

Quality Assurance in Contemporary Islamic Universities: Issues and Challenges

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Abstract: The inability of contemporary Islamic higher institutions of learning to produce human capital of the “right mind and sound thought” has cast doubt on the goals and objectives of Islamic Universities of the present milieu. Change is imperative. The purpose of this article is to critically analyze some issues and challenges of quality assurance confronting Islamic universities and propose a quality assurance model that stems from leadership concepts rooted in Quranic tenets. Admittedly, some of the written goals of contemporary Islamic universities with respect to quality assurance had been partially fulfilled. However, compared with other contemporary universities, quality assurance in Islamic universities has not lived up to expectations, especially in terms of creative innovations and inventions, that are beneficial for all humanity. These weaknesses could be attributed to lack of leadership quality to spearhead innovative projects, and subsequent brain drain due to the exodus of bright Muslim minds migrating to ‘greener pastures’. The paper offers strategies for improving quality assurance in Islamic universities, with special emphasis on good governance and leadership.

Keywords: Quality assurance, quality standards, Islamic universities, strategic planning, good governance and leadership, innovation and sustainability of ummatic education.

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Introduction

In every operation and decision-making activity of a university, quality assurance plays a vital role as it provides information on the effectiveness of the university's core business to the world. Therefore, finding the adequate features of quality assurance is a requirement for the evaluation and benchmarking processes. In spite of copious research on quality assurance and total quality management (TQM) dimensions, very little research effort has been focused on these aspects in contemporary Islamic universities especially in the Muslim countries. As such, investigating factors or components which can contribute to the enhancement of the quality of Islamic higher education, taking into account the persistent challenges facing the Muslim world at the present time, is highly desirable. Evaluation of the obstacles and challenges to quality assurance in the relevant extant literature was conducted in order to formulate a new framework for the dimensions of quality assurance for the contemporary Islamic universities.

Today, quality assurance, total quality management and quality governance of higher institutions of learning have been adopted and practiced by many universities and colleges in many parts of the world (Malek and Gopal 2000). In many countries, national systems, institutions and procedures have been set up to fine-tune and take the lead on quality assurance in higher education (Jones, Hobson, Plasschaert, Gundersen, Dummer, Roger-Lero, Sidlauskas and Hamlin 2006). The European Ministers of Education held a meeting in 2001 with the aim of collaboration in establishing a common benchmark for Quality Assurance, towards the establishment of the European quality assurance framework by 2010 (Jones et al. 2006). This further indicates that quality assurance is not only being adopted by the university authorities but also within the entire university educational system.

Quality Assurance: Definition, Theory and Framework

Quality assurance, according to Shewhart (2000), is the process of verifying or determining whether products or services meet or exceed customer expectations. It is a process-driven approach with specific steps to help define and attain goals. This process considers design, development, production, and service. It is the operational means through which a company provides quality control to fulfill the quality

requirements in order to gain confidence, both within the organization and externally to customers and authorities (Jones et.,al 2006). Theoretically, quality assurance connotes an art of promoting processes that lead to doing quality jobs. But in reality, there is a persistent battle of meaning between quality process and quality product.

Different theories have been propounded on quality assurance. One of these is Deming's theory of Total Quality Management (TQM), 1993. This theory rests upon the assumption of profound knowledge—that quality is a function of the ratio of work efforts over total costs. That is, if the total cost incurred by an organization is low, it is an indicator that the quality of the organization product is high and vice-versa. Those who adopt Deming's theory of quality, concentrate more on cost reduction strategies or profit maximization methods. However, cost will increase when quality of product or services is not maintained, which Deming has cautioned against in his thirteen principles. However, Deming's theory is more relevant in manufacturing, where most of the workers are low-skilled workers. The theory also faced challenges in university settings, where the end product cannot be easily determined. Also, with respect to contemporary Islamic universities, the theory does not cover some aspects of quality in relation to Islam teaching.

Crosby's Theory of quality management also supports the assumption postulated by Deming. Crosby opined that an organization that established a quality program will see savings returns which more than pay off the cost of the quality program: "quality is free". That is, establishing a training programme on a regular basis for staff will ensure more returns on investment and lower the cost. Although these theories are so enduring, they are not exhaustive because the human aspect, specifically the role of leaders in ensuring quality in the university, particularly in the Muslim world, is not emphasized.

Based on the theories mentioned, different frameworks have been developed to capture the scope of quality assurance in higher learning institutions, for instance, Vroeijenstijn (1995, cited by Jones et al. 2006), introduced a framework for quality assurance that includes both internal and external elements. The external process is built on, and is preceded by, the internal process. The internal evaluation comprises monitoring, student evaluation and a method of school and self-evaluation. Some system of external peer review is included.

In the framework, the following objectives can be identified:

- a) Accreditation – usually an external quality evaluation by which an outside body formulates the criteria and standards (a benchmark) against which the institution and the program will be assessed. Improvements are usually aimed at fulfilling criteria for accreditation.
- b) Accountability – this usually considers the appropriate use of resource and would include an assessment of the value for money. Benchmarking by some method is usually fundamental to this process, which may be based on an external evaluation. Any resultant improvement would usually be in the form of increased efficiency.
- c) Self-regulation (and autonomous systems) - where quality management comprises internal and external evaluations with linked internal procedures for improvement. This is aimed at maintaining high educational standards in an independent, academic institution.

It is apparent that all these objectives are of paramount importance in planning a quality educational management system for the contemporary Islamic university. However, these frameworks still need to be improved to capture quality assurance elements based on the teachings of Islam. Perhaps self-regulation is the most fundamental component. In Islam, education is a way towards achieving the ultimate purpose of creation which is in line with the teachings of Allah (SWT): “I have only created jinns and humans so that they may serve Me” (Al-Dariyat: 56). As such, the major role of Islamic-based tertiary education is to build creative and productive capacities in human resources of a nation. This is particularly true because human resources constitute the key to building quality servants (‘abd) who believe in their Creator, and who are fully aware of the reason behind their existence, and be ready to sacrifice their own desires (nafs). Effective Islamic education and its quality process therefore should be based on firm foundations, goal-oriented and clear plans, in conformity with the Islamic values of faith, knowledge, work ethics, cooperation, tolerance, spreading peace and proper conduct, among other noble values as enshrined in the Al-Qur’an and As-Sunnah (teachings of Prophet Muhammad). There is a growing need to integrate these Islamic values in the strategic quality planning of Islamic higher education institutions whose vision, mission and goal must conform to the saying of Allah: “To each of you have We prescribed a Law and an Open Way” (Al-Maida:48). One of the most

pressing issues in the Islamic-based universities is how to assure and continuously improve the many facets of quality Islamic education and at the same time to integrate the revealed Islamic values.

Islamic institutions of higher education should strongly and practically reflect the Islamic community's aspiration towards progress, building a better future and reclaiming the Muslim traditions. Contemporary Islamic University is used in this article to connote universities that specialized in integrating Islamic Revealed Knowledge (Wahy) and Human Acquired Knowledge ('aqliyah) citing examples of quality processes from The International Islamic University Malaysia (IIUM) and The Islamic American University (IAU). Quality is not a new concept in Islam; in fact Islam encourages Muslims to perform their duties and work in a perfect manner and to continue their efforts on improving their work, for Allah has promised to reward those people who do good deeds. There are many verses in the holy Quraan and the Hadith (sayings of Prophet Mohammad, peace be upon him), that encourage quality work and perfection; for instance:

“The artistry of God, who disposes of all things in perfect order” (Al Quran; Surah Al-Naml: 88)

The Prophet Muhammad (S.A.W) was also reported to have said:

“Allah loves someone who when he works, he performs it in (Itqan) a perfect manner” (Al-Hadith)

The purpose of quality assurance in the university, therefore, is to ensure accountability, as well as enhancing the quality of higher education. The standards and guidelines for quality assurance in the European higher education system, for example, provide directions for higher education institutions to improve their internal quality assurance policies and procedures. In the case of the Islamic university, everyone involved should aim to perform one's duty to the best of one's ability and to continuously improve quality performance. The meaning of Itqan is to arrange or dispose of things with finesse, so as to obtain the most perfect result. Some of the Islamic principles and values related to quality is 'love for work' and perform it in good order of “Al-Shura” (Open discussions and Team work). In a nutshell, quality assurance in Islam is an arrangement or disposition of job, task and duties with appropriate training, adequate knowledge and detailed technicalities applied to achieve good results or outcomes.

Needless to say, the internal scuffles spreading in many Muslim countries have affected and weakened their higher educational systems (Noraini and Hassan 2007). It is a fact that no quality oriented policy can be successfully thought or properly implemented in a turbulent environment. This study therefore discusses quality assurance in contemporary Islamic universities against the backdrop of some issues and challenges. In this paper, the following issues and future challenges (Commercialization, Leadership, Creative thinking and financial difficulties, Brain-drain, globalization, competition and Job market) have been identified and discussed.

Commercialization of Education

The proliferation of foreign universities off-shore campuses in many developing third world and Muslim countries is not a panacea for poor quality education as argued by the advocates of foreign campuses. Noraini and Hasan (2007), espoused that the rationale behind the educational goals of secular democratic societies introduced by the western world are strongly influenced by the economic objective of profit maximization. They further argued that education for the purpose of economic prosperity and luxurious life alone contradicts the Islamic belief. Though the intention to increase qualified and professional manpower in most Muslim countries is ideal, but had the Muslim world been able to achieve this? To what extent has the profit of soft technology (knowledge) benefited Muslim countries in the long-run?

Commercialization of education in many Muslim countries is a major obstacle to quality assurance in education. By endorsing educational franchises and licenses to business entities, many Muslim countries have done more harm than good to the Islamic educational system. Kazmi (2000), referring to commodification of education asserted that quantity considerations present no problem or less of a problem in determining the exchange value of a commodity than do quality concerns particularly in the field of knowledge, where quality is not easily definable. He also argued that proliferations of western Universities and their campuses in developing countries and the eagerness with which they are granted licenses by the host government is an extreme example of commodification of higher education which has led to a parasitic relationship. The foreign western Universities only came to get capital to fund their research at home. As such education has

turned to an option to make money than providing quality education to students. In actual fact, commercialization of education under the guise of reciprocity has permeated the curriculum of schools. Nowadays, companies are driving curriculum in many ways, and most of them are done in the name of “partnerships” or through free curricula (Schrum, 2002). This so called successful partnerships is premised on the principle of reciprocity as the underlying common factor. That is, the school and the business forms an equitable relationship, with substantial commitment and benefits identified for both (Parravano, 2001).

The consequence of this fragile relationship, as presented by Boyles (1998), and Schrum (2002), is the increase in demands from the school, and especially the university, that students should be taught subjects that can improve their technical skills, rather than subjects on innovative pedagogy based upon praxis and reflection. In addition to this, universities and other higher learning institutions, especially in Muslim countries, were faced with challenges of proliferation of commercial graduate and postgraduate educational opportunities, as a result of foreign college networks and regional for-profit universities (Schrum, 2002). Therefore, as teachers exerted their effort and time in practical experience in schools, they observe the increased commercialization of the curriculum, whereby they will be naïve of the influences and impending challenges they will face in their own classrooms. Thus, quality assurance in universities is highly daunting with the presence of the commercialization of education.

Kazmi in his writing emphasized that in the context of commodification of knowledge, it would be a meaningless effort to mark the differences in the quality of educational systems, learning and gathering of information. He also suggested that, in order to move out of this ramshackle position, Muslims’ present educational goal and objective might as well require the presence of good and dynamic leaders in the Muslims nations. According to Chandwani and Bhome (2013), the essence of education is to impart knowledge into human minds, and as such allows learners to contribute positively to society. But the assumption that knowledge can be given an exchange value is a Darwinian nightmare. The commercialization of education thus forces universities to intensify their effort in response to the increasingly competitive higher education environment, rather than producing a holistic human personality. Since education institutions are now

partnering with business in terms of resources, the responsibility of universities is now to produce graduates who are workforce-ready. Chandwani and Bhome (2013) emphasizes this phenomenon in India where the impact of the commercialization of education has serious negative consequences in the community. The number of students enrolling in university programmes is increasing in India, and this serves as an avenue for many franchise colleges to make a fortune at the expense of the students rather than imparting knowledge and values to them. Chandwani and Bhome (2013) argued for strong change in the basic foundation of the education system, in order to revive the real philosophical underpinning of schooling.

Leadership

In Islam, leadership is about sharing power and knowledge. A leader should also practice good deeds and forbid bad deeds. Leadership is certainly not an avenue to amass wealth, oppression and enslavement of the intellectual properties and spiritual freedom of the citizen. Being a leader is antithetical to possessing absolute power. As such, a leader does not possess perceptual power, and both leadership position and power are not immune to change. A leader that allows his mercy to override his anger is called “a benevolent leader”. A leader must have a positive outlook on his followers, and have confidence that development and tranquility of the state is a function of quality citizens and wisdom of the leader himself. A leader must be a source of hope, joy and happiness for his subordinates and subjects. This could be achieved when wisdom enables the leader to meticulously explore and tap those qualities that are latent in the citizens. Altalib (1991), emphasized the need for a leader who would be able to provide an atmosphere congenial for free and rational thinking, healthy exchange of ideas, criticism, and mutual advice so that the follower feels very comfortable in discussing matters of interest with the leader.

However, a leader that creates a “knowledge vacuum” by subjecting the populace to an intellectual and spiritual darkness with provision of an “excess luxury” will eventually lead the supposed efficient/working populace to the ephemeral world of money and food. The objective of this kind of leadership is to keep the citizens “at bay” from power and reasoning, and it is a new mechanism used by the oppressors (leaders) against the oppressed (the citizens). This

corroborates the rhetorical question of Greenleaf (1970) in his servant-leader description when asked: Do those served grow as persons? Mumtaz (2008) citing ibn Khaldun in *Al-Muqaddimah* and Sayyid Mawdudi in the Islamic Movement said:

The dynamic of values, power and change have contended that the rise and fall of nations and civilizations mainly depends on the role of leaders and scholars. (Mumtaz Ali. Pg 20)

One of the reasons for the dwindling quality of university output in the Muslim world today is the shortage of visionary leaders in major sectors, particularly in education. Those people entrusted with the mantle of leadership responsibility rise to the upper echelon of power via political appointment. Most of them lack appropriate leadership prowess, intuitive ability and professional proficiency to direct and govern properly. Mumtaz (2008) confirmed this by quoting Caliph Umar who asked Zaiyad Ibn Hudayr if he knew what will destroy Islam. Zaiyad answered in affirmation, and Umar said “Islam will be destroyed by the mistakes of scholars, the argument of the hypocrites using the book and government by leaders who are in error. Mumtaz stressed this by citing the hadiths of the holy prophet who was reported to have said that “there are two classes in my Ummah who if they are right, the ummah will go right; and if they go wrong the Ummah will go wrong: they are the rulers and the scholars.” He concluded by saying that:

Unfortunately, the attention of the Ummah has been diverted from this reality of the responsibility of leadership, instead of bringing development in the Muslim world the leadership, both political and intellectual, caused decline. They were unable to understand the affairs of the world with ijthadic qualities. Leadership who can take decisions courageously on the Islamic worldview? We badly lack that leadership. (Mumtaz Ali. 2008 pg20)

The presence of ijthad qualities in management and leadership of universities in the Muslim world should encourage and promote quality output and increase quality assurance in universities. This can easily be achieved with the adoption and implementation of three leadership requirements proposed by Rahman (1997). In addition to other leadership characteristic, Rahman proposed that a Muslim leader

in every sector is responsible for guiding himself and its members towards the Islamic ethics of Iman, Taqwa and Ibadah.

Brain Drain

The undermining of Islamic ethics such as Iman, Taqwa and Ibadah today by management and leaders of most universities in the Muslim nations had jeopardized the attainability of quality assurance in most Muslims universities as they had been greatly affected by 'intellectual attrition' commonly known as brain-drain. According to Mugimu (2010), brain drain is defined as the movement of the highly proficient and educated individuals from their countries of origin to other countries where they anticipate better opportunities to maximize the use of their talents and betterment of their life. It is a massive exodus of highly professional human capital from countries where they make the greatest contribution to national output to countries already well supplied with high-levels of manpower (Ramin 1995). The incessant problem of Brain-drain especially among the efficient personnel in higher institutions of learning in Muslim countries had reached an alarming stage. The major reason for this problem is due to under-estimation of Islamic ethics by leadership and management of these institutions. The presence of dynamic, moral, intellectual and focused leaders will encourage and foster creative ability among the citizens (Mumtaz 2008). Africa and the Arabic countries are more vulnerable in losing their highly-skilled human capital as a result of the region's political instability, social conflicts, civil wars, and poor overall economic situation (Katz and Rapoport 2001).

Brain drain has become a constant observable fact, because developed nations especially in western Europe are often more politically and economically stable and offer better working conditions that attract highly-skilled workers from the third world countries (Mugimu 2010). Certainly a direct relationship exists between the level of education and migration decision (Katz and Rapoport 2001). So, a highly educated individual will migrate more often than low educated individuals. And since most of the highly skilled and educated people are in higher education, the quality of these institutions will be greatly affected. Incessant brain-drain have led to an increase in mediocre professionals in many developing and third world countries (Miyagiwa 1991; Gould 1994; Odek Stark, Helmenstein, and Prskawetz 1998).

Having bunches of mediocres in our universities will lead to poor management of the university and production of less competitive graduates. Tapsoba (2000) asserted that:

We are spending less and less on our higher education systems, and our research laboratories are in a state of decay. Equipment and documentation materials are not regularly renewed. How can we keep the best of our minds if we continue to pay less to our top researchers and skilled [workers] than the youngest unskilled military personnel and our security guards? When wars are not making living conditions impossible for [our diverse] populations..... Even today, it is not surprising to see policy maker[s] select foreign experts over well qualified Africans... Brain drain is expensive for Africa and we cannot afford it. (Tapsoba 2000)

Although, Tapsoba is describing the brain-drain scenario in Africa, the situation described by Tapsoba is exactly what is happening in the Muslim world. Alas, the whole of North Africa and the majority of West and substantial part of East and Central Africa are Muslim dominated countries. So, if the problem of brain-drain persist unabated among human capital in contemporary Islamic universities, quality assurance will be ransomed. Although, Mugimu (2010) and Reichling (2001) have argued that when the highly skilled people migrate to look for greener pastures in developed countries, their remittance actually improve the economies and GDP growth of the country of origin. But in actual fact, this migration in the long-run jeopardize efforts of contemporary Islamic universities in matching with the local needs of many Muslims nations.

The problem of brain-drain is not limited to university personnel alone, the hydra-headed monster is also swooping away the “egg-headed” students in most Muslim university. According to Straubhaar (2000), the foreign students studying in the United States contribute annually over US\$7 billion to the US economy and most of these students are from Arab and African countries. The whole scenario is like a phenomenon in a food-chain or a food-web wherein each event is mutually inclusive of the other. Today, most of the highly profiled Muslim lecturers and intelligent students are in the west or many are on the awaiting list of departures. The university environment is a microcosm of the intellectual environment and both lecturers

and students are expected to be satisfied and independent under the ambience of the institution with minimal restrictions. However, pigeon-holing both material and intelligent quotient of academic staff and students in universities will unleash nothing but a gateway to imperil creativity and innovation among lecturers and students. Therefore, for the contemporary Islamic university to contribute in a positive way to human development in the Muslim world, curricula in higher education institutions must focus on increasing individual's choices, by creating the environment for students to develop their full potential and lead productive, creative lives.

Rational and Creative Thinking

Creativity and rational thinking are both endowed to man by Allah, the Creator. Thus, the ability to think constructively and rationally are both latent in man. Better still, to develop these dual gifts for a concrete and meaningful outcome requires quality and timely education. Creativity and rational thinking have lent credence to the notion that the qualities of students graduating from Universities from developing countries nowadays are not internationally competitive. Critical and creative emotion and spirit have been fundamental to Islam from its beginnings. The Holy Qur'an is replete with allusions to inquiry, reflection, reason, critical thinking and creativity. The holy book deplores those who do not use their critical reasons in the clearest and strongest terms that: "the worse creatures in God's eyes are those who are [willfully] deaf and dumb, who do not reason" (8:22).

Critical and creative thinking of text, philosophy and scientific findings and process were hallmarks of the classical Muslim civilization (Roger, 1998). According to Roger, the Islamic philosophical theology was heightened with critical and creative works, of erudite scholars such as Ibn Hazm (994—1064), Ibn Sina (990—1037) and Ibn Rushd (1126-1198). He also provides a narrative of the critical mind, creative reasoning and human beneficial knowledge and skills which the human race have deciphered in the works of Muslim scientists of the golden age such as the optics of al-Haytham (965—1040), the natural and social science of al-Biruni (973—1048), and the innovative astronomy of al-Battani (858—929). In addition, Roger also commended the intellectual forum and discussion between al-Ghazzali (1058—1111) and Ibn Rushd. These examples of creative minds, inquisitive to know

and the culture of learning were the norm in classical Islamic education of yore. Nevertheless, with the exception of a relatively small number of well-informed scholars and thinkers, this critical and creative spirit is lacking in the modern Muslim world.

The reasons advanced for the fading of this critical thought are many and diverse (Sardar, 2010). To some Muslims the onus lies on al-Ghazali, as he “strongly attacked philosophy in his book “The Incoherence of the Philosophers”, and that both the intended and unintended consequences have led to significant reduction of philosophy in the Muslim world (Saeed, 2006). Perhaps, as suggested by other Muslims, critical thinking receded among Muslims as a result of “the well-known decree of al-Qadir in 1017-18 and 1029”, that banned the rationalist thought of the Mutazalites, the school of speculative theology that thrived during the Al-Mahmun (Abbasyd) reign in Baghdad and Andalusia between 18th and 12th centuries (Arkoun, 2002).

Another reason for the abrogation of critical thinking as mentioned by Sardar (2010) and Kadri n.d is the closure of “the gates of Ijtihad”, the “sustained reasoning”, a critical cross-examination of Islamic law which an Islamic Jurist, Mufti or Shiek has to undertake to reach an independent decision and conclusion, that constraint or may permanently seal off the door to critiques. However, Ijthihad is what Fazlur Rahman tagged as “essentially an ever-expanding process. Huff (1993) argued that critical thinking or criticism faded-out in the Muslim world due to lack of state support for education or protection for dissent or as a result of colonization of the Muslim world. Nevertheless, all these explanations of the dwindling of Muslim civilisation and the evaporation of the critical spirit have to a large extent created a serious conundrum in the form of misconceptions, misrepresentations and misinterpretations among Muslims. And these have had a great impact on the education system in the Muslim world.

Sardar (2010) opined that the disappearance of the critical and creative spirit in Islam is the result of the absence of philosophers, thinkers and writers over many centuries. Philosophy and logic departments and faculties no longer exist in many of the past and contemporary Islamic universities. This ushered in the dawn and supremacy of a singular and ultra-consevative interpretation of Islam. This, according to Sardar, has snowballed into an atmosphere of intolerance and highly emotional

reaction which has become an intrinsic feature, especially among the Muslim youth.

The absence of an environment that encourages the critical spirit in many contemporary Islamic universities have sacked quality assurance and quality output . University students nowadays concentrate and depend so much on the adoption and usage of creative innovations and inventions of the west. Their own initiative remains idle and dormant. They are pragmatic when it comes to the adoption and usage of western technology, ideas and innovations, but insensitive to their own traditions, thus subjecting themselves to the dictates of western hegemonic knowledge. Today, few students do assignments from their own thinking; most of them rely solely on the internet. They notwithstanding, use rather than contribute to what is on the net; group discussions, academic debates have been shelved to some extent; libraries most of the time are deserted except for those students who chat and read newspapers. Many of the graduates are not critical, creative, or original in their thinking. They lack Islamic intellectualism, what the West considers the goal of a liberal education (Rosnani 1996).

Consequently, few Muslim graduates and undergraduates reflect on what they read from the Quran; some students regard the Quran only as a spiritual book to consult when they are in despair or in extreme agony. Hardly can one see students producing thesis by making use of the Al Quran as a major and important reference. Jamal & Mustapha (2007) commented that lack of creativity has subjected Muslim countries to being perpetual consumers of “Know-how” that come from the western world. They further reiterated that the only way to change the status-quo is by fostering creativity in the mind of coming generations. Mumtaz (2008) in his comment observed:

It was as if creative thinking had been shelved. There was no urge for change from worst to better. The Muslims were generally complacent with the status quo. The Ummah was submerged in fatalism, superstitions and rigidity. When there was no creativity, the need was not felt for either development or introduction of new institutions. (Mumtaz 2008, Pg21)

Lack of Financial Resources

Most Universities in Muslim countries are underfunded and this has contributed to the low level of creative and rational thinking. There is not much fund to accomplish creative ideas. Lack of adequate funds also inhibits the curiosity to explore new areas of research and findings; what is left in some universities in developing countries and the third-world is modification of the existing research, changing of the research site, reproduce what had been investigated with little or no impact on the broad goal of the Ummah. The demand for higher education opportunities in many third world and developing countries often exceeds the ability of governments to provide sufficient fund to meet this need (Levy, 2003). As such the university rate of funding is rising more rapidly from private investment than from public funding which result in diversification, privatization, and commercialization of higher education and research and their funding sources (Levy, 2003). Some of the most common are funding from social foundations, sponsorship from the private corporate sector, income from the commercialization from fee-based education for domestic delivery.

Consequently, university services are becoming increasingly competitive, and the presence of business partnerships has had a significant impact on public higher education institutions especially in third world countries (Larsen, Morris & Martin, 2002). If there is no motivation and curiosity for students, teachers and lecturers to conduct research, creativity and critical thinking will be retarded and quality of knowledge, skill and attitudinal change will drop drastically. On the contrary, with the availability of funds, Western researchers were motivated to come-up with new research ideas that are different from what had been studied in the past. In addition, inadequate funds impede the use of the latest technology to support learning in most Islamic universities especially in areas which needed to be in tune with the latest innovations for teaching and learning to be effective and competitive.

Globalization

Islamic universities also need to prepare for some challenges ahead. One of the challenges facing Islamic universities of the present time is globalization, that had affected educational restructuring of many nations. Associated activities such as decentralization, privatization and proliferation of instruments to measure education quality had been

actively promoted. Globalization according to Martin (1999) connotes nation's investment; production and innovation are not limited by national borders. The two bases of globalization are information and innovation which are knowledge intensive. As a result, the pay-off to higher level education had shifted the economic production to knowledge-intensive products. Governments of developing-countries are therefore under pressure to increase spending on education to produce a more educated labor force. The more well-organized education system and the more educated labor force could attract bigger globalized financial capital, which plays an important 'currency' in the global economy. The governments of many developing countries are now on their toes to share in the huge amount of financial capital roaming around the world, in order to accelerate growth and development. They were forced to re-channel and expand national resources in a more effective way to improve education in the new global economy.

If knowledge is the only criterion and highly fundamental to globalization, it should also have a profound impact on the channel via which the knowledge is being transmitted (Martin 1999). Thus, educational institutions especially the institutions of higher learning appeared to have a bigger and challenging role to play. Now the focus of the entire globe is on education that produces quality knowledge. Concerted efforts had witnessed in virtually every "nooks and crannies" of the world on the expansion of post-secondary school education and tertiary education. This phenomenon according to Martin (1999) had led to a rise in relative incomes for a higher-educated labour force and subsequently increases the demand for university education. This pressure had further pushed many governments to embark on numerous developmental changes in higher institutions of learning.

Conclusion

In general, the suggestion posit from this paper is centrally on the need to have capable and highly committed leaders in every sectors of human endeavor. These leaders should possess quality of 'Imam' that will enable the followers to obey the leaders willingly. The writers also suggest that the leaders in educational as well as the political masters must ensure that the nature of education must be the niche of the university and across discipline with reality, fact and figures. The aim of the institution has to be clearly outlined. Furthermore, the delivery of subject matters with

attractive methodology is vital for the eager acceptance of knowledge by the students as the immediate clients. The empowerment of rules, regulations, and certification should be tolerated in order to achieve the desired quality. The management and staff at all levels must shoulder the responsibilities with robust resilience. It is the leader's choice based on the situation to determine the styles of leadership to adopt such as autocratic, democratic, laizer faire, charismatic, or transformational.

Moreover, a concerted effort must be made at all levels, and this should start from school, colleges and universities. Effort should also be made at the family, society and governmental levels. The quality at the university level should be benchmarked against tested quality measures acceptable to the Muslim Ummah. In addition, better facilities and good working conditions would increase and improve research skills among lecturers, which will enable them to be creative and innovative before they could produce tangible quality products. Scholarships and good welfare packages for students would increase students' morale to support quality research supervised by their lecturers along the line of Islamic thinking and reasoning.

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