

**APPLICATION OF ISLAMIC CONCEPT AND PRINCIPLES OF QUALITY IN EDUCATION:  
PERCEPTIONS OF PROSPECTIVE TEACHERS**Dr. Muhammad Zafar Iqbal<sup>1</sup>, Dr. Amjad Ali Arain<sup>2</sup>, Dr. Humaira Akram<sup>3</sup>**Original Article**

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**Abstract**

*This study focused on critical evaluation the Islamic provisions and principles of quality and their application in educational process. Major areas of concerns of the study include (i) studying the provisions and principles of quality in Islamic perspectives and how quality is defined in Islamic literature? (ii) exploring Islamic knowledge of prospective teachers about different dimensions of quality (iii) exploring fundamental Islamic principles about quality. 130 male respondents were selected through convenient sampling technique. More than seventy percent prospective teachers were well aware about the Islamic concept of quality and believing that by applying Islamic principles of quality, quality of educational process can be improved. They were having knowledge about rules and regulations of quality in Islamic perspectives. Principles of quality set in Islam required justice, fairness, responsible behaviours, equity, sincerity, devotion and equality. In Islamic perspectives process of education demands quality leadership, focused attempt, effective management, and outcomes based process of education, partnerships (cooperation), effective resource management, systematic approach, having social responsibility and more importantly transparency. Majority of respondents perceived that quality of process of education can be largely improved by applying Islamic principles of quality education. Concept of quality education and Islamic principles of quality of process of education are well-established but concealed in Islamic literature. There is a need to excavate all such principles from the literature and publish separately for application. Religious speakers ought to spread knowledge about quality of life and quality of education among the listeners.*

**Keywords:** Quality Education, Islamic perspectives, Prospective Teachers, Unfavourable circumstances

**Introduction**

Getting education is an important attribute of human being in Islamic perspectives, because through teaching & learning human life becomes meaningful and reasonable. The same attribute is proved through scientific and empirical investigations. Getting knowledge is a religious value (Yaacob, 2013). The Islamic concept of quality of process of education demands knowledge and practice and Islam has laid leading indicators of quality e.g robust faith, sincerity, honesty, good will, justice and relevancy, having accurate knowledge, translating knowledge into practice. These Islamic principles about all dimensions of quality are universal and these principles were set

fourteen hundred years ago. Islamic ideology totally based on the nature and nature of child. According to Shukri, the Islamic concept of quality required three levels of associations, plumbed association between man and Allah (God), association between man and nature and association between knowledge and practice. (Shukri Muhammad Saleh 2003). According to Ahmad et al (2016) Islam highly focused on trust (*Amanah*), Justice (*Adal*), Sincerity (*Ikhlās*), Truthfulness (*Sidq*), Benevolence (*Ihsan*) cooperation and fulfillment of social responsibilities (Ahmad et al, 2016). All available Islamic literature provides clear directions to have an association between knowledge and practice. Wholeheartedness,

motivation (*Ragib*) and devotion also include among other indicators of quality appeared in Islamic literature. Quality in Islam is a simply to find out the ways to expand knowledge, promoting positivity, purity of thoughts, and strengthened practice. Leading qualities about measurement & evaluation in Islamic context include justice, trust, sincerity, truthfulness, benevolence, fulfillment of promises, accurate measurements, social cooperation, fulfillment of rights and responsibilities. Human being providing their services in any field of live are discouraged to demonstrate unaccepted ethics (Ahmad, et al 2016).

With reference to administration and management Islam highly focused on consultation (*Shura*). *Shura* is an Arabic word derived from Arabic word (*Shawara*) mean consultation with other experts before taking important decisions about state or other administrative affairs. Literally word '*Shura*' means the process of extracting honey from the hive (Mohiuddin & Islam 2016). Saleh, 2003 explained that Islamic concept of quality of process of education differs from the simple principles of quality education and its supreme division is laid down in Quran and Hadith (Saleh 2003). In Islamic perspectives quality simply refers to seek the pleasure of the Allah Almighty. According to Quran 'who have believed and entered into Islam completely, they do not follow the footsteps of *shatan* indeed he is worst foe. (Quran 2:208). The saying that "The heart of a Muslim will not be deceived" refers that his/her heart cannot be penetrated through malice (*Makari*), treachery (*khiyanat*, deceit or cheating).

Hazrat Umar (R.A) discouraged businessmen (traders) to trade until they were well aware about trading rules and regulations set in Islam. Muslims are encouraged to the extend full cooperation with one another in doing good deeds and avoid to pull out cooperation in doing bad deeds (Ahmad, et al, 2016). "*Indeed Allah commands you to deliver the trusts to their (rightful) owners, and, when you judge between people, judge with fairness. Excellent indeed is what Allah advises you. Indeed Allah is hearing and seeing all.*" (*An-Nisa* 4:58). This paper aims to explore the indicators of quality of education that have been appeared in Islamic literature and to study the perceptions of prospective teachers about Islamic concept of quality of

process of education. This study also explores the critical issues involved in application of principles of quality principles in process of education process. Findings of the study will be helpful for teachers, educational administrators, prospective teachers, monitoring officers and curriculum planners.

## 2 Research Objectives

Major objectives of the study include to understand the concept of quality education in Islamic perspective, to identify the indicators and principles of quality of process of education appeared in Islamic literature and to study the perceptions of prospective teachers about quality of process of education in Islamic perspectives.

### 2.1 Research Questions

How quality of process of education is defined in Islamic perspectives? What are the major indicators and principles of quality of process of education appeared in Islamic literature? How prospective teachers perceive quality of process of education in Islamic context and what are the key challenges in process of education process?

## 3 Literature Review

Islam is not merely a religion rather it is a complete code of life. Islam has affirmed the rules and regulations for all walks of life. Islamic principles of quality were set fourteen hundred years ago but all the principles are universal, beneficial for the mankind and globally applicable. Study conducted by Ahmad & Ogunsola found that academic administrators were having knowledge about principles of leadership set by Islam. Results of same research also revealed that servant leadership approach is preferably applied along with alternative transactional and transformational leadership styles in Islam. Educational administrators should be given knowledge about Quran and *Sunnah* on priority basis to develop among them the Islamic leadership qualities and principles of Islamic concept of quality (Ahmad & Ogunsola, 2011). Yaacob (2013) man is just like the "image of God (vicegerent of God), Seven principles of leadership qualities set by ISO, 2015 include; engagement of people, application of process approach, improvement, and evidence based decision making, good relationship among management and customer focus. Islamic literature revealed that justice,

trust, sincerity, truthfulness, benevolence, fulfillment of promises, accurate measurements, social cooperation, fulfillment of rights and responsibilities are the key indicators of quality (Ahmad et al., 2016). Similarity can be noted between the indicators of quality appeared in Islamic literature and set by the International Standards Organization (ISO).

Mutual consultation is promoted in Islamic literature to the deal with managerial matters and for decision making. Islamic literature revealed that developing consensus is of great importance for organizations and communities. Holy Prophet Hazrat Muhammad (PBUH) and his instantaneous descendants performed their duties polity and with the advice of companions having insight about religious matters, social issues, financial and political matters. It is the duty of the chief administrator and all level administrators to ensure the people who are involved in consultation process are honest, trustworthy, and wise enough and have a sound opinion. Educational managers, administrators, monitoring officers, teachers, students, prospective teachers, trainers, thinkers and practitioners can find many lessons about quality education and decision making from the examples set in early days of Islam (Mohiuddin & Islam 2016).

In Islamic context quality refers to seek the pleasure of Allah Almighty. Ghani & Mansor 2006, quality of process of education is a key for the development and success of any society, but if all members of a society will be able to develop and sustain higher standards of quality. Islamic concept of quality and its principles can be generalized in any organization to achieve the goals. Islam highly focused on quality in all organizations and occupations (Ghani & Mansor 2006).

### 2.1 Quality Education in Islamic Perspectives

Islamic philosophy conceptualized three major aspects of quality imagination (*Tasawar*) epistemology (*Marifat*) and ontology (*alwujud*). Major purposes to devise and sustain standards of quality include; satisfaction and happiness of the community. According to ISO quality refers the totality of the all the features of any product or human services carried out in any field to satisfy the needs of the users. Islamic literature highly focused that there is one supreme power (Allah Almighty) monitoring all the activities of

human beings. Islamic concept of quality of education is more universal and it is associated with spirituality. 'No doubt that Allah is monitoring'. This believe leads us to put serious and sincere efforts to perform duties as a teacher or educational administrator. In any Islamic country, the question of the role of religion in shaping good behaviour has become an issue of concern (Yaacob, 2013). The basic objective of education in Islam is to seek the pleasure of Allah (Abdullah, 1989).

### 2.3 Islamic concept of Quality of Process of Education

In Islamic perspective quality of education refers adopting a righteous way, achieving success (*Alfalah*) in this world and the life hereafter. Islam highly focused on promoting of goodness for doing anything, improving all aspects of life (spiritual, physical, social, psychological), development of beliefs (*Aqidah*), worship (*Ibadah*), ethics (Akhlāq) (Firman, et al 2015). Holy Quran and many saying of Prophet Hazrat Muhammad (PBUH) have bared quality. Allah (SWT) says in the Surah Al Namil: "the creativity of God, who has organized all things in perfect order" (Al Quran 27:88). Therefore, quality of educational process must be in perfect order. In another *Sorah Alkahf* Allah (SWT) says: "As to those who believe and work righteousness, verily we shall not allow perishing the reward of any who do a single righteous deed" (Al Quran 18:30). It indicates that process of education must be to teach the students to do virtuous deeds. Regarding perfectness of action Allah (SWT) shower His love towards those who perform work in the best way. "Do all things gracefully; Allah loves those who do all things with excellence" (Al Quran 2:195). The sole purpose of creation of man is not production and consumption. Man is expected to do more than that particularly doing specific functions given to them (Fadzila, 2010).

In Islamic perspectives process of education must be to enable the students to achieve excellence in all walks of life they will join after getting education. Likewise, Allah (SWT) says, "Anyone who does an atom's weight of good will get its rewards and anyone does an atom's weight of evil, would see it" (Al Quran 99:7-8). Regarding perfectness of His creation, Allah (SWT) says: "It is He (Allah) who has created the seven heavens one above another. These

versus revealed that process of education would be to explore the universe. Holy Prophet (PBUH) said: "Whoever finds himself at the nightfall tired of his work, God will forgive his sins" (Amir 2010). More references from the Holy Quran and sayings of Holy Prophet Hazrat Muhammad (PBUH) related to quality can be been quoted to explain the concept of quality education e.g deal with kids just like your own kids during the process of teaching.

Development of qualities e.g spiritual struggle and discipline will lead students towards purification of the soul and development of good character (Yaacob, 2013). Islamic concept of quality demands complete submission and compliance to Allah (SWT) orders (Abbasi et al., 2010). Islamic concept of quality demands competitive approach of knowledge and an increased operating performance (Cerio, 2003). The major challenge Muslims facing in contemporary era is lack of the development of spiritual & ethical dimension of life. Observing Islamic code of ethics can work as a powerful tool to deal with all problems (Rahim, 2013). There are four basic principles of quality in Islamic perspective: humanity (*Insaniyat*), observing higher moral values (*Ihsan*) and believe in one God (*Tauhid*), effective management, mutual consultation (*Shura*) consistency (*Istiqlamat*) and higher level commitment (Mohiuddin & Islam 2016). Through transformation of knowledge mind-set and character should be affected. In this regard development of thinking ability among students is pivotal for doing any task (Sidek, 2009). The Philosophy of Education in Islamic perspectives is a holistic approach for dissemination of education and includes all the comprehensive aspects (Hassana, et al., 2010).

### 3. Methodology

The secondary and primary data was explored and cited in the study. Major sources of data include the Holy Quran, Hadiths (*Sunnah*) online and printed literature about Islamic concepts about management, administration, process of education and quality. Different research journals were read out, and expert academicians in the field of theology were also consulted to explore the concept of quality in Islamic perspectives. One hundred and thirty prospective teachers were selected to collect data to study their concepts about Islamic

concept of quality and quality of process of education and its application in the field of education. Research ethics e.g anonymity and taking informed consent were followed. Prior permission was from the respondents before data collection. Convenient sampling technique was applied to select the respondents.

Instrument was developed in the light of different indicators about quality of education and quality of process of education in Islamic context. Language of the questionnaire items was repeatedly checked to ensure that all items are understandable to the respondents. Experts' opinion was taken and language of many items was rephrased to make them more specific. Five options Strongly Agreed (SA), Agreed (A), No Response (NR), Disagree (D) and Strongly Disagree (SDA) were included in the instrument to record the responses. Limitations of the study include that data was collected from male prospective teachers studying in department of education in different universities and colleges of education situated in twin cities (Islamabad & Rawalpindi) of Pakistan.

### 3.1 Population and Sampling

Population of the study was 350 male prospective teachers studying in departments of education in different universities and colleges of education situated in Islamabad & Rawalpindi Pakistan. Average ages of the respondents were ranging from 20-25 years. It was ensured that respondents were having exposure to teaching practicum and have read out the course school administration and management. Convenient sampling technique was applied to collect the data and 130 respondents were included in the study. Among the participant of students 58 (43%) were from International Islamic University Islamabad, 21 (17%) students from National University of Modern Languages, Islamabad, 20 (16%) from Federal College of Education Islamabad and 31(24%) Per Mehar Ali Shah University Rawalpindi. All respondents were belonging to middle class families.

### 3.3 Data Collection & Analysis

Forty research papers pertaining to the concept of quality in Islamic perspectives and quality of process of education in the light of Islamic literature were studied. All papers were thoroughly reviewed to indentify the indicators of quality in Islamic context. Many websites were also reviewed and three expert academicians

teaching Islamic subjects were consulted. Data was collected in person by the researchers, prior permission was taken from the heads of the departments and informed consent of the respondents and concerned teacher class teacher was taken. In some institutions copies of the questionnaire were handed over to the concerned coordinators with a request to collect

the required data from male prospective teachers. Collected data was methodically checked to identify that questionnaire are properly filled out. Data was analyzed through SPSS version 24, frequencies, percentages and mean values were calculated to have a statistical understanding of the data and to conceive results.

#### 4 Results

Table 4.1, 4.2 and 4.3 below described the statistical evidences conceived through the data analysis about perceptions of prospective teachers about quality education and quality of process of education in Islamic context.

##### 4.1: Responses of the Prospective Teachers about Islamic Knowledge of Quality

Sr.	Questionnaire Items	SA Frequen cy (%)	A Frequen cy (%)	N R Frequen cy (%)	D Frequen cy (%)	DA Frequen cy (%)
1	I have a better understanding about concept of quality education	09 (7%)	90 (70%)	12 (9%)	14 (11%)	05 (3%)
2	I can apply Islamic knowledge about process of quality education in practical classroom settings	3(26%)	6(48%)	09 (7%)	2(18%)	0(1%)
3	I have better understanding of aims of life set in Islam	21(16%)	71(54%)	03 (2 %)	26 (20%)	09 (7%)
4	I have better understanding of Islamic Ideology of human life	36 (28%)	82 (63 %)	02 (1 %)	08 (7%)	02 (1%)
5	I think I can apply Islamic Ideology of Life in the classroom	22(17 %)	76 (58 %)	11(9 %)	21(16 %)	00(0 %)
6	I have better understanding about the concept of quality education in Islamic context	15 (12%)	62 (48%)	17 (13%)	32 (25%)	04 (3%)
7	I think that I can reflect over my teaching practices as appeared in Islamic literature	28 (22%)	79 (61%)	08 (6%)	12 (9%)	03 (2%)

- Results explained in table 4.1 revealed that almost 77% prospective teachers responded that they have better understanding about the concept quality education and quality of process of education in Islamic context and 74% believed that they can apply the Islamic principles about quality education in practical situations.
- 70% prospective teachers responded that they are well aware about the aims of life set by Islam. 27% remained disagreed that they do not know the aims of life according to Islam. While, 91% responded that they have better understanding of Islamic ideology about human life. While 75% replied that they believe that they can apply the ideology of Islam in the classroom.
- 60% prospective teachers were of the view that they are having better understanding about the concept of quality of education in Islamic perspectives. Whereas, 83% replied that they can think about and reflect over their teaching to bring improvements.

## 4.2: Application of Islamic Knowledge in to process of education process

Sr.	Questionnaire Items	SA Frequenc y (%)	A Frequen cy (%)	N R Frequen cy (%)	D Frequen cy (%)	DA Frequen cy (%)
1	I try to apply my Islamic knowledge into practice for seeking future benefits	34 (26%)	61(47%)	13(10%)	21(16%)	01(0.76 %)
2	As and when I involve myself in process of education I try to apply Islamic rules and regulations into practice	13 (10%)	54 (42 %)	28(22 %)	32 (25%)	03(2%)
3	I carefully make attempts to get Islamic knowledge to improve teaching	25(19%)	73(56%)	06(5%)	23(17%)	03(2%)
4	I have learned about quality standards set by Islam through participation in different Islamic gatherings	31(24%)	79 (60%)	00(0%)	19(15%)	01(0.76 %)
5	According to my knowledge about quality in Islam I plan to reduce unacceptable behaviour during teaching process	2(22 %)	68 (52%)	16 (12%)	11(8%)	07(5%)
6	I always put serious efforts to apply Islamic ways to solve out a problem related to teaching process	36(28%)	82 (63%)	03(2 %)	08 (6%)	01 (.76%)
7	When I follow Islamic principles of process of education it becomes easy for to stick with the aims I want to accomplish through my teachings	18 (14%)	92 (71%)	06 (5%)	09(7 %)	05(3 %)
8	I feel confident that by applying Islamic rules about quality in the process of education it becomes easy to deal with unexpected situations faced in teaching process	22 (16 %)	56 (43%)	19 (14%)	27 (21 %)	06 (4 %)
9	I feel confident that by applying Islamic rules about quality in the process of education it becomes easy to deal with unforeseen situations emerged in the classroom	19 (15%)	71(55%)	20 (16%)	18 (14%)	02 (1 %)
10	Whenever I am confronted with a problem related to process of education I can find out a solution by applying Islamic principles	24 (18%)	77 (59%)	14 (11%)	07 (5%)	08 (6 %)

- Results regarding application of Islamic knowledge and rules & regulations about quality into process of education process. Data presented in table 4.2 revealed that 73% they put best efforts to apply their Islamic knowledge into practice during process of teaching to seek future benefits.
- 52% prospective teachers furnished their responses that as and when they were involved in process of teaching they tried to apply Islamic rules and regulations into practice. 22% provided no response and 25 % replied that they do not put serious efforts to follow Islamic rules and regulations about quality.
- 75% student teachers replied that they make serious efforts get Islamic knowledge to improve their teaching. 19% were disagreed that they put serious efforts to enhance their knowledge about Islamic concept of quality and quality of process of education.
- 84% replied that they have learned about standards of quality through participation in different Islamic events. 11% replied that attending Islamic events was not helpful for them to learn about the concept of quality.
- 74% provided answers that according to their knowledge about quality in Islamic context they have made plans to reduce unacceptable behaviours demonstrated during teaching process. While, 18% student teachers answered that have not made plans to reduce their unacceptable behaviours related to teaching process.
- 91% student teachers responded that they always put serious efforts to apply Islamic ways to find out the solution of any problem pertaining to process of teaching.
- 85% student teachers replied that whenever they follow Islamic principles of quality it becomes easy for them to remained stick with the aims they want to accomplish through the process of teaching.
- 70% reported that they feel confident when they apply Islamic rules about quality in the process of education and it becomes easy for them to deal with unexpected situations pertaining to process of education.
- About 70% replied that they feel confident to deal with unforeseen and unexpected situations faced by them in the classroom by applying Islamic rules about quality of process of education. 19% replied that they do not perceive that they can deal with unforeseen & unexpected situations by applying Islamic rules about quality of process of education.
- 77% perceived that whenever they confronted with any problematic situation during the process of teaching they were able to solve out all such problems by applying Islamic ways to bring quality in process of teaching.

## 5. Discussions

In Islamic context observing religion is a way of life and it enlightens man to be good in all walks of life. Dissemination of quality education aims to modify human behaviour and promote virtues (Yaacob, 2013). Study conducted by Ahmad & Ogunsola found that academic administrators were having knowledge about principles of leadership set by Islam. Results of same research also revealed that servant leadership approach is preferably applied along with alternative transactional and transformational leadership styles. Administrators were given knowledge about Quran and *Sunnah* on priority basis to develop Islamic leadership principles among administrators (Ahmad & Ogunsola, 2011). The global challenges being faced by all institutions public or private can be avoided through quality management (Firman et al., 2015).

Results of this study revealed that prospective teachers have a clear understanding about the concept of quality in Islamic context and they were motivated to apply it teaching learning process. Student teachers believe that by following Islamic principles of quality they can easily cope with all unexpected and unforeseen situations. Concept of quality education and Islamic principles of quality of process of education are well-established but concealed in Islamic literature. There is a need to excavate all such principles from the literature and publish separately for application. In the same way prospective teachers, teachers and educational administrators can be taught all the Islamic principles related to quality education and quality of process of education. Religious speakers ought to spread knowledge about quality of life and quality of education among the listeners.

## 6. Conclusions

- Majority of prospective teachers have better understanding about the concept of quality education and quality of process of education and believed that they can apply the Islamic principles of process of education in the process of education process. They were well aware about the aims of life set by Islam and have better understanding of Islamic ideology about human life.
- Prospective teachers believed that having better understanding about the concept of quality of education in Islamic perspectives is necessary and they need to reflect over their teaching to bring improvement. Majority believe that application of Islamic principles of quality in process of education have future benefits. Almost 75% prospective teachers understand the concept of process of education and benefits associated with application of Islamic concept of quality in process of education process, but almost 50% not try to follow Islamic rules about quality in process of education process.
- Majority of student teachers put serious efforts to get Islamic knowledge and to improve their practices related to teaching and believe that attending Islamic events is not helpful for them to learn about the concept of quality of education in Islamic context. Majority of prospective teachers try to reduce unacceptable behaviours and put serious efforts to apply Islamic ways to find out the solution of any problem pertaining to process of teaching & learning.
- Majority of student teachers believed that it becomes easy for them to remained stick with the aims they want to accomplish through applying Islamic rules and regulations about quality. Likewise, it becomes easy for them to deal with problematic, unexpected and unforeseen situations pertaining to process of education by applying Islamic rules about quality.

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**Annexure 1: Questionnaire**

Dear Respondent

This study aims to know about your understanding about quality and principles of quality process of education in Islamic context. You are requested to please furnish your response according to your best understanding. Your names and identity will not be mentioned in the study and collected data will be used only for research purpose. Please tick the relevant box.

Demographic Information					
Gender	Male			Female	
Age in years	18-20	21-22	23-24	26-28	29 & above
Family income	Less than 30K	31K to 50K	51k to 70K	More than 71K	

Please read out the questionnaire items and tick the relevant box (✓). There is variety of options 1 stand for Strongly Disagree, 2 for Disagree, 3 for No Response 4 for Agree 5 for Strongly Agree.

Sr.	Questionnaire Items	1	2	3	4	5
1	I have a better understanding about concept of process of education in Islamic context	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2	I can apply Islamic knowledge about process of education in practical situations	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3	I have better understanding of aims of life set in Islam	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4	I have better understanding of Islamic Ideology of human life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5	I think I can apply Islamic Ideology of Life in mentoring process	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6	I have better understanding about the concept of quality education in Islamic context	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7	I think that I can take reflections about my process of education practices as appeared in Islamic literature	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8	I try to apply my Islamic knowledge into practice for seeking future benefits	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9	As and when I involve myself in process of education I try to apply Islamic rules and regulations into practice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10	I carefully make attempts to get Islamic knowledge to improve my process of education practices	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11	I have learned about quality standards set by Islam through participation in different Islamic events	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12	According to my knowledge about quality in Islam I plan to reduce unacceptable behaviours in process of education process	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13	I always put serious efforts to apply Islamic ways to solve out a problem related to process of education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14	When I follow Islamic principles of process of education it becomes easy for to stick with the aims I want to accomplish through process of education	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15	I feel confident that by applying Islamic rules about quality in process of education it becomes easy to deal with unexpected situations during process of education process	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16	I feel confident that by applying Islamic rules about quality in process of education it becomes easy to deal with unforeseen situations involved in the process of education process	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17	Whenever I am confronted with a problem related to process of education I can find out a solution by applying Islamic ways to bring quality	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>