.
2. Observation of academic service practices (e.g., grade input flow, KRS services, schedule access, and data management mechanisms) to see the compatibility between formal procedures and actual practices.
3. Documentation to verify data from interviews and observations, while strengthening evidence regarding the form of implementation and quality of academic services. Case studies typically rely on a combination of data sources, such as these, to obtain a comprehensive picture of the phenomenon.

Data analysis was conducted interactively during data collection.

Results

The management information system in educational institutions, particularly universities, such as the Faculty of Da'wah at Universitas PTIQ Jakarta, serves as a platform for providing quality education and teaching in the field of da'wah and communication based on the Qur'an. It began implementing a sustainable management information system in 2018. This was done as part of the effort to realize the faculty's vision.

To become a leading, modern, and internationally renowned faculty in the study and development of knowledge in the fields of da'wah and



communication through an Indonesian framework based on the Qur'an (Interview 1).

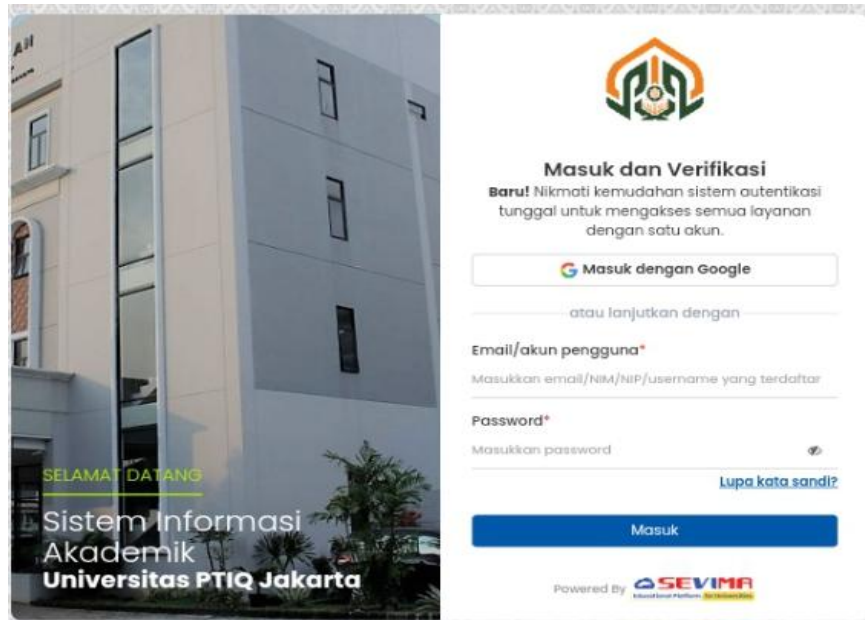


Figure 1. Home page of the PTIQ Jakarta Academic Information System

The implementation of the management information system in this Faculty of Da'wah not only aims to realize the faculty's vision and mission but also aims to improve the quality of service and education (academic) by providing accurate, fast, and precise data. This is to make it easier for all stakeholders and the academic community to access information easily.

Meanwhile, the technical operation of the program is based on the following characteristics:

We have followed the general characteristics of academic information systems by considering a system approach, a management orientation, a focus on needs rather than desires, consideration of the future, centralized data, and integration (Interview 2).

Furthermore, for the technical programming related to the information and data contained in the Faculty of Da'wah, Universitas PTIQ Jakarta, certain tasks (system fields/sub-sections) have been established to regulate and supervise all data and information obtained or collected. The sub-sections in question are:

First, the data collection sub-section.

Responsible for collecting data from both internal and external sources. External data comes from outside the organization but is still related to organizational development, while internal data comes from within the organization. All work units can have representatives responsible for data



collection to help ensure that the data is processed effectively and converted into information that can be used by information users (Interview 3).

Second, the data storage sub-section.

Data storage is the responsibility of the data storage section. Because data security is its primary objective, data storage is crucial. Both raw and processed data can be retrieved and used as needed by managers when required at the management level (Interview 4).

Third, the data processing sub-section.

To convert data into more useful information, the data processing section uses a set of specific procedures or patterns. Typically, data processing is done manually or with machines. Data processing experts are responsible for converting data into information that meets management requirements. Since every manager is different, their data needs must differ as well (Interview 5).

Fourth, the data programming sub-section.

The data programming section, which is a team of professionals tasked with creating programs to be sent to computer devices, is known as the programming team if the academic information system already has computer devices. Programmers discuss the collected data in accordance with a computer language because computers have their own language (Interview 6).

The importance of the Faculty of Da'wah in meeting the standard for academic information system standardization is as follows.

Several of the above standardization requirements in the use of academic information systems are eligibility standards that have been implemented by the Faculty of Da'wah at Universitas PTIQ Jakarta in order to create an information system that is truly capable of having a positive impact on the process of academic quality development and facilitating stakeholders in decision-making and various other matters.

This includes the existence of an academic information system (Siakad/Sevima) that collects data related to students, grades, learning schedules, course access, payment/administrative information, and various other matters. In addition, there is cooperation from various parties, both in terms of infrastructure and human resources, to support and implement a digitization system capable of fostering the realization of a quality educational organization/institution (Interview 7).

Thus, achieving a positive impact on academic quality development can provide convenience for various stakeholders in delivering quality services at educational institutions.

The implementation of this information system, which has been quite effective at the Faculty of Da'wah, Universitas PTIQ Jakarta, has brought several improvements across various aspects related to the university's development and



existence, especially within the Faculty of Da'wah. This is reflected in the enthusiasm of many prospective new students to study at this university.

From the 2022 academic year to the 2024 academic year, the Faculty of Da'wah at Universitas PTIQ Jakarta has become a popular choice and continues to show significant growth each year. Every year, the number of students in this faculty increases (Interview 8).



Figure 2. Comparison of Student Numbers in 2022 and 2023

There are basic rules in the use of the PTIQ Faculty of Da'wah academic information system in accordance with Islamic teachings.

We use Islamic teachings as a guide, even in the use of the Academic Information System. The basic rules we refer to include honesty, consistency, prioritizing *tabayun*, punctuality, and using easy-to-understand language (Interview 9).

These five principles are the key to the quality of the academic information system of the Faculty of Da'wah at PTIQ.

Discussion

1. Implementation of Academic Information Systems in Improving the Quality of Academic Services at the Faculty of Da'wah, Universitas PTIQ Jakarta

Educational institutions have various needs for managing administration and organizational structure (Danusiri, 2019). One of these needs is to facilitate access to data and information collected, recorded, processed, duplicated, stored, and



delivered to decision makers. If each process is done manually, these activities will certainly be less effective, especially given the tendency of human behavior to demand fast, straightforward processes. In addition, timely data management requires supporting measures to optimize output and timeliness, making it an important resource in carrying out all organizational activities with optimal efficiency, effectiveness, and productivity (Supriatna, 2024).

The existence of an academic information system in educational institutions, especially universities, makes administrative management more efficient. Everything related to data and information can be obtained easily and quickly because it can be accessed from anywhere, at any time, and opened by anyone (Permana et al., 2020).

The Da'wah Faculty of Universitas PTIQ Jakarta, as one of the institutions that provides quality education and teaching in the field of da'wah and communication based on the Qur'an, began implementing a sustainable management information system in 2018. This was done as part of an effort to realize the faculty's vision to become a faculty that is superior, modern, and has an international reputation in the study and development of knowledge in the fields of da'wah and communication through an Indonesian framework based on the Qur'an. Therefore, in implementing the management information system in this Faculty of Da'wah, the aim is not only to realize the faculty's vision and mission, but also to improve academic teaching standards and service quality by providing accurate, timely, and relevant data. This is to facilitate all stakeholders and the academic community in accessing information easily.

At various stages, the Faculty of Da'wah at Universitas PTIQ Jakarta has also used various supporting instruments to optimize the system established, making it more efficient. These supporting instruments are basic components that must be in place to support the information management process, including hardware, software, files and databases, work procedures, and operating personnel (Hartono, 2013).

The five components mentioned above are interrelated. The interrelationship between these elements then creates a work unit to enter, collect, process, and create accessible data. Furthermore, it outputs or disseminates data to all stakeholders within the scope of the faculty or university at Universitas PTIQ Jakarta.

According to Raymond McLeod Jr., an academic information system is a computerized system that provides information to several users with similar needs who are in interconnected subsystems that form a single unit (McLeod & Schell, 2006).



This allows them to interact and work together to manage data processing functions and processes, including receiving data input, processing it, and producing information output as a basis for useful decision-making, both now and in the future, by utilizing available resources to achieve predetermined objectives (Zamroni, 2020).

The technical operation of the program and specific tasks (system areas) in the academic information system unit at the Faculty of Da'wah, Universitas PTIQ Jakarta follow the academic information system characteristics standards commonly used in educational institutions, namely (Goyal, 2014):

- a. Using a System Approach
- b. Management Oriented
- c. Need-Based
- d. Future Oriented
- e. Central Database
- f. Integrated

Furthermore, in the process of implementing information management to be more accurate and efficient, the Faculty of Da'wah at Universitas PTIQ Jakarta uses several steps or stages that have been carried out, including (Ismail & Sinen, 2017):

- a. Planning
- b. Decision Making
- c. Control
- d. Organization
- e. Management
- f. Information Technology.

The information system in the Faculty of Da'wah helps it to compete globally and adapt to developments. Currently, everything related to the educational process is based on a system integrated with information technology. In this case, it is undeniable that technological developments will greatly influence information. In fact, this applies not only to students but also to educators (lecturers) in the use of information technology. This includes entering grades, teaching materials, and other related information that facilitate the teaching and learning process, making it more effective and efficient.

2. Basic Rules for the Implementation of Academic Information Systems in Improving the Quality of Academic Services at the Faculty of Da'wah, Universitas PTIQ Jakarta

The year-over-year increase in student enrollment demonstrates that the quality of education at the Faculty of Da'wah is excellent and that graduates are highly competitive and marketable. This is certainly inseparable from the role of the



Faculty of Da'wah in maintaining and improving the quality of education (learning), so that it can produce high-quality graduates who are accepted in diverse communities, especially in areas related to religion.

Many graduates (alumni) of this faculty have become Da'i, preachers, and religious leaders, appearing on television, social media, radio, and at various other religious venues across the archipelago. This is one of the attractions that makes the Faculty of Da'wah, Universitas PTIQ Jakarta a destination of choice for new students to realize their dreams and ambitions.

Thus, it cannot be denied that with the consistent implementation of the academic information system, all information related to learning activities in the Da'wah Faculty, as well as the profiles of its graduates, can increase the selling point or high interest/unique value for all those who wish to study at Universitas PTIQ Jakarta (Da'wah Faculty).

The success achieved by the Faculty of Da'wah in increasing its selling point/competitiveness, thereby making it in high demand, especially during the 2022 to 2024 academic period, cannot be separated from the faculty's efforts to maintain the quality of education, which has been well carried out. Of course, accompanied by various improvement efforts and new innovations across various fields, including the accurate and attractive management and publication of information. With accurate and interesting information, it will indirectly guide information seekers, both prospective students and other parties, to the resources they need. It also makes it easier to find and search for something needed. Ultimately, the completeness of the information and data presented will increase confidence and trust in what one wants to do or work on.

In Islam, the revelations from Allah SWT in the form of the Al-Qur'an and the Hadith from the Prophet Muhammad SAW are the two main sources of information used by his followers. Muslims must have complete faith in these two sources because they are considered to be the foundation of accurate information. This is because, in essence, the main sources of information for Islamic teachings are the Qur'an and the Hadith.

As explained in His words:

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

And indeed, We have brought them a Book (the Quran) which We have explained in detail based on Our knowledge; as guidance and mercy for those who believe.

The above verse (Surah Al-A'raf, verse 55) indicates that the Qur'an should be considered a source of data, information, and knowledge regarding the existence of



the universe and life within it. Thus, the Qur'an functions as both a religious text and a scientific theory, helping us understand the reality of life and its dynamics.

Specifically, from an Islamic perspective, the academic information system facilitates the conversion of data into accurate, correct information in line with the Qur'an and Hadith. This can be used for decision-making and to increase confidence in any information published or shared with the general public.

In line with this, the Faculty of Da'wah, Universitas PTIQ Jakarta has also implemented several basic rules, based on the Qur'an, for conveying information to be published on social networks or the faculty's website. These rules include:

Honesty

In other words, the information must be accurate and free from exaggeration or lies. This is in line with the pattern of the Qur'an in narrating events that occurred to the Messengers and Prophets of Allah Ta'ala, as well as news about individuals or groups from the past.

As written in His words:

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى لِلْمُؤْمِنِينَ

And all the stories of Our messengers We recount to you, are stories with which We strengthen your heart; and in this letter has come to you the truth and instruction and warning for those who believe.

The main purpose of telling stories, according to Imam Fahrudin Ar-Razi, is to: First, fortify the heart of the Prophet Muhammad so that he can patiently convey the prophetic message and endure the painful experiences he has experienced. In addition, it should be emphasized that the previous messengers and prophets also felt the same way. Thus, it was easy for the Prophet to bear the suffering of his people and patiently overcome all challenges and sadness, as had been done by the previous prophets and messengers, after he heard their stories and understood their circumstances. Second, the Messenger of Allah received this letter, which contained the truth, advice, and warnings for believers (Syaifulloh, 2017).

From the above explanation, it can be seen that Surah Hud verse 120 concerns information or news conveyed with honesty and sincerity, which brings pleasure and happiness to the recipient.

So, in general, news or information conveyed honestly and truthfully will indirectly bring a lot of goodness and convenience, as well as benefits afterward. This is true for both those who convey the information and those who receive it.

Relevant (providing a positive impact)

In this context, users or recipients must gain something from the information they receive. Depending on the needs of each individual who utilizes the



information, the level of relevance varies. Information must have a different level of relevance for each individual. This is as explained in the Qur'an, Surah Ali-Imran verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If the People of the Book had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.

Surah Ali Imran verse 110 Allah explains to the Prophet Muhammad SAW that you are the best nation, the nation with the best character and morals, born for mankind to benefit others by doing good and forbidding evil, which are the pillars of religion.

The context of Surah Ali Imran verse 110 indicates that Muslims—the followers of the Prophet Muhammad (peace be upon him)—are the best nation in the sight of Allah SWT. In the view of M. Quraish Shihab, the word *you* in verse 110 above refers to all followers of the Prophet Muhammad, or the best people, from generation to generation. You believe in Allah with sincere faith, so you are people who never tire of enjoining what is right and forbidding what is wrong. To do what is right and forbid what is wrong in accordance with His teachings and methods, you must have faith and follow His guidance and the guidance of His Messenger. And virtue can be achieved in this way (Shihab, 2004).

Thus, this verse generally commands His servants to have faith and hold fast to the path of His religion. Then Allah SWT warns them to always live in harmony and form ukhuwah (brotherhood), and to be obedient and compliant with what is taught/commanded (Karolina, 2022).

This also applies to the delivery of news or information, where the values of goodness taught and formed in Islam to its followers must be actualized in life as best as possible. Thus, with the existence of good values in all aspects of life, including in the realm of information, it will be possible to create an advanced and dignified civilization, free from the shackles of lies and hypocrisy.

Careful (*Tabayun*)

Surah Al-Hujurat verse 6 explains:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنِ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَيْهِ مَا فَعَلْتُمْ نَادِمِينَ



O you who believe, if a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly and afterward become full of repentance for what you have done.

One of the fundamental rules established by Islam for the social life of its followers is the above verse, which also provides very sensible advice on how to receive and apply news.

This is because human existence and interaction must be built on a solid foundation and be well understood. Humans need a third party because they cannot access all the information. When communicating things that are true—and there are also things that cannot be conveyed—the third party must be truthful and honest. Thus, the delivery of news needs to be filtered appropriately to avoid stepping (behaving) in an ambiguous or unfounded manner. Sayyid Quthub argues that Allah targets the wicked in this verse because they are considered a source of false information and wants to prevent it from spreading among Muslims.

In theory, every Muslim must be a reliable source of information, so that the information they convey must be accurate and useful as a guide. In this way, the affairs of the ummah will be stable and balanced between accepting and rejecting incoming news. This verse also warns Muslims not to rush into making decisions based on the news or information they receive, especially from the wicked. This is because haste can cause a person to act unjustly towards themselves or others, and such actions bring about evil, as they are not in accordance with the principles of truth and justice taught by religion (Quthub, 2004).

Meanwhile, Quraish Shihab interprets verse 6 of Surah Al-Hujurat. When someone who is not responsible conveys important news or information, be careful in seeking clarification. Thus, investigate the truth of the information in various ways to avoid causing harm to society due to ignorance of the actual situation, which can lead to regret after the truth is revealed. Change yourself into someone who regrets wrongdoing (Shihab, 2004).

The two explanations of the interpreters above highlight several important points regarding this verse. First, we must pay attention to the character of the news bearers and assess whether they are trustworthy. Second, the principle of exercising high accuracy and caution regarding news information. Third, caution regarding the consequences that arise when influenced by information disseminated by irresponsible people. Information must be verifiable.

It is clear that the Holy Qur'an provides advice and warnings regarding the spread of *fasiq* news carriers. However, this also indicates the great influence of information on human existence. Especially in the context of organizations and similar entities. The concept of *tabayun* in this verse offers a framework for



individuals to remain intelligent and vigilant about incoming information, especially in an era marked by an abundance of easily accessible data that often appears spontaneously.

Punctuality

Paying attention to time is one of the foundations for improving the quality of the academic system at the Faculty of Da'wah, Universitas PTIQ Jakarta. This is as stated in Surah Al-Asr, verses 1-3:

وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ ۝٣ وَتَوَّصَوْا بِالصَّبْرِ ۝٤

Verses 1 and 2 of Surat Al-Asr state, "By time, indeed, mankind is in loss." Scholars agree that the term "Al'asr" in the verse signifies time. However, they have different opinions. Some argue that the term refers to a period marked by movement and activity, while others say it refers to the time of the afternoon prayer.

A third perspective interprets the term as signifying the moment of the Prophet Muhammad's worldly mission. However, the term time is more appropriate when understood in a general sense. In Arabic tradition, conversations often include expressions that associate outcomes with time, such as *bad timing* for failure and *good timing* for success.

This verse emphasizes that there is no difference between good and bad times. Every time is equal and impartial. The term 'ashar in this surah signifies the period when a person reaps the results of his efforts. He will fail unless he performs righteous deeds and holds fast to his faith. This explains why time has universal meaning, because the consequences of human efforts (losses) are anticipated to materialize in the future (beyond worldly existence). Time is a resource that must be optimized effectively. Otherwise, time will pass without producing any benefits (Nurasih, 2020).

Use clear language and sentences (easy to understand)

In both verbal and written communication, it is recommended to use simple, concise, and precise language to facilitate understanding. In the Quran, there is the term *qawlan maisura*, which serves as a guideline for communication that uses language easy to understand and that calms emotions.

As explained in Surah Al-Isra verse 28:

وَأِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا

And if you turn away from them to seek mercy from your Lord, which you hope for, then say to them a pleasant word.



The term Maisura in the above verse etymologically comes from the word yasara, which means ease or suitability. Qawlan maisura is better understood as words that please the listener and do not overwhelm them with excessive information. In the context of qawlan maisura in the above verse, it is related to the content of the information conveyed by the communicator or, in other words, how to convey information so that it is easily understood and comprehended spontaneously without having to think twice. This requires communication or writing that is simple, easy, light, appropriate, and, of course, joyful, with a focus on goodness and usefulness. Thus, effective communication/information can be achieved, fostering enjoyment and creating good social relationships (Ariani, 2012).

Therefore, based on the above discussion, it can be concluded that the implementation of the academic information system at the Faculty of Da'wah, Universitas PTIQ Jakarta to improve the quality of education in that unit has, in general, been successfully carried out and is now running effectively and structurally. This can be seen in the information system that is managed, which has touched all areas of activity within a fairly broad scope. Thus, it can provide its own appeal, increasing the number of new students year after year.

Conclusion

This study shows that the implementation of the Academic Information System (SIKAD) at the Faculty of Da'wah, Universitas PTIQ Jakarta, since 2018, has developed into an integrated, structured, and modern, managerially oriented system. SIKAD not only improves the efficiency and effectiveness of academic services through accelerated data access, more accurate administration management, and data-based decision-making support, but also strengthens transparent and responsive governance. The success of this implementation is supported by the synergy among hardware components, software, centralized databases, operational procedures, and human resources, despite obstacles such as limited digital literacy among some educators and limited expertise in information systems. Moreover, this study emphasizes the novelty of integrating academic digitization with Islamic normative values in information governance. The principles of honesty, relevance, accuracy (*tabayun*), timeliness, and clear language use form the ethical foundation for the management and publication of academic information. The integration of these Qur'anic values strengthens institutional credibility, increases public trust, and enhances faculty competitiveness, as reflected in the increase in the number of new students during the 2022–2024 period. Thus, SIKAD functions not only as an administrative instrument but also as a strategic



tool and medium for institutional da'wah that combines technology, educational management, and Islamic communication ethics. The implication is that strengthening the quality of academic services in Islamic higher education requires an integrative approach that synergizes modern information systems with organizational moral values. Therefore, a sustainable policy is needed to increase the digital literacy of lecturers and educational staff, optimize system features to make them more user-friendly, add qualified human resources in the field of information technology, and standardize publication ethics based on Qur'anic principles. This approach has the potential to serve as a model for developing an adaptive, credible, and competitive academic information system for other Islamic universities.

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