ACHSM Asia-Pacific Journal of Health Management

RESEARCH ARTICLE

DEVELOPMENT OF THE BMSU ACCREDITATION MODEL WITH THE APPROACH OF THE WISDOM-BASED UNIVERSITY

Amir Amiri[1], Abbas Abbas Pour[2], Ali Khoursandi[2], Mohammad Khoramshad[3], Abbas Ebadi[4], Milad Rezaiye[4]*

1. Department of Medical Ethics, School of Health, Baqiyatallah University of Medical Sciences, Tehran, IR Iran
2. Department of Educational Management and Planning, Faculty of Psychology and Educational Sciences, Allameh Tabataba'i University, Tehran, IR Iran
3. Department of Political Science, Faculty of Law and Political Science, Allameh Tabataba'i University, Tehran, IR Iran
4. Nursing Care Research Center, Clinical Sciences Institute and Nursing Faculty of Baqiyatallah University of Medical Sciences, Tehran, IR Iran

Correspondence: miladrezaiye73m@gmail.com

ABSTRACT

OBJECTIVE:

This study aims to develop an accreditation model for Baqiyatallah University of Medical Sciences, employing a wisdom-based university approach through a mixed exploratory method (qualitative-quantitative).

METHODS:

A mixed exploratory design was used in this study. In the qualitative phase, data were collected via semi-structured interviews with 16 experts and analyzed using MAXQDA software. The quantitative phase involved a descriptive-analytical survey-correlation design, analyzing data with LISREL software. The statistical population included academic staff and officials from Baqiyatallah University and experts from wisdom-based universities, with a sample size of 305 participants. A researcher-developed questionnaire, validated for content (CVR and CVI), face validity, and construct validity (confirmatory factor analysis), was implemented. The questionnaire comprised 7 categories and 35 items, achieving a reliability score of 0.80 via Cronbach's alpha.

RESULTS:

Inferential data analysis confirmed the model's fit through structural equation modelling. The validation results indicated significant paths and model strength, leading to the recognition of the proposed accreditation model as suitable.

CONCLUSION:

The accreditation model for Baqiyatallah University of Medical Sciences encompasses seven areas: 1) Strategies and Mission; 2) Faculty Members; 3) Executive Management; 4) Social Accountability; 5) Educational and Content Environment; 6) Assessment for Learning; and 7) Education and Research Process. It includes 22 main measures and 91 sub-measures. A wisdom-based university is characterized by integrating science, experience, reason, philosophy, imagination, and revelation into its curriculum, emphasizing practical learning, social service, teamwork, and the cultivation of national self-confidence among students and staff.

KEYWORDS

accreditation; wisdom; wisdom-based university; higher education

INTRODUCTION

Accreditation plays a pivotal role in higher education as a mechanism for quality assurance, institutional accountability, and continuous improvement. It serves as a formal recognition that an institution or program meets established standards of excellence, ensuring that educational offerings are aligned with societal needs and global benchmarks [1]. Accreditation not only enhances the credibility and reputation of institutions but also fosters a culture of self-evaluation and innovation, encouraging universities to adapt to evolving educational demands [2]. In an era of rapid technological advancement and shifting societal expectations, accreditation models must evolve to address emerging challenges, such as the need for interdisciplinary learning, ethical leadership, and sustainable development [3]. This context underscores the importance of developing innovative accreditation frameworks that reflect the dynamic nature of higher education, particularly in the context of wisdom-based universities.

The traditional accreditation models have often been criticized for their rigidity and inability to keep pace with the rapidly changing higher education environment [1]. The emergence of the Fifth-Generation University, characterized by its focus on innovation, entrepreneurship, and community engagement, necessitates a re-evaluation of accreditation processes [2]. Fifth-generation universities are widely recognized as wisdom-based institutions, prioritizing holistic education and individual growth [3].

Wisdom-based universities are institutions of higher education dedicated to nurturing wisdom in their students and equipping them with knowledge and skills [4]. These universities prioritize the following key characteristics:

- Emphasizing the development of practical wisdom, moral reasoning, and ethical decision-making over purely academic knowledge [5].
- Designing curricula and teaching methods that promote critical thinking, reflection, and the integration of knowledge with moral values and social responsibility [6].
- Recognizing wisdom as a multidimensional construct that encompasses cognitive, reflective, and affective components, beyond just intellectual ability [7].
- Creating an environment and activities within the university that foster the development of wisdom, moral intelligence, and socially conscious leadership [8, 9].

In essence, wisdom-based universities seek to produce graduates who not only excel academically but also possess the wisdom to apply their knowledge in ways that benefit society and promote ethical, sustainable practices, moving away from a narrow focus on technical skills or career preparation alone [9, 10].

Developing wisdom-based universities is crucial for a multitude of reasons. Wisdom encompasses more than just the transmission of knowledge and skills; it encompasses the cultivation of practical judgment, moral reasoning, and the ethical application of knowledge for the betterment of society [11]. The goal of wisdom-based universities is to graduate individuals who not only excel academically but also possess the wisdom to use their knowledge responsibly [12].

In an era characterized by rapid technological and social changes, there is an increasing need for leaders and citizens who can navigate complex problems and make decisions that balance multiple, sometimes conflicting, priorities. Wisdom-based universities focus on nurturing these higher-order cognitive and affective capacities [13].

Wisdom-based approaches in higher education can help address the fragmentation and isolation of knowledge across academic disciplines. By promoting the integration of diverse ways of knowing and considering a variety of perspectives, wisdom-based universities can foster more holistic and contextual understandings of issues [14, 15].

Moreover, wisdom-based universities underscore the significance of values, ethics, and social responsibility alongside academic accomplishment. This emphasis can help develop graduates who are not only technically adept but also committed to leveraging their knowledge for the betterment of society [16].

The application of wisdom-based principles in accreditation models has significant real-world implications. For instance, integrating wisdom-based criteria into accreditation processes can encourage institutions to adopt more holistic and ethical approaches to education. This could include evaluating how universities foster moral reasoning, promote community engagement, and address global challenges such as climate change, health disparities, and social inequality [17]. Additionally, wisdom-based accreditation models can serve as a benchmark for institutions seeking to align their educational practices with the United Nations Sustainable Development Goals (SDGs), ensuring that graduates are equipped to contribute meaningfully to global sustainability efforts [18]. By embedding wisdom-based principles into accreditation frameworks, universities can better prepare students to navigate the complexities of the modern world and make decisions that prioritize the common good.

In essence, wisdom-based universities aim to produce graduates who are not just knowledgeable, but wise – capable of critical thinking, moral reasoning, and the application of their abilities in service of the greater good. This educational objective is crucial for addressing the intricate challenges facing the world today. Therefore, this study aimed to explore the development of the BMSU (Baqiyatallah Medical Science University) Accreditation Model within the context of the Wisdom-Based University. Through an exploratory sequential mixed-methods study, this article aims to shed light on the significance of this approach and its potential impact on the future of higher education.

MATERIALS AND METHODS

STUDY DESIGN AND SETTING

An Exploratory Sequential Mixed-Method Study approach was employed in this research. Following the approval of the study by the Research Ethics Committee at Baqiyatallah University of Medical Sciences, the research was conducted in two stages.

The current study aimed to comprehensively understand the components and dimensions of Wisdom-based University. The objective is to use this understanding to design an accreditation model for BMSU, based on the approach of a Wisdom-based University.

To achieve this, the initial phase involved collecting qualitative data through content analysis. This was done using both library and field research methods, to design the accreditation model of a Wisdom-based University.

Subsequently, the dimensions and components of the accreditation model of a Wisdom-based University were identified. This information was then used to finalize the accreditation model for BMSU, incorporating the approach of Wisdom-based University.

A data collection tool was developed, and quantitative data was gathered through a selected statistical sample. For qualitative data analysis, the study employed MaxQda (20) software. For quantitative data analysis, the study utilized the factor analysis method, along with structural equation modeling using LISREL software.

QUALITATIVE STAGE

The qualitative aspect of the research was conducted in two phases. In the initial phase, qualitative data was extracted from texts, documents, and articles using the conventional content analysis method [19-21]. The data obtained from this phase served as the foundation for conducting semi-structured interviews in the subsequent phase.

The study employed directed content analysis to develop theories and conceptual frameworks [19]. In the second phase of qualitative research, directed content analysis was utilized, and qualitative data was extracted through semi-structured exploratory interviews, building upon the primary components identified in the earlier phase. The textual data was subsequently generated, organized, and condensed into categories and codes. These codes were then further

summarized, and the qualitative data was presented in the form of factors, categories, components, and strategies. Based on these factors and components, the conceptual model of accreditation was developed.

STUDY PARTICIPANTS AND SAMPLING

In the process of sampling, a purposive and snowball approach was used because it was challenging to readily identify experts in the field of accreditation and Wisdom-based University. This method involved the researcher identifying participants based on recommendations from other experts. The criteria for selecting participants included having management experience in scientific and executive aspects, as well as involvement in validation and the development of new approaches within the realm of Wisdom-based University.

A survey on the university accreditation model with a Wisdom-based University approach was conducted, gathering insights from 16 participants representing seven major expert groups. To maintain confidentiality, specific details about the experts are not disclosed. The groups and their respective affiliations were as follows:

1. Experts from Baqiyatallah University of Medical Sciences, Tehran (8 participants)
2. Expert from Shahid Beheshti University of Medical Sciences, Tehran (1 participant)
3. Expert from Allameh Tabatabai University, Tehran (1 participant)
4. Expert from Imam Hossein Tehran University (2 participants)
5. Expert from Tehran University of Medical Sciences (1 participant)
6. Expert from Imam Sadiq Qom Research Center (1 participant)
7. Expert from Tehran Sharif University of Technology (1 participant)

DATA COLLECTION TOOL AND TECHNIQUE

During the research, face-to-face interviews were conducted with participants in their respective offices at various times throughout the day. The average duration of each interview was 102 minutes, and interviews continued until data saturation was achieved. Before starting the interviews, informal and friendly conversations were initiated to create a comfortable environment. Participants were reassured about the confidentiality of their opinions and the interview process. The researcher then provided an overview of the study's purpose, explained the contents of the informed consent form, and outlined the general research process before asking the interview questions.

The depth and emphasis of discussion for certain questions varied depending on the participants' expertise. The interview guide is detailed in the Table (1-3) below. With permission, the interviews were recorded using a tape recorder while maintaining strict confidentiality. Throughout the interview process, information was collected, transcribed, and categorized into main and subcategories. Ambiguous questions were reviewed and modified as needed.

After conducting ten interviews, all main categories and most subcategories were identified. It was observed that the categories were becoming repetitive and no new data was emerging. However, to ensure comprehensive data collection, six additional interviews were conducted, bringing the total to 16. The researcher implemented and transcribed all interviews to maintain accuracy and consistency in the data collection process.

TABLE (1-3). INTERVIEW GUIDE QUESTIONS

Row	Interview guide
1	What strategies and methods are required to establish a wisdom-based framework at BMSU?
2	What educational and research processes are necessary to cultivate students' self-esteem, confidence, and independence, enhance their social interaction skills, and promote a culture of wisdom and civilization at BMSU?
3	What plans are in place to attract, retain, and advance faculty members at BMSU to facilitate wisdom-based education?
4	How will students be attracted, assessed, educated, and trained to embrace wisdom-based learning at BMSU?

5	What staffing recruitment, promotion, support, and leadership initiatives are in place to enable wisdom-based education at BMSU?
6	What resources, content, environment, and educational spaces are essential to establish a knowledge-based structure at BMSU?
7	What programs are needed for internal communication, community engagement, and international outreach to establish a wisdom-based institution at BMSU?

QUANTITATIVE STAGE

During the quantitative stage, we developed a comprehensive questionnaire to measure the variables of the Wisdom-based University accreditation model and its constituent elements. Experts reviewed the questionnaire to ensure its content validity, and then we tested it on a small subset of the target population to establish its reliability. To validate the theoretical model, we used the same questionnaire to gather data. The statistical population for the quantitative segment of the study included university officials, faculties, faculty members from BMSU, students, and experts in the field of Wisdom-based University from other academic institutions and scientific centers across the country.

SAMPLING IN THE QUANTITATIVE STAGE

The research population consists of all academic staff, officials of BMSU, and professors who know Wisdom-based University in the country. The scope of the accreditation category requires the inclusion of faculty members, BMSU officials, and expert professors in the field of Wisdom-based University in the country.

In the quantitative part of the research, study subjects were selected using a multi-stage cluster sampling method. Clusters were chosen through simple random sampling. The sample size of 305 people was determined based on the population size using the Krejcie and Morgan table.

VALIDITY OF DATA COLLECTION TOOLS

In this research, several methods were used to ensure the validity of the questionnaire in the qualitative part of the study. These methods included peer review by experts and colleagues, triangulation of data sources, and review by experienced individuals.

Peer review involved sharing the data analysis process and results with experts and colleagues who were part of the research. Their satisfaction with the process and results provided assurance of the validity of the analysis and results. This interaction between the researcher and experienced individuals in research methods offered guidance for research design, data collection, and data analysis. Furthermore, the data analysis and results were reviewed by two experts, assistant professors, and members of the academic faculty of the university, ultimately receiving approval.

The method of investigation by the interviewed members involved analyzing and summarizing the data, which was then presented to a group of interviewees for their review of the findings. Subsequently, two interviewees were consulted again to validate the findings, leading to some revisions. Their final opinions on the compatibility of the findings with their views and the reasonableness of the obtained findings indicated the acceptability of the validity of the qualitative research.

To validate the questionnaire, the content validity method was used, which involved calculating the content validity ratio (CVR) and content validity index (CVI). Face validity was conducted in consultation with faculty members and professors in the university, and construct validity was confirmed through factor analysis. Ultimately, a questionnaire consisting of 7 main components and 22 items was designed and implemented.

RELIABILITY OF DATA COLLECTION TOOLS

In the present study, the retest reliability and intrasubject agreement method were used to evaluate the reliability of the qualitative interviews. The open reliability test and agreement method were employed between two coders to assess the interviews' reliability. To evaluate this, two interviews were randomly chosen from the conducted interviews and coded twice by the researcher with a two-week interval. Table 3-2 shows that out of the total 68 codes in the two intervals, 50 demonstrated agreements, while 18 did not.

TABLE (3-2). CALCULATING RELIABILITY USING THE TEST-RETEST METHOD

	Interviewee code	Total codes in two stages	Number of agreed codes	Number of failed codes	Retest reliability percentage
1	P1	37	29	8	63%
2	P2	31	21	10	73%
-	Total	68	50	18	68%

To evaluate the reliability of the interview process, the within-subject agreement method involving two coders was used. In order to ensure accuracy, an expert was invited to participate in the research alongside the researcher's colleague. The researcher and the expert then coded two interviews, and the reliability of the interviews was assessed using the intra-subject agreement method outlined in the following form Table (3-3).

TABLE (3-3). CALCULATING THE RELIABILITY OF TWO CODERS

	Interviewee code	Total codes in two stages	Number of agreed codes	Number of failed codes	Retest reliability percentage
1	P1	69	30	9	63%
2	P2	64	27	10	77%
-	Total	133	57	19	86%

In this study, we assessed the reliability of the questionnaire using the Cronbach's alpha method in SPSS. The obtained Cronbach's alpha coefficient of 0.80 indicates a high level of accuracy for the questionnaire.

ETHICAL CONSIDERATIONS

This study received ethical approval from Baqiyatallah University of Medical Sciences and strictly adhered to local legislation and institutional requirements. All participants provided written informed consent to participate in the study, and the researcher meticulously followed the guidelines outlined in the Declaration of Helsinki throughout the research. Participants were assured that their responses would remain anonymous and solely utilized for the study's purposes.

RESULTS

PARTICIPANT CHARACTERISTICS

During the qualitative phase, interviews were conducted with 16 individuals who held PhD degrees, ranging from assistant professors to full professors. However, it is worth noting that only one of the interviewees was a female. In the subsequent quantitative phase, the validation process involved 305 participants with educational qualifications ranging from undergraduate to post-graduate level. The participants included individuals of different ages, and among them, 15 were females.

COMPONENT IDENTIFICATION AND DEVELOPMENT

After conducting research, the measures and components that were extracted are organized into coding axes. The accreditation model of BMSU is based on a Wisdom-based University in 7 key areas, which include effective strategies and missions to realize the university's structure, faculty members' plans, executive management, social accountability, educational and content environment, assessment for learning, education and research process. This model consists of 22 main measures and 91 sub-measures. The findings indicate that a Wisdom-based University integrates the source of revelation with science, experience, reason, philosophy, and imagination into its curriculum content. The university places emphasis on practicality and the internalization of student learning, social services, self-sacrifice, spirituality, teamwork,

and student participation. In the realm of education and research, the university focuses on fostering independence, self-belief, and national self-confidence. Furthermore, in practical programs outside the university, officials, staff, students, and professors are physically present.

CREATION OF A SURVEY TOOL

Based on the interview findings and their implications, the qualitative section revealed significant relationships among its components. As a result, all the research hypotheses derived from the qualitative data were validated quantitatively. This integration is reflected in the conceptual model, incorporating insights from experts. The qualitative and quantitative results were integrated through factor analysis and structural equations, resulting in the validation of the quantitative part of the research's conceptual model. LISREL software was used for first- and second-order confirmatory factor analysis to validate the assumed model's variables.

ANALYSIS OF SOCIO-DEMOGRAPHIC CORRELATIONS

Differences Between Faculty Members and Students

- Perceptions of the Accreditation Model: Faculty members and students exhibited statistically significant differences in their perceptions of the wisdom-based accreditation model ($p < 0.05$). Faculty members placed greater emphasis on the integration of moral reasoning and ethical decision-making into the curriculum, while students prioritized practical applications and skill development.
- Social Accountability: Faculty members rated social accountability as a critical component of the accreditation model (mean score = 4.5/5), whereas students assigned it a slightly lower priority (mean score = 3.8/5).

Variations Based on Gender

- Gender Differences: Female participants rated the importance of teamwork and student participation higher than their male counterparts (mean score = 4.6/5 vs. 4.1/5, $p < 0.01$). However, no significant gender differences were observed in other areas, such as executive management or educational environment.

Variations Based on Academic Rank

- Academic Rank: Assistant professors and full professors differed in their perceptions of the role of executive management in the accreditation model. Full professors emphasized the need for strong leadership and strategic planning (mean score = 4.7/5), while assistant professors focused more on faculty development and support (mean score = 4.2/5).

Variations Based on Institutional Affiliation

- Institutional Affiliation: Participants from Baqiyatallah University of Medical Sciences rated the educational and content environment as the most critical component of the accreditation model (mean score = 4.8/5), while participants from other institutions prioritized social accountability (mean score = 4.6/5).

STRUCTURAL EQUATION MODELING AND MODEL VALIDATION

The research model was tested using structural equation modeling, which yielded two distinct and standardized models. The first model proposed that BMSUs' accreditation, with the Wisdom-based University approach as a latent variable, is influenced by various factors. These factors include effective Strategies and Missions to realize the university's structure, Faculty Members' plans, Executive Management, Social Accountability, Educational and Content Environment, Assessment for Learning, Education, and Research Process. Each of these latent variables was measured using a set of indicators, with an error term added to each measured variable.

The Maximum Likelihood Estimation (MLE) method was used for parameter estimation and model testing. The overall fit of the model and parameter details were analyzed using various fit indices, such as CMIN, NFI, CFI, IFI, PNFI, PCFI, and RMSEA. The chi-square index, relative fit indices, and absolute fit index were evaluated to determine how well the model corresponded to the sample. The results indicated a good model fit, with non-significant chi-square values, high relative fit indices, and low absolute fit indices. These findings are detailed in Table (4-1).

TABLE (4-1). FIT INDICES

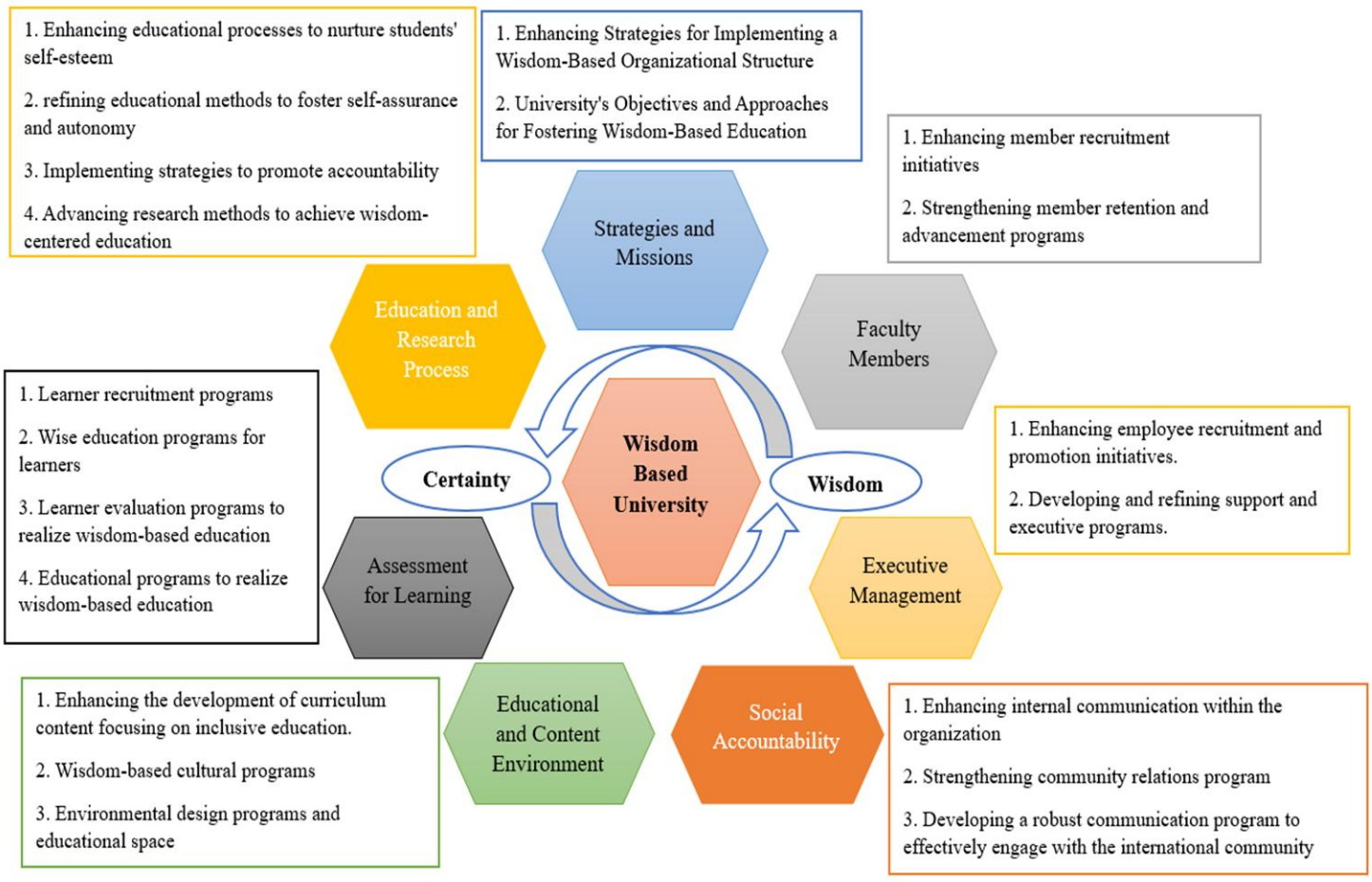
Parsimonious Indices		Relative Indices		Absolute Indices	
Value	Indices	Value	Indices	Value	Indices
./50	PNFI	./95	CFI	110/63	CMIN
./49	PCFI	./95	IFI	./79	RMSEA
		./96	NFI		

Based on the data presented in the Table (4-1), the fit indices consistently indicate a strong fit for the model, suggesting an overall favorable model condition. The model demonstrates a robust and well-supported structure, with 25 estimated parameters and 53 degrees of freedom.

FINAL ACCREDITATION MODEL

After conducting a thorough review and validation, the accreditation model for BMSU was developed to align with the approach of Hikmat Banyan University. This model encompasses 7 general areas, 22 main criteria, and 91 secondary criteria for a comprehensive measurement. For a more detailed overview of the primary and secondary metrics, please refer to Figure 4-1.

FIGURE (4-1): BMSU'S ACCREDITATION MODEL WITH A WISDOM-BASED UNIVERSITY APPROACH



DISCUSSION

A Wisdom-based University is an institution that integrates empirical science, reason, senses, and imagination, along with teachings from divine religions into its educational programs [22]. It emphasizes pragmatism and comprehensive internalization of knowledge through research and community engagement. It distinguishes itself by integrating

theoretical and applied knowledge from experimental science, rational science, the science of fantasy and imagination, and revelations. To be considered as knowledge, information must be confirmed from all four sources [23]. This approach is grounded in the theoretical framework of integrative knowledge systems, which emphasize the synthesis of diverse epistemologies to address complex societal challenges. By bridging the gap between traditional and modern knowledge systems, the Wisdom-based University model aligns with the principles of transformative learning theory, which advocates for holistic education that fosters critical reflection and ethical decision-making [4].

The university places a strong emphasis on the practical implementation and internalization of knowledge, requiring students to apply what they learn in their personal lives from the outset. Professors and students engage in practical implementation together, focusing on problem-solving and critical thinking across all courses [24]. The institution values teamwork and encourages student participation in teaching and research to instil the role of mentoring in students [25]. Its competitive advantage lies in training graduates with multidimensional, ethical, spiritual, and God-oriented qualities to serve society. However, the implementation of this model is not without challenges. One significant limitation is the difficulty of balancing traditional religious teachings with modern scientific paradigms, which can lead to resistance from stakeholders accustomed to conventional educational frameworks [26]. Additionally, the lack of standardized tools for measuring practical wisdom poses a barrier to the institutionalization of ethical and spiritual concepts [27].

In the pursuit of wisdom, there is a crucial distinction between theoretical and practical wisdom. While theoretical wisdom has received significant attention, tangible progress in practical wisdom is essential [5]. For instance, the concept of "humble behavior" [28] requires the development of software or tools to effectively instil and institutionalize it among university professors, students, and officials [29, 30]. To address this gap, the proposed accreditation model incorporates practical wisdom metrics derived from virtue ethics theory, which emphasizes the cultivation of moral character and ethical behavior. This theoretical grounding ensures that the model not only assesses academic excellence but also fosters the development of virtuous leaders capable of addressing societal challenges [31].

Existing research has not identified appropriate tools or software for the institutionalization of practical concepts. Recommendations and announcements regarding the implementation of Islamic concepts lack a suitable mechanism to realize practical implementation [32, 33]. To address this gap, a comprehensive accreditation model has been designed comprising seven areas, 22 main criteria, and 91 secondary criteria to implement wisdom concepts practically within university settings. However, the model's implementation may face challenges such as resource constraints, resistance to change, and the need for faculty training. For example, pilot projects in other regions, such as the Ethical behavior among academic staff in Malaysian public universities [34], have highlighted the importance of stakeholder engagement and continuous evaluation in ensuring the success of such initiatives.

The model is measurable and can be effectively implemented through the establishment of a suitable legal framework and the organization of annual festivals to recognize and incentivize faculty members and students. National awards for the Wise Professor, Wise Student, and Wisdom-based University could further promote the implementation of these concepts. By leveraging these components, universities and faculty officials can track progress and measure growth annually, ultimately honoring institutions based on their advancements in these areas. To ensure wider adoption, policymakers should consider integrating the Wisdom-based University model into national accreditation frameworks, particularly in regions where ethical and spiritual education is prioritized. For instance, the success of similar initiatives in Asia, such as the Holistic Education Framework in India [35] and the Moral Education Program in Singapore [36], demonstrates the potential for contextual adaptations of the model.

Despite its strengths, the Wisdom-based University model has certain limitations. For example, the emphasis on spiritual and ethical dimensions may not align with the secular educational policies of some countries, limiting its global applicability. Additionally, the model's reliance on qualitative metrics for assessing practical wisdom may pose challenges in terms of objectivity and comparability [4]. Future research should explore contextual modifications of the model to address these limitations, such as developing region-specific criteria for assessing practical wisdom and integrating digital tools for tracking ethical behavior.

In summary, the unique approach of the Wisdom-based University to knowledge acquisition, practical implementation, and ethical education sets it apart as a pioneering institution in higher education. However, its successful implementation requires addressing challenges such as stakeholder resistance, resource constraints, and the need for contextual adaptations. By incorporating theoretical frameworks, drawing on global best practices, and providing concrete policy recommendations, this model has the potential to transform higher education and contribute to the development of ethical and socially responsible leaders.

STUDY LIMITATIONS

The study is constrained by a lack of scientific resources and theoretical background in the research subject area, which hinders progress. It is also challenging to access relevant research and documents related to the subject. Furthermore, officials may have limited familiarity with the research topic due to its novelty. Additionally, difficulty in accessing subject matter experts for interviews posed another challenge.

CONCLUSION

In conclusion, the accreditation model encompasses 7 general areas, 22 main measures, and 91 sub-measures, which demonstrate the practical application and execution of the concepts described in the Wisdom-based University model. The purpose of the accreditation model is to be flexible and suitable for both Islamic and non-Islamic countries, allowing for the inclusion of the fourth source, a revelation source, in accordance with the predominant religion in a particular country. Existing literature provides evidence that wisdom is highly valued by scientists from different religious backgrounds, which justifies the need for extensive research. This model has the potential to provide a workable framework for incorporating the principles of wisdom in various religious contexts.

FINANCIAL SUPPORT AND SPONSORSHIP

The study is not funded

CONFLICTS OF INTEREST

There are no conflicts of interest.

References:

1. Chiavaroli N, Prescott-Clements L, Nicholls J, Mitchell P, Reid K. Accreditation approaches for professional education programs: towards best practice. Journal of Veterinary Medical Education. 2023:e20220110.
2. Reza M, Dalvi MR. Presenting A for Model of Establishing the Fifth-Generation University with the Foundation Data Approach. 2023.
3. Junfeng Y, Gaojun S, Rongxia Z, Yunwu W, Ronghuai H. 5G and Smart Education: Educational Reform Based on Intelligent Technology. Frontiers of Education in China. 2022;17(4).
4. Miri A, Abbaspour A, Khorsandi A, Khorramshad MB. Education Strategies in Wisdom Based University. 2020.
5. Ardelt M. Can wisdom and psychosocial growth be learned in university courses? Journal of moral education. 2020;49(1):30-45.
6. Yaseen AT. Wisdom-Based Thinking and Their Relationship to–social tolerance among Students at the College of Education for Human Sciences at University of Basrah. The Arab Gulf. 2021;49(1).
7. Al Fazari MK. Wisdom among university students in Oman in the light of some variables. Indian Journal of Positive Psychology. 2017;8(3).
8. Jakubik M. How can practical wisdom manifest itself in five fundamental management and leadership practices? Vilakshan-XIMB Journal of Management. 2021;18(1):3-25.
9. Dortaj F, Daneshpayeh M, Ferrari M. Explaining wisdom based on moral intelligence. Iranian Journal of Learning and Memory. 2021;4(14):7-24.
10. Barnett R. Wisdom and the University: Two Rival Modes–and a Resolution of Sorts. Shaping Wise Futures: Brill; 2021. p. 312-28.

11. Sudaryatie S, Yulianto WWE, Subagio H, Prasetyo D. The Importance of Local Wisdom in Higher Education as a Philosophy of Strengthening the Character of State Defense. Ideas: Jurnal Pendidikan, Sosial, dan Budaya. 2022;8(3):707-16.
12. Jakubik M. Searching for practical wisdom in higher education with Logos, Pathos and Ethos. Case: Finnish universities of sciences. Philosophies. 2021;6(3):63.
13. Suarez JF. Wise by design: A wisdom-based framework for innovation and organizational design and its potential application in the future of higher education: Antioch University; 2014.
14. Dalal N, Pauleen DJ. The wisdom nexus: Guiding information systems research, practice, and education. Information Systems Journal. 2019;29(1):224-44.
15. Woiwode C. Inner transformation for 21st-century futures: the missing dimension in higher education. Environment: Science and Policy for Sustainable Development. 2020;62(4):30-8.
16. Shoup JR, Hinrichs TW, Gustafson JN. Pursuing Wisdom: A Primer for Leaders and Learners: Rowman & Littlefield; 2021.
17. Suarez JF, editor Wise by Design: A Wisdom-Based Framework for Innovation and Organizational Design and its Potential Application in the Future of Higher Education2014.
18. Hoque Z NM, Diab A, Elsayad S, Bastida F, Bakre OM, Kamaludin KS, Alshanaifi Z. Reframing accounting education towards ethical, sustainable, and inclusive professional and competence-based curricula. The Accounting Educators' Journal. 2024;34(1).
19. Assarroudi A, Heshmati Nabavi F, Armat MR, Ebadi A, Vaismoradi M. Directed qualitative content analysis: the description and elaboration of its underpinning methods and data analysis process. Journal of research in nursing. 2018;23(1):42-55.
20. Rezaiye M, Radfar M, MaslakPak MH. Quality of life among Iranian major depressive disorder patients: a qualitative study. Middle East Current Psychiatry. 2023;30(1):22.
21. Rezaiye M, Radfar M, Hemmati MaslakPak M. Depression facilitators from the perspective of Iranian patients with major depressive disorder: a qualitative research. The Egyptian Journal of Neurology, Psychiatry and Neurosurgery. 2021;57:1-9.
22. Lahmar F. Islamic education: An Islamic "wisdom-based cultural environment" in a western context. Religions. 2020;11(8):409.
23. Lombardo T. Wisdom, consciousness, and the future: Collected essays: Xlibris Corporation; 2011.
24. Alsharari NM. Internationalization of the higher education system: an interpretive analysis. International Journal of Educational Management. 2018;32(3):359-81.
25. Mustafa G, Glavee-Geo R, Rice PM. Teamwork orientation and personal learning: The role of individual cultural values and value congruence. SA Journal of Industrial Psychology. 2017;43(1):1-13.
26. Hidayati NA, Waluyo HJ, Winarni R. Exploring the Implementation of Local Wisdom-Based Character Education among Indonesian Higher Education Students. International Journal of Instruction. 2020;13(2):179-98.
27. Glück J. Measuring wisdom: Existing approaches, continuing challenges, and new developments. The Journals of Gerontology: Series B. 2018;73(8):1393-403.
28. Li J. Humility in learning: A Confucian perspective. Journal of Moral Education. 2016;45(2):147-65.
29. Bachmann C, Habisch A, Dierksmeier C. Practical wisdom: Management's no longer forgotten virtue. Journal of Business Ethics. 2018;153:147-65.
30. Ehrich L, Cranston N, Kimber M, Starr K. (Un) ethical practices and ethical dilemmas in universities: Academic leaders' perceptions. International Studies in Educational Administration. 2012;40(2):99-114.
31. Salloum S. The place of practical wisdom in science education: what can be learned from Aristotelian ethics and a virtue-based theory of knowledge. Cultural Studies of Science Education. 2017;12(2):355-67.
32. Abdullah AH, Halabi KA. The wisdom: A concept of character building based on Islamic view. International Journal of Academic Research in Business and Social Science. 2017;7(5):412-25.
33. Mardhiah I, Hadiyanto A, Amaliyah A, Hakam A. Developing Learning Competencies of Multicultural and Local Wisdom Values-Based Islamic Religious Education in Higher Education in Indonesia. Hayula: Indonesian Journal of Multidisciplinary Islamic Studies. 2021;5(1):81-92.
34. Ahmad R, Hashim RA, Latiff ARA. Ethical Leadership and Academic Staff Behaviour: Ethical Climate's Role and Moral Identity's Limit. Semarak Advanced Research in Organizational Behaviour. 2024;1(1):59-77.

35. Padmanabha CH. Holistic and multidisciplinary educational approach; A conceptual framework. i-manager's Journal on Educational Psychology. 2023.
36. Koh C. Moral development and student motivation in moral education: A Singapore study. Australian journal of education. 2012;56(1):83-101.