

Some Issues and Challenges Confronting Muslim Private Higher Educational Institutions



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Overview

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- Private Higher Education (PHE) in Islamic history
- Emergence of PHE & what it means
- PHE in Malaysia
- Muslims PHEIs in Malaysia – issues & challenges
- Reflections
- Recommendations

Private Education in Islamic History

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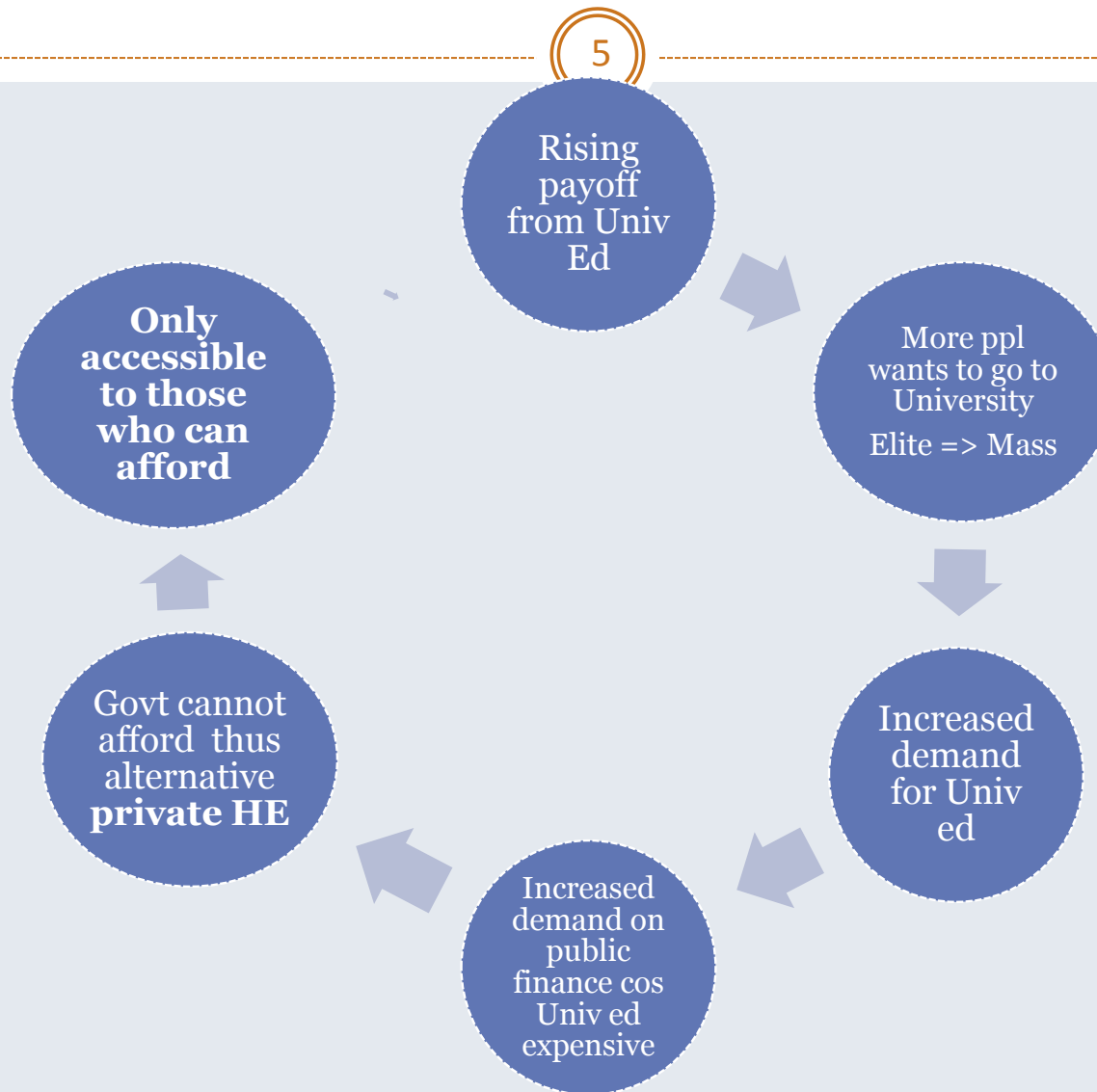
- Private education (hospital, palace, homes, observatory, shops, saloons etc) - the norm in Muslim classical society. Education is not only the obligation of the State. Islamic sciences reached its glorious stage during this period.
- It was later (early 12th century) that Nizam al-mulk introduced the Madrasah (higher education), endowed with awqaf for teachers and students. But the curriculum was limited to ‘ulum shari’ah.
- There after, this limited curriculum became the model for Islamic education throughout the Muslim world – whether private or community-based eg. Al-Azhar (970AD) and Qarawiyun (859AD).

Emergence of private higher education 1

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- Beginning from the end of the 20th century, there is a greater demands for private higher education due to the demand for university education and the lack of place in public universities.
- Why has there been a greater demand for higher education?

The Emergence of Private HE



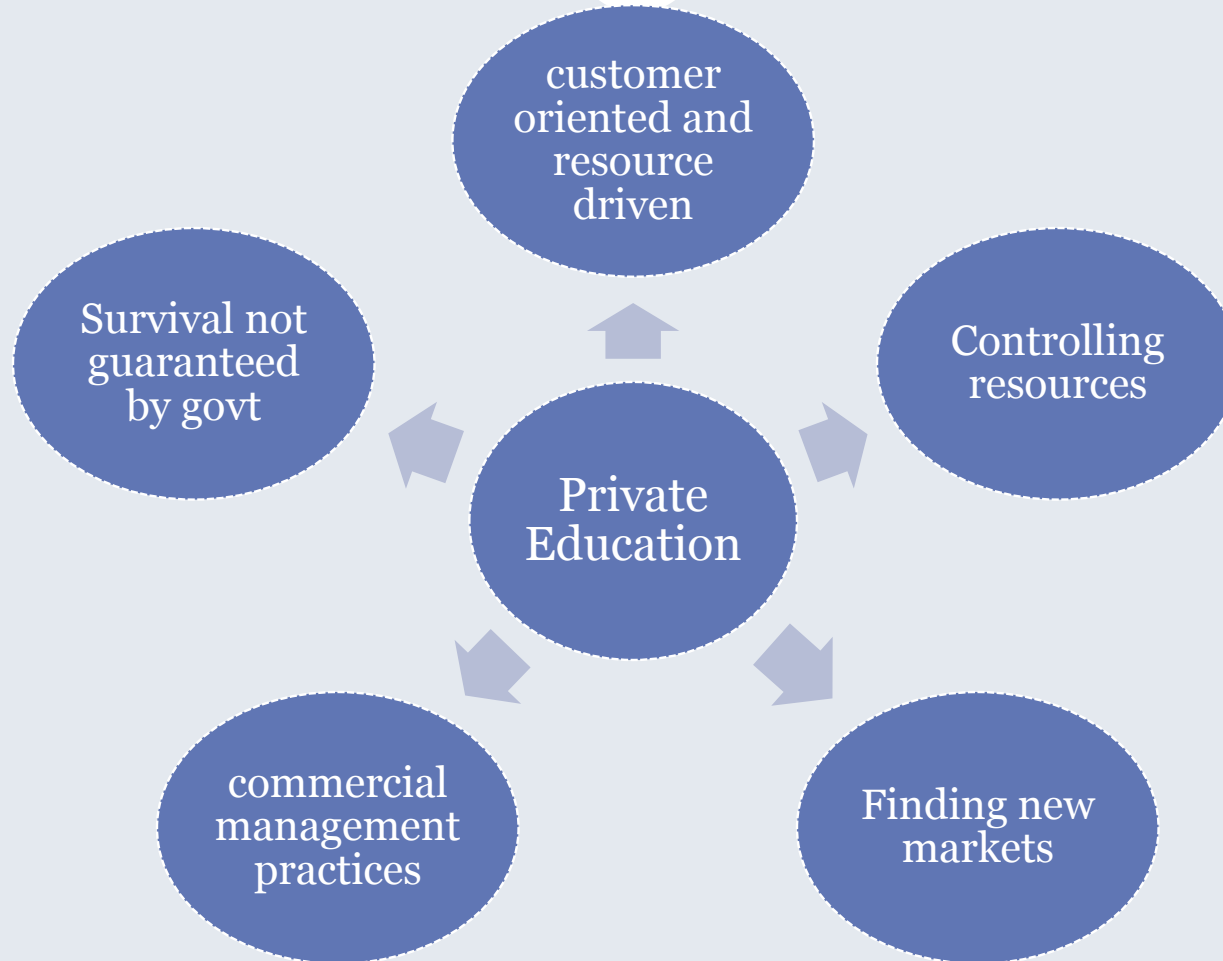
Quality education

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- Another impetus for private HE is the aspiration for quality education as well as for different types of education
- Advocates of privatization argue that the private sector is more efficient, effective and responsive to the rapid changes needed in the modern world while the public sector has been described as wasteful, slow, unresponsive and bureaucratic.

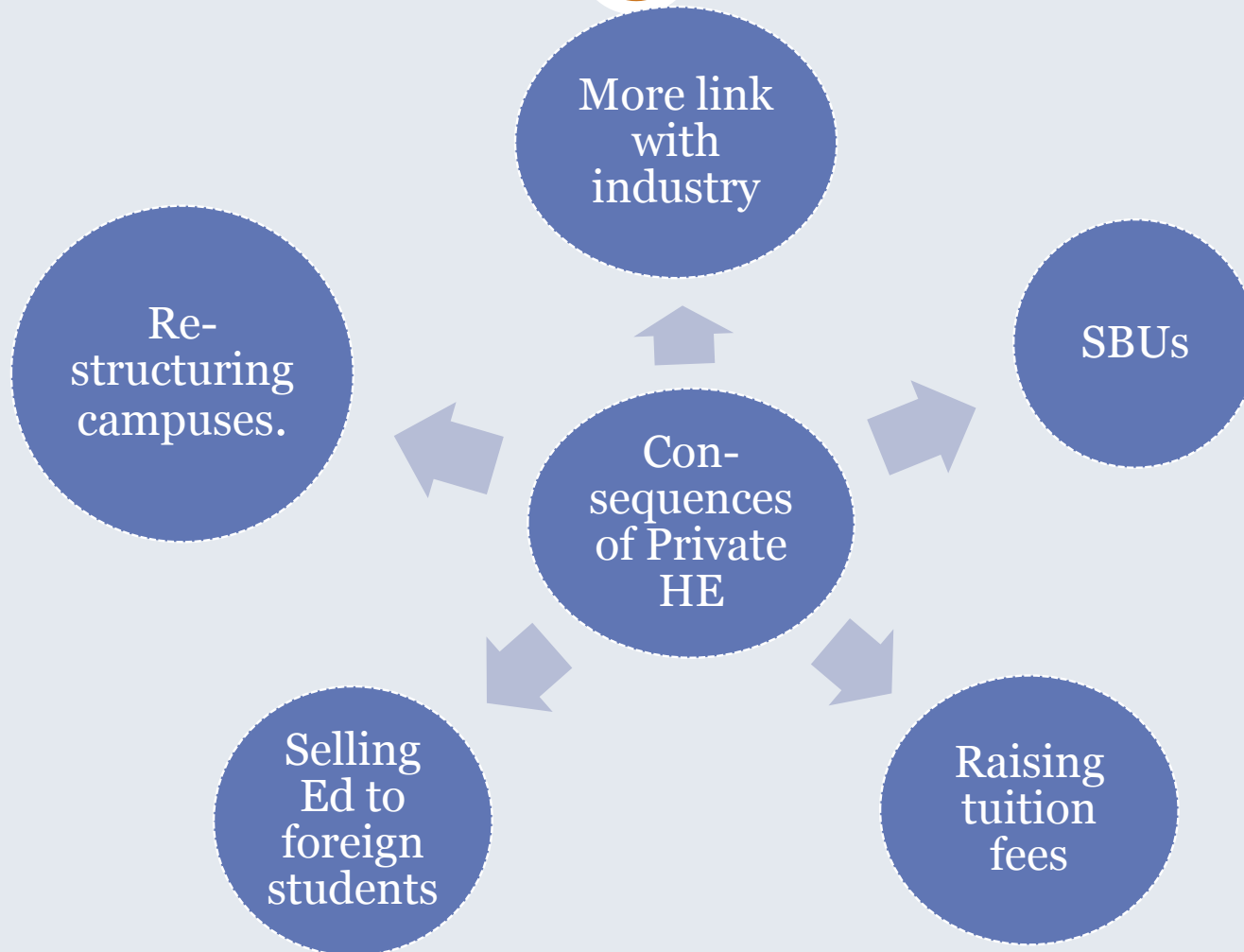
What Private HE Means

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Consequences of Private HE

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Globalization has brought the market and business practices into universities, has linked universities to markets and has reshaped universities with business mentality (Thody, 1989; Gibbons, 1998)

Universities have abdicated their role as active independent public critic. Universities are aligning themselves with specific market forces.

Shifts due to Privatized HE

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Knowledge good

Market good

Scholar

Entrepreneur

Collegial

Managerial

Sage on the stage

Guide on the side

Traditional pedagogy

Virtual pedagogy

Local, national

International

Is PrHIE complementing PuHIE?

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- Ideally speaking the private sector should complement and supplement the efforts of the public sector but this is not the case.
- Survey studies show that private univ have tended to **leave some of the more difficult and costly tasks to the public sector**. Univ are located in the capital and its vicinity. For eg. many offer courses in areas such as accountancy, law, business administration and computer sciences which **do not require large capital outlay**.

Private higher education in Malaysia

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- Privatization is a global trend.
- Privatization of higher education may take the form of transferring the ownership of public institutions, allowing the establishment of private institutions, and corporatization of public universities.
- The development of PHEIs in Malaysia was encouraged through the Ed Act 1996, which also instituted a National Accreditation Board for quality assurance.

Muslim PHEIs – Definition & No.

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Definition of Muslim PHEIs

*30% equity belong to Muslims,
50% management and academic staff are Muslims and
>50% Muslim students.*

In 2002, 120 MPHEIs with 60,000 students (25.8% of total; 20,000 sponsored) from a total 666 PHEI with 232,069 students

In 2005, 123 Muslim PHEIs closed down with 30 more in critical condition.

Statistics on PHIE -MOHE

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455 PHEIs currently (2011) in operation:

25 private universities,

22 University colleges

408 private colleges, institutes and academies

And 5 branch campuses of foreign universities.

Ownership – family-owned biz, religious institutions, foundations, corporations, political, GLCs, foreigners

In contrast to :

20 public universities and 27 polytechnics

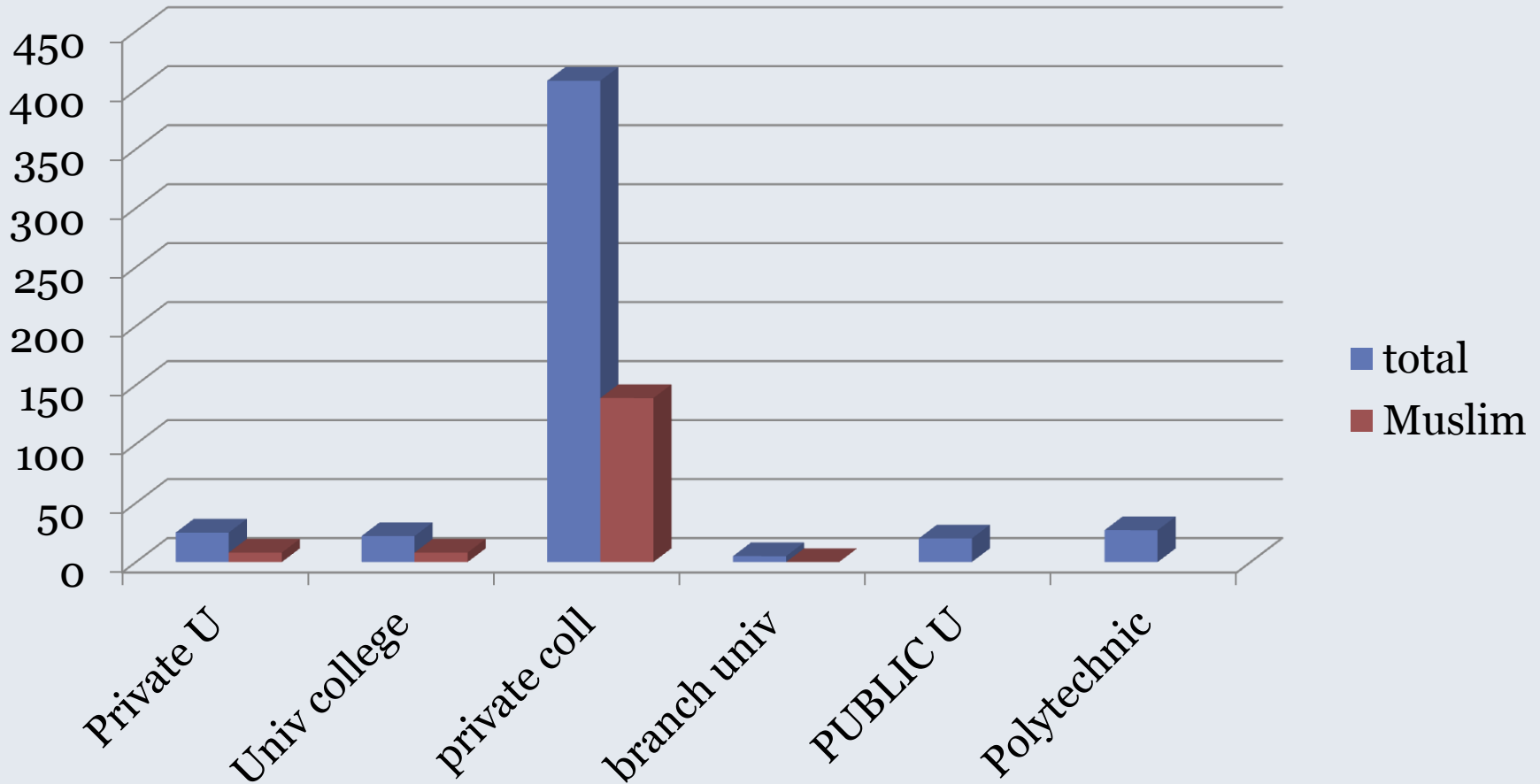
Muslim PHEIs

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- According to Dept of PHEI, MOHE (as of Feb 2011):
218 muslim-owned PHEIs (accounts for 45%).
 - 8 (32%) of 25 private universities (26 – 11.9%)
 - 8 (36%) of 22 university colleges (17- 7.8%)
 - X of 408 colleges, institutes & academies
- 139 (63.8%) colleges/schools
26 (11.9%) institutes
4 (1.8%) academies & 6 (2.8%) centres
- 191 of 455 (41.9%)

Statistics of Private HE Malaysia 2011

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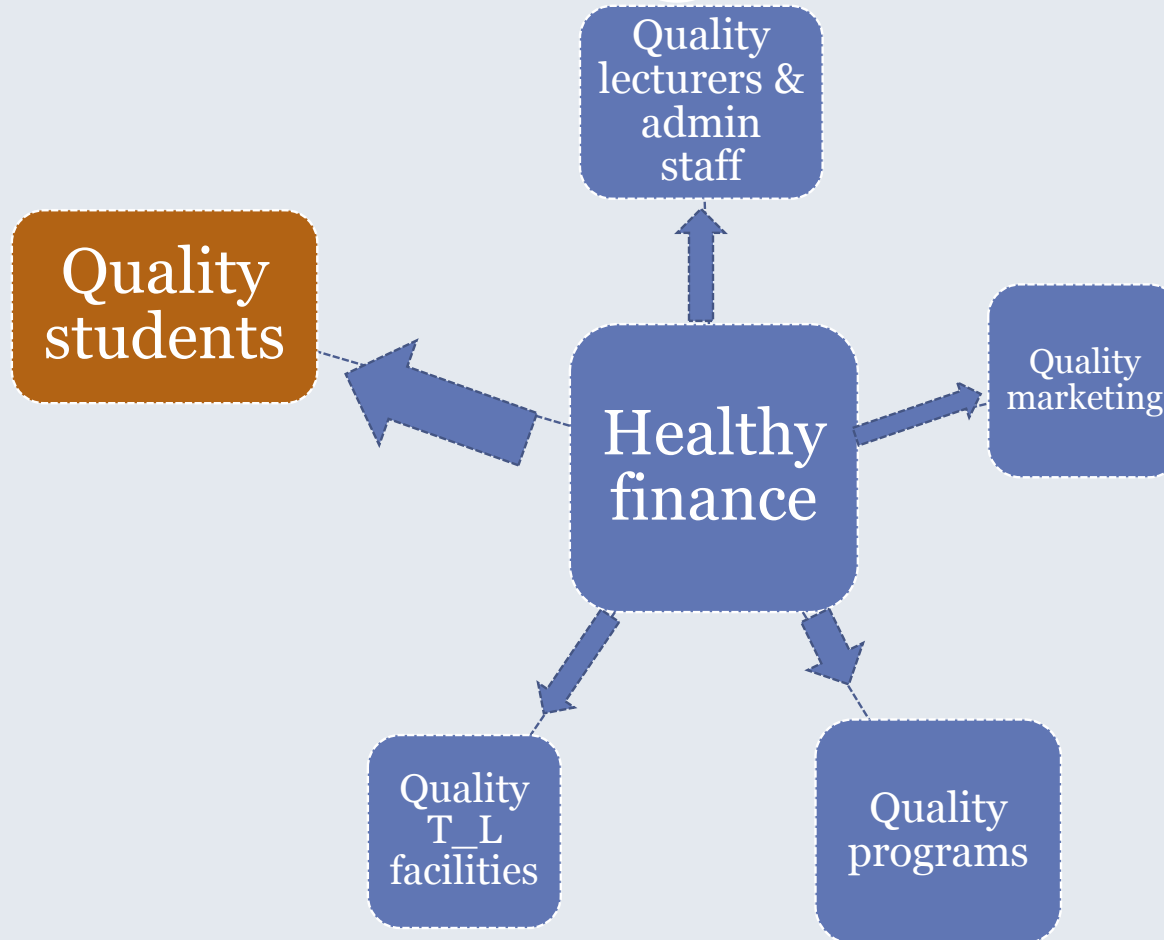
Major Issues and challenges of Muslims' PHEIs

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- Major issues
 - FINANCE
 - FINANCE
 - FINANCE.
- Management
- Programme / Curriculum
- Marketing & Biz Development
- Academic Staff

Finance & Quality Education

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Reflection 1

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- What is the crux of the matter? Do we need Muslim/Islamic PHEIs? If so, what would be its philosophy?
- In the context of Malaysia today, do Muslims today face the problem of access to HE as they did in the 1950-80s when HE was only in the English language & Malays were in steep poverty?
- Was the origin of PHEIs in Malaysia due to inadequate places due to the quota system? Or to the financial crisis of 1997 – to reduce cost of studying abroad?
- Or to save on foreign exchange from students studying overseas?

Reflection 2

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- Should Muslim PHEIs be concerned with quantity or quality?
- Should Muslim PHEIs be concerned with internationalization as a moral obligation?
- Does privatization of education mean an abandonment of the Islamic ideals of education?
- Wouldn't having Muslim PHEIs allow for autonomy, freedom to choose curriculum model and more academic freedom – all of which have been lost in public HEI?
- Wouldn't having Muslim PHEIs allow for a more focused research on developing the ummah?

The role of Islamic PHEIs

- In the context of countries where access to HE is not a problem, Islamic PHEI's first concern should be quality & NOT quantity. In Malaysia – many community colleges, polytechnics etc. Hence, it should model itself after Harvard, Cambridge or Waseda w.r.t finance and quality education. Since PHE is expensive, it should focus on a specific class of the ummah.
- Second concern – Most Muslim countries are underdeveloped & lack good human capital despite having natural resources. In this context, ummatic human capital development would mean internationalization and transnational collaboration through PHEI. The experience of IIUM (although a PuHE) is exemplary.

Human capital and intellectuals for the developing Muslim countries

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Country	2009		2011	
	Students No	Percent	Students No	Percent
Malaysia	14,043	84.6	15,140	86.2
International	2,551	15.4	2,421	13.8
Total Students	16,594		17,561	

Top 10 countries of international students origin

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Country	Total Students	
	2009	2011
Indonesia	308	308
Yemen	188	187
Somalia	186	161
Thailand	179	157
S. Arabia	174	130
Sudan	141	114
Singapore	120	190
Bangladesh	116	119
India	79	90
Palestine	82	83

PhD students who have graduated in IIUM by nationality and disciplines

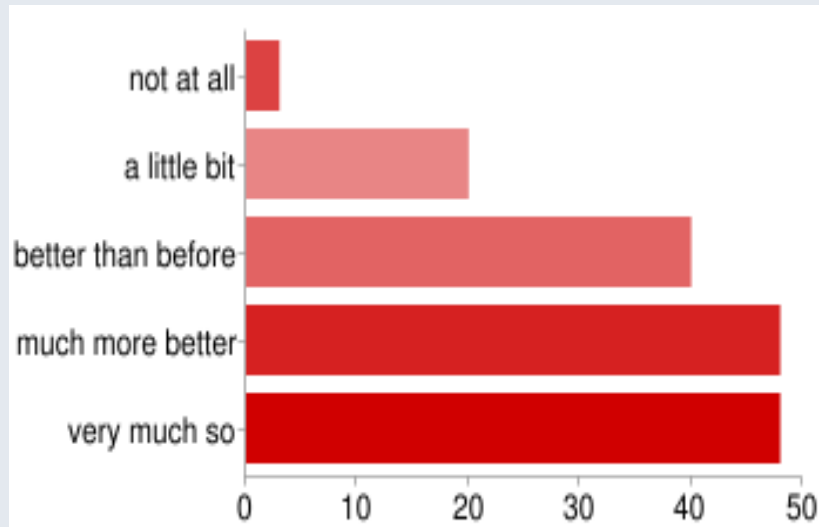
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	MALAYSIA	(%)	INTL	(%)
ARCHITECT	1	0.5	6	2.1
LAW	53	24.0	54	19.1
ECONS	20	9.0	17	6.0
ENGINEERG	7	3.2	19	6.7
IIBFINANCE	4	1.8	3	1.1
EDUCATION	32	14.5	25	8.9
IRKHS	63	28.5	127	45.0
ISTAC	22	10.0	27	9.6
ICT	13	5.9	3	1.1
SCIENCE	2	0.9	1	0.4
MEDIC	4	1.8	0	0.0

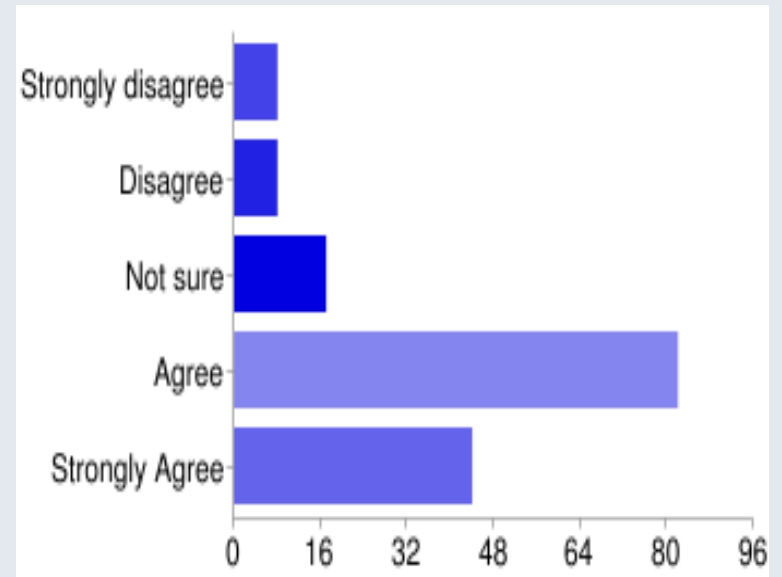
Internationalisation of Mission of IIUM

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Unity of Knowledge & faith



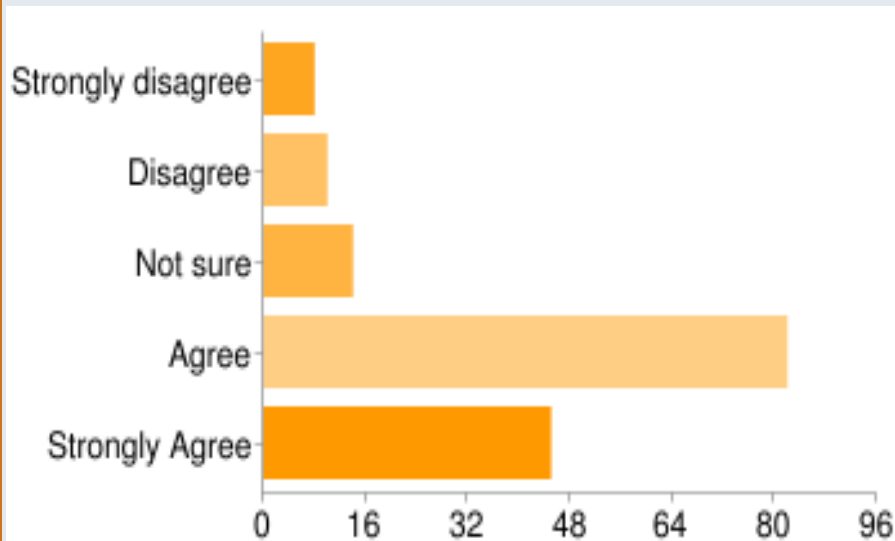
Integration of Knowledge



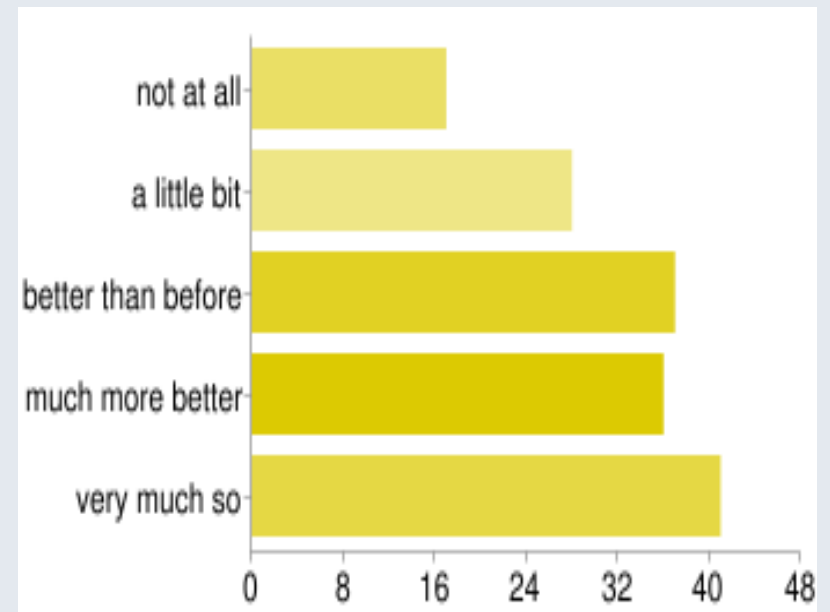
Islamic WV & character transformation

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Understanding of Islamic World view



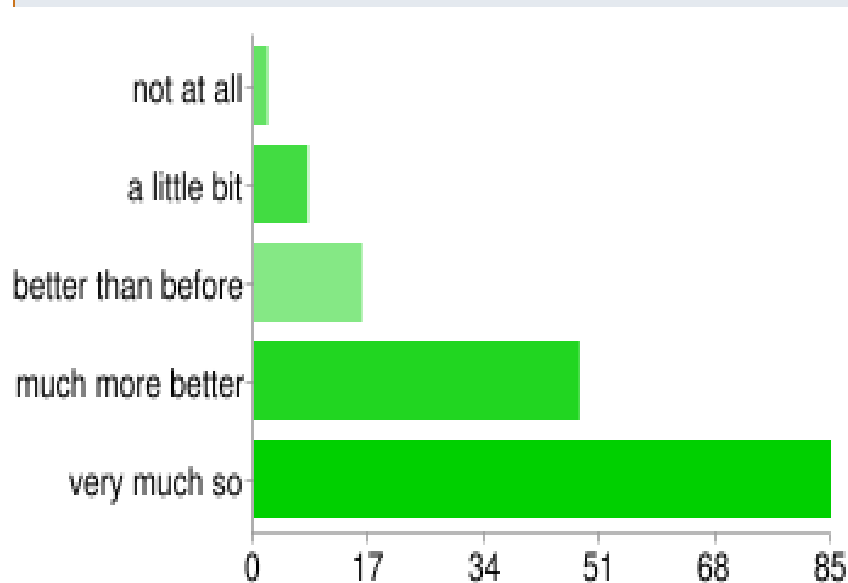
My life as a muslim has been transformed



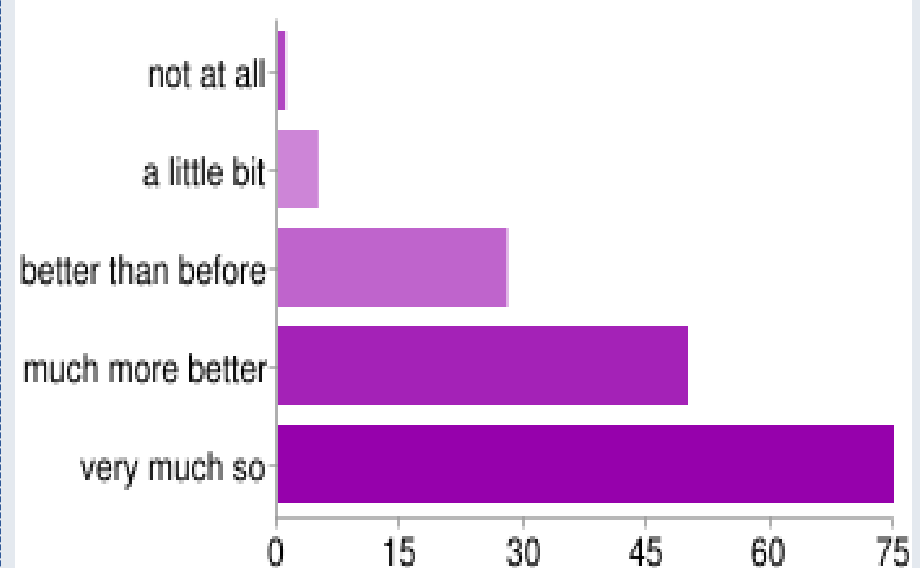
Fostering brotherhood and mutual respect for cultural diversity

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Awareness of cultural diversity of Muslims



How culturally diverse Muslims think and act



- Third – quality lecturers and professors – sage and researchers on the stage.
- Fourth, needs to be self-subsisting through the concept of endowment (waqf) and some profit to sustain itself and spread the good quality. We cannot separate business from private education. There is no choice – unless you have a biz corp or MAIS to support it. What is most important is the intention or mission is still ISLAMIC.

Recommendation – Programme 1

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- Since tertiary ed, should obliged core courses on Islamic philosophy – metaphysics, epistemology, axiology -- to tie the sciences, and Qur'an & Hadith -- to understand the Din at a higher intellectual plane. Impt for tawhidic paradigm & critical thinking & creativity.
- **Should teach all courses from the Islamic WV/perspective.**
- In addition to naqliyy sc, should also have core from humanities, social sc, and natural sc.
- **Should offer specializations in aqliyy: naqliyy in ratio of 80:20 and naqliyy for contemporary needs eg Islamic banking etc. PuHEI can do the rest of the shari'ah sc.**

Recommendation – Programme 2

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- Should be alert to meet the needs and demands of parents, students & society.
- Parents are attracted to Private HE for the quality and savings. How? Twinning programme with reputable foreign univ or established itself as reputable univ internationally (reputable professors).
- Should be open to local and international – Muslims & non-Muslims alike
- Should provide community-oriented extra curricular activities.

Recommendations – Finance 1

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- Muslim PHEIs should not be dependent on tuition fees alone. Must have some form of biz or investment.
- Mobilize zakat fund as part of sabilillah to invest in PHEIs (Eg KUIS) or provide study loans to Muslim PHEIs students.
- Encourage the successful Muslim private corporations to diversify into the private education sector (eg. Al-Bukhary).
- Develop endowment fund such as the Wakaf Corp (eg. Johor Corp)

Recommendation Finance 2

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- Encourage Muslim Private universities to establish its own quality feeder schools (eg. Al-Azhar & IIUM).
- Encourage more Muslims to become entrepreneurs with the long term view of philanthropism for ummatic development.
- Get proper financial officers and accountants to man institutional operation

Conclusion

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- We do need Muslim PrHEI with a special purpose to supplement PuHEIs and to be free to attain the goals of Islamic phil of Education.
- We need to find ways to finance these Pr HEIs and Islam has device its mechanism for Islamic econ.
- It does not mean that Pr HEIs will sacrifice its Islamic vision & mission.
- PHEIs - opportunity for international collaboration & socio-economic assistance within the Muslim world & da'wah.