



Educational Management in the Light of Islamic Standards

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Authors' contributions

This work was carried out in collaboration between both authors. Author MSA designed the study, wrote the protocol and supervised the work. Author ASA performed the statistical analysis. Author MSA managed the analyses of the study. Author MSA wrote the first draft of the manuscript. Both authors managed the literature searches and edited the manuscript. Both authors read and approved the final manuscript.

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ABSTRACT

The purpose of this study was threefold: (1) Investigate educational management and its characteristics in terms of the Islamic concept of management in this era of globalisation; (2) Identify attributes of leadership of the principals and their compatibility with Islamic standards derived from the Holy Quran, the Sunnah and the Prophet's Traditions; and (3) Establish the impacts of globalisation on Islamic management. A descriptive-analytic approach was used to achieve these three aims based on a comprehensive description of the phenomenon in question and an analysis of the facts, information and data covered by the research. From this perspective, we first present the theoretical framework and previous studies as a point of reference for the search path and conducts a field study using a questionnaire consisting of 17 items, while ensuring its validity. We then applied the questionnaire to a sample of basic education school teachers in Saudi Arabia to establish the extent to which the leadership attributes of the teachers in the schools are compatible with Islamic standards derived from the Holy Quran, the Prophet's traditions and the Biographies of the Companions. The findings of the field studies revealed a mismatch between the school

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principals' leadership attributes with almost all Islamic standards, indicating that the educational system in Saudi Arabia lacks educational management role models from an Islamic perspective compared to the effect of globalisation of management. This suggests that the hiring process of principals should be revised to ensure they work in accordance with Islamic standards and compete with others in the light of the globalisation of management. The study concludes with a number of recommendations that include developing a new, well-defined and integrated educational philosophy; holding an educational conference to discuss reports related to education and management in the light of the globalisation of management; adopting universal Islamic standards and values in the face of the standards and values of globalised education, and achieving quality education that benefits from the scientific and technological revolutions in this era of knowledge.

Keywords: Educational management; Islamic standards; globalisation.

1. INTRODUCTION

The twenty-first century has witnessed amazing developments, an explosion of knowledge and a scientific and technical revolution in various fields. The scientific-technical revolution in the field of educational management plays an important role in keeping abreast of the rapid changes and engaging potentials of educational management available to be used in developing the highest possible efficiency and effectiveness to achieve the desired goals.

Globalisation has become, or has imposed, a reality and built a present that cannot be denied, and this fact is ruling the world in the streets, schools, universities, clubs and media [1]. Therefore, how can one benefit from it, despite its drawbacks, and engage its positives in the best way? In addition, how one can transform the challenges of globalisation into sources of strength by extending the field and working together with the universal Islamic educational values”?

Globalisation has scrapped boundaries, removed blockages and obstacles, and opened the means of communication, allowing us to access sounds and images from any location. It adds to the senses energies which are closer to dreams [2].

Despite the effects of globalisation and attempts of hegemony and stereotyping of the world, a great and rare opportunity is provided to the Muslim world [3], who takes the responsibility of learning how to protect himself from being uprooted, understanding how he perceives the dimensions of this globalised space, locating his position in it and learning his priorities, and deciding how he can innovate the appropriate means by which to offer value to the people.

Therefore, the education process that knows the past, understands the reality, and foresees the

future is the process which can conclude the presentation of a vision for the policy of education and a guide for its management and leadership.

Educational management represents an open management environment to its surroundings. Its dynamism enables it to cope with environmental changes and tries to harmonise and balance the requirements and needs of the community in which they live [4]. Educational management could not therefore remain indifferent in the face of globalisation, and thus needs to renew its methods and set its leadership from an Islamic perspective to be able to keep pace with the global developments in the context of globalisation [5].

This study therefore addresses educational management in the era of globalisation from an Islamic perspective to show how the leadership traits of educational directors conform to Islamic standards in the light of the globalisation of management.

2. RESEARCH QUESTIONS

This research study poses the following question:

How can educational management be developed and modernised from an Islamic perspective in light of globalisation?

Hence, the following sub-questions emerge:

1. What is the concept of educational management from an Islamic perspective and what is the concept of globalisation?
2. What is the reality of educational management in Arab and Islamic countries in the era of globalisation?

3. How do the leading attributes comply with the Islamic standards for teachers in the era of globalisation?
4. What is the mechanism proposed for the development and modernisation of educational management from an Islamic perspective in light of globalisation?

3. RESEARCH METHODOLOGY

This study uses a descriptive-analytical method that examines diverse aspects of the techniques used in educational management in order to reach logical factors. These factors are able to develop a proposal of mechanisms to renovate the educational management from an Islamic perspective in the era of globalisation. This method relies on relevant references, statistics and necessary documents that address the subject of the research study. The study instrument was designed based on a closed questionnaire format with four scales inspired by Islamic standards. These four scales derive from the Holy Quran, the Sunnah (the Prophet's Traditions) and the Biographies of the Companions. The study tool, which is based on 17 criteria, benefits from literary research and previous studies and uses a section format to measure the extent of the compatibility of these standards with the characteristics of the school principals.

Eight hundred questionnaires were distributed to different schools in the Asir region of Saudi Arabia. Random samples of female and male teachers were chosen at the end of the second term of the school year 2014/2015. After collecting the completed questionnaires, 450 questionnaires were used, giving an average of 60% of valid questionnaires. However, cases of missing data were excluded from the analysis of questionnaire data.

A questionnaire was used as a research instrument for data collection because of its ability to survey a large sample in a short period at a low cost. Additionally, this survey method is appropriate for sensitive questions because the respondents' identity remains confidential, thus encouraging honest responses [6]. Some experts in the field were recruited to establish the face and content validity of the questionnaire. Moreover, to determine the reliability and validity of the questionnaire, a pilot study was carried out using Cronbach's Alpha analysis. The result showed that all items in the construct indicated a

high level of reliability, i.e. within 0.81–0.89, revealing that all items are acceptable.

4. EDUCATIONAL MANAGEMENT FROM AN ISLAMIC PERSPECTIVE

4.1 The Concept of Educational Management from an Islamic Perspective

Western and Eastern books provide several definitions of management. Hassan and Jalal [7] defined management as "the function of executing things from the part of people" (p. 11), while Bealziz [8] defined it as "the exact knowledge you want some men to know then be sure that they're doing the job in the best and cheapest way" (p.18). Zarnoqah [9] defined management as "a set of plans and organising operations, issuing things, coordination and control" (p. 23). In the Islamic thinking, Bandarani [10] defined it as "every legitimate human activity done by an individual or a group of people in a limited period of time to achieve an allowed goal" (p.25). According to Alhammi [11], management is about serving others and whatever it takes to do the planning, organisation, guidance, follow-up and presentation operations. Therefore, management holds the responsibility, faith and loyalty in all actions with the purpose of serving others and meeting their needs.

When comparing the management concept from Western and Islamic perspectives, it is clear that the goal of management in the Western world is the realisation of the special interest of material things. However, the goal of management from an Islamic perspective is to serve others, prioritise the public interest over private interest and focus attention on spiritual and psychological aspects before physical aspects. This is the purpose of satisfying Allah (God) and relates to the demand of 'Reward' from him, as shown in the verse 'indeed, we will not allow to be lost the reward of any who did well in deeds. When the son of Adam (human) dies, all of his deeds end except for three. One of which is the beneficial knowledge'. Allah told us that the offspring of Adam's son (human) is an accountant for his lifetime. The son of Adam will be asked from Allah about his knowledge, its benefits and what he did with it [12]. Hence, it is clearly understood that the goal must be permissible. The end does not justify the means; that is, the means and the end must be legitimate.

4.2 The Principles of Educational Management from an Islamic Perspective

Many verses in the Quran and in the Sunnah refer to educational management principles. The most important principles from the Islamic perspective include the following:

4.2.1 Principle of Shura (consultation and participation)

An important principle of Islamic management is Shura. Muslim principals should work by seeking the suggestions of their subordinates through consultations. Management in Islam is not authoritarian, but participatory by the leader and the members of the management team, including the Shura [13]. The Holy Quran states, 'Their matters are settled through Shura among them' (Chapter 42, Verse: 38) [14]. All matters of life including socio-economic and political should be decided by consultation. The principle of Shura is an important concept of Islamic management which guides principals to treat their subordinates with equality and justice.

4.2.2 Principle of Ikhlas (sincerity)

Sincerity and integrity are important principles of Islamic management. One should fulfil his or her moral obligations with sincerity and keep his or her promises [15]. The Holy Quran states, 'O you who believe fulfil (all) obligations' (Chapter 5, Verse: 1) [14]. Hence, sincerity tries to infuse a culture of trust, confidence, truthfulness and cooperation among principals and subordinates.

4.2.3 Principle of Sidq (Truthfulness)

Sidq means that sayings and doing what is right to the best of someone's knowledge. Lying to cheat someone is strictly forbidden in Islam. The Holy Quran on many occasions abhors lying. Principals, leaders, owners and subordinates should be truthful and should not be guided by his/her personal will or feelings [16]. They should perform their duties with honesty and trustworthiness. The centre of effective management is honesty and trustworthiness. Through trust, resources cannot be misused; hence, everyone performs his/ her job responsibly.

4.2.4 Principle of Amana (trust)

Trust is the core value of operating a social relationship. Therefore, everyone is accountable for his/her actions and deeds [17]. The Holy Quran says, 'O you that believe! Betray not the

Trust of God and the Apostle nor misappropriate knowingly things entrusted you' (Chapter 8, Verse: 27) [14]. Brooks [17] opined that by trust, consultation and delegation of authority can be accomplished. Trust can create organisation within the company for its owner and its employees.

4.2.5 Principle of Adl (justice)

Wilson [18] stated that justice is a quality everyone should develop irrespective of his gender (he/she) and level of employment (principal/subordinate). Regarding justice, the Holy Quran says, 'O you who believe, stand out firmly for God as witnesses to fair dealing and let not the hatred of others to you swerve to wrong and depart from justice...' (Chapter 5, verse: 8) [14].

Islam teaches the lesson of justice without personal interests and preferences. It should be free of prejudice. There is no restriction of beliefs in Islam and everyone should practice his/her belief freely [13]. This can be proved from these words of the Holy Quran: 'there is no compulsion in religion' (Chapter 2, Verse: 256) [14]. Even the sayings of Prophet Muhammad (PBUH) provide documented proof regarding the equality of all human beings: 'An Arab has no preference over a non-Arab, nor a non-Arab over an Arab, nor is a white one to be preferred to a black one, nor a black one to a white one, except in piety (righteousness)'. Equality can be achieved through justice and for equality; those in managerial positions should be mild. Principals should create and maintain an environment of justice by providing a chance for employees to participate.

4.2.6 Principle of Ihsan (forgiveness)

The word Ihsan can be used in many contexts. Forgiveness, amelioration, completeness of faith are some of the meanings of Ihsan; however, it is a way of attaining Almighty Allah's satisfaction to worship Allah as you see Him and as He sees you [19]. Ihsan is related to Iman, which means Faith in Almighty Allah. Therefore, in this context, economic activities, wealth generation, ownership, equality and social justice, and spending should be undertaken while keeping in mind Allah's guidance. Principals can perform their tasks related to subordinates with a high level of Ihsan by focusing on training and development, their behaviour with employees, their involvement in the job and by encouraging employees to participate in decision-making.

4.2.7 Principle of Taqwa (fear of almighty allah)

When a person is filled with fear of Almighty Allah, he refrains from injustice and will do good deeds. It is a self-accountable characteristic which shapes the behaviour of an individual, either a principal or subordinate, in a way so that he/she may honestly perform his/her duties and accomplish the tasks assigned to him/her [16]. Such a principle is a kind of check and balance system, as employees and employers consider themselves self-accountable to Almighty Allah for their wrong actions.

4.3 The Standards and Attributes for Educational Leadership Management from an Islamic Perspective

1. Piety is considered an essential characteristic that must be present in the personality of the leader because people in leader positions in the nation are most likely to fall and deviate.
2. Scientific proficiency: The leader need to know the employees' living situations to be able to guide them on the right track.
3. Practical efficiency refers to understanding life's things and the manner in which they are handled from the heavenly perspective and the Islamic view. That is to say, the leader's decisions must not contradict the Holy Quran and the Sunnah.
4. Benefit from others' experiences: For leadership to be successful, it must be inspired from experience and knowledge, because learning about others' experiences is beneficial for discovering and avoiding weaknesses (fall factors) and focusing on strengths (survival factors).
5. Not to chase the desires and self: The commander must not think about personal benefits as much as those of the employees. In this respect, Imam Ali says 'get control over yourself and avoid what is not lawful for you'.
6. Officials dealing with employees: Dealing with employees must be based on compassion, love and kindness in order to find a coherent moral atmosphere and create psychological harmony between employees and principals. In this regard, Imam Ali places emphasis on an important rule from which an educational leader must start (people are either brothers in religion or in creation and humanity).

7. The position of leadership is not considered a tool for being condescending toward others and feeling supreme. On the contrary, they must be perceived as the centre of services and burden responsibility.
8. The leader should not think it is his duty to issue decisions. However, he/she has to consider the situation of his/her employees and have insight into the natural conditions that surround them. In addition, he/she must coordinate the ideas and existing possibilities and benefit from all viewpoints to make the best decision [1,5,20,21,22].

5. DISCUSSION

This study aimed to establish the extent of compatibility of the school principals' leadership traits with Islamic standards in the Asir region. To achieve this goal, the researchers presents the following repetitions and percentages to analyse the sections of questionnaire. The results are shown in Table 1.

Table 1 indicates that school principals exercise their leadership and administrative work with a weak reference to Islamic standards. More than 90% of the school principals fail to respect time, which is shown through their frequent absence from their administrative work. The principals do not fear Allah in their work, and their work competence and achievements do not meet the required level. In addition, they do not help their employees in their jobs and do not benefit from others' experiences, thus indicating that they care little about the professional development of the staff working with them. Their relationship with their employees is authoritarian; they fail to consult their employees, they don't allow their employees to participate in making decisions, and they do not keep their promises, especially those made to their employees. They usually use a dictator style in their work.

These findings might indicate that the education systems do not have the ability to admit that both management and leadership constitute an art, a profession and a special science having its own basics, principles and techniques. These principles and techniques cannot be used by someone who is not highly qualified. Therefore, these systems only facilitate management and ignore the development tools because of constant interference of the people with influence and wealth in appointing new principals and leaders. Hence, an inappropriate person will be put in an inappropriate position.

Table 1. Repetitions and percentages of school principals regarding Islamic standards

	School principal characteristics	Standard	High degree		Average degree		Minor degree		Weak degree	
			R	D (%)	R	D (%)	R	D (%)	R	D (%)
1	Respects time	Respecting time	3	1%	10	2%	37	8%	350	78%
2	Has a proficiency and scientific level	Scientific proficiency	60	13%	260	58%	80	18%	20	4%
3	Has a practical proficiency in leadership and management	Scientific proficiency	1	0%	14	3%	35	8%	400	89%
4	Exhibits piety and faithfulness in job and dealings	Piety	3	1%	20	4%	87	19%	340	76%
5	Has interest in experience exchange for beneficial outcomes	Benefitting from others' experiences	-	0%	5	1%	405	90%	40	9%
6	Prioritises others and avoids self-desires	Avoiding personal desires	-	0%	-	0%	430	96%	20	4%
7	Has human relationships with employees in the school	Building human relationships	-	0%	450	100%	-	0%	-	0%
8	Shows interest in providing professional development and help to employees	Employee development	-	0%	30	7%	20	4%	400	89%
9	Interacts with the community and environment	Community service	400	89%	50	11%	-	0%	-	0%
10	Helps others	Helping others	-	0%	20	4%	30	7%	400	89%
11	Is humble and godly in leading the others and managing the work	Humbleness	-	0%	400	89%	50	11%	-	0%
12	Keeps promises and works with faith	Keeping promises	2	0%	-	0%	8	2%	440	98%
13	Interested in appearance and behaviour with others	Being a good role model	50	11%	400	89%	-	0%	-	0%
14	Avoids authoritarianism in his/her speech and deeds	Avoiding arrogance and authoritarianism	-	0%	-	0%	20	4%	430	98%
15	Uses a democratic style in school management	Consultancy	-	0%	5	1%	65	14%	380	84%
16	Consults employees in decision-making	Holding conversations and debates	-	0%	-	0%	-	0%	450	100%
17	Maintains work ethics as a role model for the employees inside and outside school	Ethical	-	0%	-	0%	7	2%	443	98%

The sample has unanimously agreed that a lack of work ethic and a good example exists in basic education school management in the Asir region. This might be caused by the low behavioural standards, the deterioration of public ethics and the disruption to the system of values and trends. There is an eventual need to revise the whole educational system from an Islamic perspective in order for principals to be able to harmonise with their counterparts in the light of globalised management.

5.1 The Research Results

The most notable results are as follows:

- Globalisation has had various effects on the overall social, economic and educational systems [23,24]. Positive effects include the abundance of information and the ease with which to obtain it, and these should be invested in and benefited from, the local culture acquisition of an international dimension, and improving education and management. Conversely, the negative effects, which can be faced fearlessly using an Islamic in-depth vision to serve humanity in general, include foreign interference in the educational systems, foreign aid grants and the targeting of cultural identity. These proliferate through an online invasion based on the concept of totalitarian education. In addition, the role of the media challenges the educational role of the school.
- The educational systems and their management in the Arab and Islamic countries find several challenges in the light of globalisation, including the absence of an Islamic educational philosophy or the lack of the clarity [25,26]. In addition, the educational systems lack administrative teacher role models and rigidity, the education quality is low, and the budgets for education and scientific research are low [27,28,29]. An educational deficit also exists, leading to an inability to produce talented creative graduates, and the use of information and communication technology in education is inadequate.
- The pedagogical management from an Islamic perspective has international characteristics and pillars as well as global Islamic standards in administrative

leadership that are compatible with globalisation. The sources of those standards are the Holy Quran, Sunnah and the Biographies of the Companions.

- The field study results show an incompatibility between the characteristics of the basic education school principals with the Islamic principles indicating a lack of role models in the educational system Saudi Arabia from an Islamic perspective in light of globalisation.

5.2 Recommendations

These recommendations are some suggested tools to help modernise and develop educational management from an Islamic perspective in light of the globalisation of management. The tools necessitate restructuring the educational system as follows:

- Formulate a new, clear and integrated educational philosophy through which visions are unified, individuals are respected, rights are recognised, and duties and roles are determined.
- Take unified stances and collective actions to curb foreign interference in the field of education and its management. This should be done by holding an educational conference to discuss education-related reports and educational management that aims to issue a unified statement.
- Achieve freedom from the commandments of the developing countries and independence from education funding resources.
- Adopt Islamic standard values in the face of global standards and values of inclusive and globalised education.
- Find a flexible educational system that balances education and work, and takes modern concepts of submission instead of exams to achieve quality in education.
- Prepare a role model principal and teacher, who is prudential and who has faith in the democracy of education and the Islamic standards.
- Develop effective community participation in the educational process by the strengthening and promotion of the educational square of home, school, the media and the mosque.
- Reform the education curriculum in accordance with the Islamic educational

philosophy derived from the sources of legislation and diligence.

- Achieve high quality education by adopting a quality assurance authority for national education and developing national standards to measure the outputs of education and development. The aim here is to benefit from the scientific and technological revolutions in the current era of globalisation.

6. CONCLUSION

A short literature survey on the studies of Islamic management published in prestigious databases shows that Islamic management is largely uninvestigated by researchers in the leadership and management discipline. However, this lack of investigation does not mean it is an unimportant area that may be ignored for years to come. Islam, being one of the most widely accepted and practiced religions, requires a broader level of understanding of its followers about various aspects of their lives. Education is one of the most important perspectives covering the educational realms of a Muslim country. Therefore, an understanding of its management and leadership is an area that requires great attention.

While aiming at the gap left unmet by previous researchers, this study highlights that Islamic management is still at its infancy, as no proper definition has emerged; it is not backed by a strong model to implement, it is not justified in the changing era of today and it is still in its developmental phase.

Nevertheless, looking at the number of studies published in prestigious databases, there is much work to do. First, consideration could be given to developing a model using the teachings and history of Islam (the Holy Quran & Sunnah) to develop the basic parameters of this study. Furthermore, the developed model should be assessed for its applicability and accuracy by experiencing it within various cultures and countries. This, in return, will improve the abilities of the model and ensure its universal application. Empirical evidence from various organisations may also work well to improve the workings of such a model.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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