

QURANIC VIEWS ON QUALITY OF ISLAMIC EDUCATIONAL SYSTEM PANDANGAN AL-QURAN TERHADAP KUALITI SISTEM PENDIDIKAN ISLAM

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Abstrak

Dunia hari ini yang kian mencabar melihat sektor pendidikan antara faktor penting dan menjadi keutamaan dalam keberjayaan pencapaian matlamat dan cita-citanya. Konsep dan sistem pengurusan diwujudkan dan dibangunkan mengikut piawaian pembangunan dunia kontemporari, dan setiap negara bersaing untuk menunjukkan keberkesanan sistem pendidikannya. Sistem pengurusan dan pentadbiran semasa berkait rapat dengan nilai dan penyelidikan Barat. Walau bagaimanapun, strategi dan pemodelannya masih kurang. Adakah ini akibat kualiti guru yang lemah, dan sistem pentadbiran yang tidak cekap, atau kekurangan am dalam pengurusan pendidikan? Melalui dokumentasi dan kajian literatur yang lengkap, kajian ini mendapati bahawa pengurusan pendidikan mesti diurus dengan bijak oleh pihak berkepentingan. Pelajar yang berkualiti tinggi adalah hasil daripada pemurnian dan pembangunan yang berterusan, kejayaan yang dapat menjamin kesejahteraan sesebuah negara untuk generasi semasa dan akan datang. Justeru, pengurusan dilihat sebagai asas dan konsep panduan yang ideal bagi strategi pengurusan pendidikan negara dari perspektif al-Quran. Selain itu, artikel ini juga mendapati empat konsep asas sistem pengurusan pendidikan Islam yang berkualiti, iaitu konsep *insāniyyah*, *ihsān* berpaksikan sifat ketauhidan, pengurusan dengan *shūrā*, dan budaya *istiqāmah* dan komitmen.

Kata kunci

Kualiti, Pendidikan, Strategi, Pengurusan, Prinsip

Abstract

Today, it is becoming increasingly challenging to regard education as a critical area to prioritize accomplishing its goals and ideals. Management concepts and systems are established and developed by contemporary world development standards, and each country competes to demonstrate the effectiveness of its educational systems. Current management and administration systems are inextricably linked to Western values and research. However, its strategy and modelling remain deficient. Is this a result of poor teacher quality, an inefficient administrative system, or a general deficiency in educational management? Through documentation and complete literature research, this study determined that educational management must be managed sensibly by its stakeholders. Students of superior

quality are the result of continuous refinement and development, the success of which can ensure a country's well-being for the current and future generations. Thus, management is viewed as the ideal foundation and guiding concept for the national education management strategy from a Quranic perspective. This paper also found four fundamental concepts of a quality Islamic educational management system, namely the insāniyyah concept, ihsān-centric nature of the tawhidic, management with shūrā, and istiqāmah culture and commitment.

Keywords

Quality, Education, Strategy, Management, Principle

1. Introduction

In times of rapid technological breakthroughs, numerous parties have attempted to provide quality education possibilities to individuals who desire to increase their level of education (Noaman, Ragab, Madbouly, Khedra, & Fayoumi 2017). Malaysia's education system undergoes development processes on its various components from time to time (Shafie, Kadir, & Asimiran 2017). As with any other strategy, it is the results that matter most. The educational system's success will be judged based on its effectiveness in developing high integrity and high-quality students (Zhang, Cook, & Lyon 2022). The approach towards that goal begins with the senior leadership of schools or higher learning institutions. It covers lead character, its strategy in education management, and the management system in existence.

As a result of the preceding, educational leadership is extremely important. Definition: An attempt to influence others to attain specified desired outcomes is what leadership is all about (Cuban 1988). Several studies have demonstrated that the success of a country's education system is connected with excellent leadership in educational institutions, whether at the lowest or highest levels of the educational system (Kantrowitz & Wingert 2000). Furthermore, a slew of local and global difficulties, all exacerbated by an educational environment that is continuously changing, needs a continuous paradigm shift in the field of education, which is underway (Mat, Ghani, Radzi, & Jaafar 2017).

According to Cheng (1996), reforms and restructuring have been implemented throughout the Western world and Asia-Pacific, including Malaysia, to improve educational efficacy and school development. Recent technical improvements, such as creating the information highway, have raised awareness among educators, administrators, and the general public about various topics about educational policy. Hee (2002), asserted that increased accountability and transparency in implementing education policy have resulted in increased workloads and a sense of responsibility in a constantly developing profession.

Educational management is characterized by a management environment that is open to its surroundings (Bush, Bell, & Middlewood 2019). They can respond quickly to environmental changes because of their dynamism, and they work hard to harmonize and balance the expectations and demands of the community in which they reside. Because of this, educational administration could not stay oblivious to the effects of globalization on the educational system. To stay up with global advances in the context of globalization, it is necessary to update its ways and

establish its leadership from an Islamic perspective (Alkrdem & Alqahtani 2016). Therefore, this study examines educational management in an era of globalization from an Islamic viewpoint to demonstrate how academic leadership characteristics of educational practices are consistent with the Islamic quality of educational management systems in globalization.

2. An Overview of Islamic Thought on Education

Traditional moral education has focused on the standards of local or religious communities, and it continues to do so today. Indeed, for a long time, one of the most important responsibilities of parents has been to mould their children to be acceptable to the community in which they will live. According to the concept of care ethics, the primary goal of moral education is to generate people who will be able to engage in caring relationships successfully. We want our pupils to be prepared to care about persons they encounter daily and care about those suffering from a distance (Noddings 2010).

Historically, at least in the Western world, 'moral education' has been most closely associated with a constructivist psychological framework. Since its introduction by Jean Piaget and later by Lawrence Kohlberg, moral education has encouraged the development of moral cognitive structures (moral reasoning stages) in children and adolescents in educational contexts (Althof & Berkowitz 2006).

Whether secular or Islamic, every educational system has its own goals and objectives determined by its worldview. In contrast to contemporary secular education, the Islamic education system, which views this life as a means to an end in and of itself, provides a complete and thorough understanding of this world and the subsequent Hereafter. It can be asserted that in Islamic education, there is no distinction between religion and science, and vice versa. Islamic doctrine asserts that when an educational system disregards religion and moral teaching, the educational system is condemned to failure. If education is separated from religion and ethical principles, according to Rahman (1980), it will lead to the dissolution and destruction of the social fabric in which we live. Liberal education has achieved great success both in the West and the East, as seen by the achievements of both institutions.

Fundamentally, education in Islam combines three terms; *Tarbiyyah*, *Ta'lim*, and *Ta'dib* (Salleh 2009). The three terms taken together convey the meaning and scope of both formal and non-formal education in Islam. *Tarbiyyah* comes from the root word *rabā*, which means to increase, grow, rear or educate; this implies a state of spiritual and ethical nurturing by the will of God. *Ta'lim* comes from the root word *'alima*, which means to know, be aware of, perceive, learn or be knowledgeable; it denotes knowledge being sought or imparted through instruction and teaching. *Ta'dib* is derived from the word *addaba*, which is taken to mean to be cultured, refined, well-mannered, or moral. Hence, if education is a combination and summation of the three terms above, it would essentially mean gradually nurturing something to completeness, perfection, or maturity (al-Taftazānī 1986).

According to Qutb (1991), education, as cited by Sang (2004), is the process of moulding a person into a comprehensive and balanced human individual. The primary goal of education is to maximize the potential of a human being's intellectual, physical, emotional, and spiritual elements to bring them closer to perfection over time. The Islamic philosophy of education has strongly emphasized implementing principles throughout this process. The ethical and moral aspects were inextricably linked to one another and the school of Islamic philosophy in which they were developed. Parallel to the branches of axiology that believe education is a system that instils good values, this school of thought believes education is a system that instils good values. According to the axiology of Islam, a knowing individual should be moralistic and well-behaved in all aspects of life (Sang 2004).

To get a more comprehensive understanding of the education system in Islam, al-Attas (1977) asserts several concepts based on an Islamic perspective that forms the significant elements of Islamic education. These concepts are *al-din*, the concept of man (*al-insān*), the concept of knowledge (*al-'ilm* and *ma'rifah*), the concept of wisdom (*ḥikmah*), and the concept of equality, the concept of ethics and finally the concept of *kulliyah jāmi'ah*. al-Attas also concluded that Islamic education aims to produce a good and righteous man who worships Allah the Creator and acts according to the dictates of *shari'ah*. In line with verse 56 of sura *al-Dhāriyāt* [51] in the Quran, this act of worship requires total submission to Allah. Therefore, several scholars during the 1977 World Conference on Muslim Education reaffirmed and resolved that education should aim for the balanced development and growth of man through the training and refinement of his spirit, intellect, rational self, feelings, and bodily senses. The training imparted to a Muslim must be such that faith is infused into the whole of his personality and creates in him an emotional attachment to Islam; this enables him to follow the Quran and the Sunnah and be governed by the Islamic system of values willingly and joyfully so that he may proceed to the realization of his status as *Khalīfatullah* to whom Allah has promised the authority of the universe (al-Attas, 1979).

In Islam, there is no such thing as an independent field of ethics, and the relative role of reason and revelation in determining moral standards is a matter of contention. Generally speaking, what is deemed *halāl* (permitted) and *harām* (forbidden) in Islam is defined in terms of what God considers just and reasonable in the eyes of the Muslim community. Generally speaking, there are three types of values: (a) *akhlāq*, which refers to the duties and responsibilities set out in the *shari'ah* and Islamic teaching in general; (b) *adab*, which refers to the manners associated with good breeding; and (c) the characteristics of character displayed by a good Muslim, as demonstrated by the Prophet Muhammad. For example, among the most significant differences between Islamic and western morality are the emphasis placed on eternal religious principles, the role played by laws and courts in enforcing morality, the different understanding of rights, the rejection of moral autonomy in the context of moral education, and the emphasis placed on reward in the Hereafter as a motivator of ethical behaviour. What remains is concerned with the two fundamental parts of moral education in Islam: distributing information about what people should and should not do and inspiring them to act based on their newfound understanding. In the end, moral education is about inner

transformation, a spiritual matter that internalizes universal Islamic ideals on an individual level (Halstead 2007).

The brief discussion above suggests that moral education, from an Islamic perspective, is not only dialectically useless for moral development, but it also goes beyond the very aim of moral education itself, which is the fostering and awakening of one's spiritual self. According to contemporary Islamic scholars such as Nasr and al-Attas, moral education is a critical internal growth of the individual as a citizen in their own 'microcosmic kingdom of spirit' (al-Attas 1999). When it comes to connecting Islam with education, modern Islamic scholars take a different approach. Most scholars base their opinions on the belief that Islam has a distinct position on education (Iqbal 1996), while others argue for a common interfaith religious framework on education. Still, others assert, at the very least implicitly, that Islam's approach to education is superior to that of other religions.

3. Educational Management System: Quranic Perspectives on Four Essential Principles

In the Arabic language, there are several commonly-used words relating to education. Among them is *tarbiyyah*, which refers to developing individual potential, nurturing, or educating towards a mature state. *Ta'lim* refers to the process of conveying or receiving knowledge that is usually found through training, instruction, guidance, or other forms of teaching. *Ta'dib* refers to the process of building character and teaching the fundamentals of social life, including understanding and accepting the most basic principles of justice (al-Attas 1979; Halsted 2004; Hashim 2006).

As previously said, education comprises the cognitive, physical, and spiritual components of a person's life in the Islamic setting. According to its description, this philosophy is concerned with developing an individual to attain perfection in gaining knowledge while also developing moral and spiritual qualities (Ahmad 1975). In the words of Chabib (1996), Islamic education is concerned with the acquisition of philosophical principles, objectives, and theories that are formed to apply educational methods that are founded on Islamic ideals found in the Quran and hadiths. An alternative point of view expressed by al-Attas (1992) asserts that Islamic education represents a collective effort by educators to educate their students on the laws of creation that would guide them towards righteousness and virtue (Stapa, Yusuf, & Shaharudin 2012).

Because Islamic education is perceived to be founded on basic moral concepts, physical and spiritual discipline, and the dominance of traditional values, particularly regarding family relationships and the rearing of children, it is appealing to many. As seen by the expanding number of Islamic educational books available in bookshops and mosques, which offer to assist parents in parenting by quoting from the Quran and hadith, the popularity of Islamic pedagogic books is increasing. According to educational experts, Islamic education teaches youngsters obedience and respect for their parents, fear of Allah, kindness, sympathy for others, an aspiration for knowledge, and other attributes described in the Quranic passages (Suleymanova 2015). However, it is important to stress that Islam does not see education in such a limited manner. However, it is not restricted to worldly education, nor does it simply

combine the advanced aspects of sophisticated education with the Hereafters. That Islam is not concerned with high academic success, but rather with explicit knowledge of the Islamic religion itself, to develop outstanding people who would excel both in this world and in the Hereafter, is demonstrated by this passage (Stapa, Yusuf, & Shaharudin 2012).

Effective leadership and administration are essential factors in determining whether or not an organization or educational institution will succeed or fail. As members and students try to reach higher levels of achievement in both contexts, their emotional and cognitive talents are frequently tested and challenged. They must also regulate their own emotions throughout this process to support good leadership practice and performance (Grobler 2014). According to Bolman and Deal (1994), changing the leadership style in schools would make it easier to distribute instructions and equipment, build a strong vision and strategy, cultivate devoted personnel, and encourage them to take an active role in the organization. This is not surprising because school administration and management are critical parts of running a school successfully and systematically to maintain a high level of education and improve students' academic achievement (Abdul 1988).

The most effective management system should be supported by practical guidance and planning. The Prophet Muhammad (pbuh) established the Islamic management system and was carried on by his companions. It has been constantly polished to the smallest detail up to the present day. According to al-Abīdī and al-Shaybānī (2010), the Islamic management and administration policy is based on two *naqli* arguments which generally describe the basic principles of a quality management system. In the Quran, sura *al-Zukhrūf* [43] verse 32 and sura *al-Tawbah* [9] verse 122 pertain to the action to be undertaken to manage and administer more effectively towards achieving a goal, for instance, the division of people into specific groups. As a result, this might serve as the foundation for the process management system.

This article discusses and lists four fundamental concepts of a quality management system, which are described and listed in the following paragraphs:

3.1 *Insāniyyah* Concept

Humanism as the foundation of education (Finger 1995) is in line with the notion of Islamic education because all its efforts aim to develop human nature and potential humanism (Arabic: *Insāniyah*) towards the formation of the perfect man (*insān kāmil*) and by the norms of Islam. Islamic education can be definitively interpreted as an attempt to develop human nature and potential *insāniyah* towards the formation of the *insān kāmil* by the norms of Islam. The whole concept of "human" in general can be understood to refer to a human person who has faith and fear and manifests piety both vertically (in his or her relationship with Allah) and horizontally (in his or her relationship with man and nature) (Usman, Shaharuddin, & Abidin 2017).

An employee, either a leader or a normal one belonging to the ranks, should consider the nature of humanity in managing a particular matter. Allah says through sura *al-Zāriyāt* [51] verse 56 in the Quran. Ibn Kathīr (2000) states that Allah only created Jinn and humanity to order them to worship Him, not that Allah needs them.

Hence, a person who adheres to the *insāniyyah* principle (true humanity) can ideally perform the duties entrusted to him because he is convinced of the will and determination of Allah. This coincides with the provision of Allah, namely the leadership designated unto the Prophet Adam as the first caliph in the world. This recognition and privilege given to humanity is proof that they need to manage their systems and environment as best they can. Sura *al-Baqarah* [2] verse 30 guides humanity's worldly management and administration system, which is among the scriptures decreed through the prophets and apostles (Mohamed, Ghani, & Basir 2013). al-Qurṭubī (nd.) said that this verse (2:30) proves the obligation of appointing a leader (*Khalīfah*) to pass judgments on matters of dispute between people, to aid the oppressed against the oppressor, to implement the Islamic penal code and to forbid evil.

The pursuit of knowledge and reverence for that knowledge is essential to Islamic doctrinal teaching. According to a Muslim scholar, the word *'ilm* (knowledge/science) is continually emphasized in the Qur'an because it is equated with the word *nūr* (light) and contrasted with the word *jahl* (ignorance), which is related to the word darkness. Based on this, it is possible to assume that the rationalistic tradition in Islam is the precursor of humanistic thought. Nevertheless, the acquisition and mastery of knowledge are only valuable if used to maximize human beings' potential as stewards of God's creation. Furthermore, the cultivation of morality is a primary goal of Islamic education, and it is a component of *adab*, which spans a wide range of humanistic science and knowledge disciplines (Tan & Ibrahim 2017).

3.2 *Iḥsān*-Centric Nature of the *Tawhidic*

The word *Iḥsān* is derived from h-s-n, meaning suitable, beautiful, proper, or fitting. This concept is the pinnacle of Islamic ethics. The essence of *Iḥsān* is the love of God. An act performed with a sense of duty is one thing; the same action performed with love is another. *Iḥsān* represents the latter, serving as the inspiration for Muslim piety, especially for the Sufis. It is important to note that understanding an in-depth search for meanings of these words in Islamic history has generated a lively debate, culminating in the formation of various groups (Siddiqui 1997).

The management system supported by faith and belief in God distinguishes it from its liberal western and eastern contemporaries. This is because the nature of *iḥsān*, such as always doing good and general goodwill, is related to professional excellence. The person in question will strive to complete the task given outstandingly, even more than just meeting the minimum requirements. This is further underlined by the word of Allah in verse 134 of sura *Āli 'Imrān* [3] in the Quran. *al-Muḥsinīn* in this verse as commented by Ibn Kathīr (2000) that this good conduct is a type of *Iḥsān* as excellence in the religion. Abū Hurairah reports a Hadith, the Prophet Muhammad (pbuh) said:

"No charity shall ever decrease the wealth; whenever one forgives people, then Allah will magnify his honour; and he who is humble for Allah, then Allah will raise his rank."

[Muslim, *Kitāb al-Bir wa al-Ṣīlah wa al-Ādāb, Bāb Istiḥbāb al-'afw wa al-tawāḍu'*, hadith number 2588].

The nature of this goodwill must be founded on established *Tawhidic* values to impact the outcome significantly. As Hassan (1992) described, a Tawhidic paradigm is an approach based on the existence of God Almighty and the fact that there is no one like Him, the Creator of all worlds and beings. The *tawhidic* ideals, which are fundamentally linked to a firm belief in Allah and His Messenger, will allow a management system to function at an unusually high level of effectiveness. A high level of loyalty to the *tawhidic* notion should also encompass maintaining justice in all facets of one's daily life. For example, if there is justice and equality between management and their employees in a business, there would be a high degree of pleasure, resulting in universal happiness (Mohamed, Ghani, & Basir 2013).

3.3 Management with *Shūrā*

While the *shūrā* concept shares certain similarities with democratic ideas as they are known in Western political theory, it differs in meaningful ways. It is founded on two essential principles, which are described below. Its basic meaning is quite close to the purpose of the word 'consultation.' Indeed, the concept of grassroots or participatory democracy, in which decision-making is delegated to a local community or in which individuals are given equal access to decision-making, regardless of their social standing within a given society, bears more resemblance to grassroots or participatory democracy. It is the first and most crucial element of the *shūrā* principle to understand that it is centred within a community (*jamaat*) of any kind, whether it is a workplace community, a religious congregation, or even a group of people who are united by a common geographical feature or language. Secondly, it is predicated on the idea that all individuals are equal in their human and social rights and that the *shūrā* is the forum in which these rights are defended and made a reality (Castelli & Trevathan 2008).

The West often expresses how much the principles of consensus and cooperation positively impact employees' satisfaction in an organization (Dimitriades, 2000; Ebrahimpour & Withers 1992). However, their concept of consensus only makes provision for external achievement. This contrasts with the concepts emphasized by Islam based on the Quran and the Sunnahs of the Prophet Muhammad (pbuh). Two verses of the Quran from sura *Āli 'Imrān* [3] verse 159 and sura *al-Shūrā* [42] verse 38 clearly illustrate the impetus for Muslims to practice *shūrā* or the concept of collaborative meeting in any activity and then to rely on Allah's providence and divine will to achieve its expected goal (Mohamed, Ghani, & Basir 2013). Ibn Kathīr (2000), in his *Tafsīr*, commented the word *wa amruhum shūrā baynahum*/and who (conduct) their affairs by mutual consultation, in sura *al-Shūrā* [42] verse 38, means they do not decide without consulting one another on the matter so that they can help one another by sharing their ideas concerning issues such as wars and other issues. This is like sura *Āli 'Imrān* [3] verse 159, *wa shāwirhum fī al-amr*/and consult them in the affairs. The Prophet consulted with them concerning wars and other matters to feel confident.

As stated by Hassan (1985), an employee will evaluate the performance of a particular division in terms of three primary goals: (i) the establishment of a management philosophy based on the Quran and Sunnahs of the Prophet Muhammad (pbuh); (ii) the presence of a leader or manager with good character and high moral values; and (iii) the implementation of an organization's management practices that can ensure success in this world as well as the Hereafter.

There is no incompatibility between Islam and democratic principles. Islam, which is based on Islamic ideals such as *shūrā* (consultation) and *ijmā'* (consensus), is a dynamic religion that can adapt to the needs of democratic governments. Muslims and non-Muslims alike can benefit from Islam's promotion of rationalism, equal citizenship, and freedom of conscience, as well as its support for human rights and social justice ideals. As a result, focusing on teachers' beliefs and understandings of democracy is important because teachers' values and perspectives may serve as curricular-instructional gatekeepers, dictating what they choose to teach and how it is organized, presented, and discussed in their classrooms, among other things. Finally, this may impact the students' values, aspirations, religious and political worldviews, and other aspects of their lives (Saada 2020).

3.4 *Istiqāmah* Culture and Commitment

When presented with decisions that must be made, Islam encourages Muslims to participate in independent reasoning, as long as they are acting of their own free will. In addition to stating that individuals will be held accountable for their own decisions, the Qur'an also says that if these decisions are made in the name of righteousness (*istiqāmah*) and in accordance with the Quran and Sunnah, then they will be travelling along the correct road (Unsal 2020).

Istiqāmah is defined as steadfast in persisting on the right and proper path and permitting no deviations. Ascribing to this principle entails the individual working conscientiously and striving diligently to achieve his desired goals. Allah mentions the term *istiqāmah* through his words in the Quran, specifically in sura *Yūnus* [10] verse 89 and sura *al-Tawbah* [9] verse 7. Both said verses prove that Islam provides redemption and worldly and eternal happiness if faith and devotion to Allah. Based on this principle, an individual will be content to work better and more effectively (Mohamed, Ghani, & Basir 2013). Ibn Kathīr (2000), commented sura *Yūnus* [10] verse 89 said so as Allah have answered your (Prophet Musa and Harun) prayer, you should remain steadfast on Allah's command.

As a result, it is critical to include Islamic principles in national education administration. Furthermore, it must be recognized that education is a powerful tool in pursuing sustainable development, the advancement of human civilization, and the nation's development. Indeed, the prevalence of educated individuals armed with knowledge and wisdom may be used to assess the strength of a nation and, in a significant sense, the strength of a civilization as a whole. The evolution of science from lumber in construction to current concrete elements adorned with stone and iron represents a process of improvement and enhancement in structure. It may be said that the advancements that have occurred throughout the world are the result of science being integrated into and coexisting with society. Currently, the twenty-first century is witnessing a revolution in knowledge collection; now, learning may be accomplished entirely by using one's fingers. Overall, this will increase the general public's level of knowledge in all areas. However, it is essential to highlight those concerns about educational products continue to be raised.

As a consequence of democratic discourse among residents, particularly school principals and teachers, a new strategy has been established (Maranville 2011). Thus, a collaborative culture developed among stakeholders in the education

system, which ultimately led to improvements in both instructors' instructional methods and students' learning outcomes. However, there is still a great deal of uncertainty about the best mechanism to utilize to lead schools toward meeting their objectives. As a result, the management must ensure the quality of teachers, the quality of the education system, the quality of the management system, and the efficacy of students in producing the products that the country requires. Every level of education must accept responsibility for its contribution to the achievement of the goals of the national education system.

4. Conclusion

The power of educated people is the starting point for the strength of a nation. Developed countries are examples of countries with a considerable percentage of well-versed citizens in their fields. Hence, it is critical to guarantee that the education sector improves quality to generate a first-class education. When Western countries are used as examples, religion is sometimes considered an archaic and out-of-date concept. When discussing administration, psychology, medicine, and other fields, the emphasis will remain on the western narrative, which will treat religion solely as a matter of faith and worship. This is in sharp contrast to the Quranic discourse used by Muslims in these regions. As a result, four guiding principles from the Quran have been provided to serve as the foundation for developing a better education management system that will benefit believers both in this world and in the Hereafter. Thus, the education management system according to Islam which focuses on the four principles aforementioned is very important and has implications for a quality education management system for schools, teachers and students.

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