

Madrasah Education In Bangladesh: A Comparative Study Between Aliya And Qawmi

Syed Mahbubul Alam Al-Hasani¹

ABSTRACT

In the Muslim world, many students receive their formal education in madrasah, including in Bangladesh. In Bangladesh, the Aliya madrasah has received national recognition for its religious and modern integration system, while the Qawmi education needs to be reformed. Conversely, the Qawmi-Madrasah education system has not been reformed to meet today's needs. This push for reform will modernize their educational systems, especially in light of the need to produce scholars who have a balance between religious and modern knowledge. Many researchers have studied Islamic education, religious education, and traditional education, but there has been no research, especially no comparative analysis between the Aliya and Qawmi Madrasah systems in Bangladesh. Therefore, an initiative must be taken to conduct research for this purpose. The purpose of this study is to conduct a comparative study between the two educational systems Aliya and Qawmi Madrasah. By studying these two systems, it is found that Aliya system provides a combined education of religious and modern education which can be adopted by the Qawmi to improve their existing education from which a large number of students are graduated every year in Bangladesh. The study examined the emergence of these two types of madrasahs and discussed some important issues such as administrative systems, curricula, educational systems, teaching and learning methods, sources of income, recruitment of teachers, and challenges of these two systems. After a long discussion, some recommendations were made to improve both education systems according to their requirements and needs. This is a historical and analytical work. The philosophical technique was used for critical reflection and practical suggestions. The purpose of this comparative study is to present all the positive and negative aspects and compare and contrast them with their educational environment.

¹Former Head, Student Counselling & Activities Department, Al-Madinah International University, Malaysia. Email: mahbubhasani89@gmail.com

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Introduction

A madrassa is a religious school that provides a traditional Islamic education. In Arabic, a madrassa is a school that provides Islamic religious education to Muslim students (Makdisi, 1981). Its origin lies in the Arabic term "dars," which refers to a process of learning through practice. Madrasahs that place a strong focus on Islamic studies and Arabic literacy are known as madrasahs, whose plural form is madaris (Muhmin, 2018). Currently, this system provides formal education to young Muslim students all around the world. Madrasah is the oldest educational institute and was established at the beginning of the 10th century by Seljuk advisor Nizam-ul-Mulk (Bano, 2008). He established the first formal madrasah, named "Madrasah Nizamiya", in Baghdad. In the eleventh century, Nizamiyyah first introduced a formal schooling system of Madrasah education, though there was no formal Madrasah before that one (Al-Hasani, 2019).

These Madrasah institutions were established to provide basic Islamic traditional knowledge, including special emphasis on Islamic law and theology. Because it offered higher education in the various disciplines, the madrasah was considered a higher college too (Makdisi, 1970). The curriculum included religious subjects like Qur'an, Sunnah, Hadith, Theology, Philosophy, and Islamic law; and modern studies like History, Mathematics, Astronomy, Physics, Medicine, and chemistry. Subsequently, we find many scholars specialized in various fields, like Al-Ghazali, a philosopher and an educationist; Al-Razi and Ibn Sina specialized in medical science; Al-Khawarizmi, a great scholar in the field of mathematics; Ibn Rushd, a philosopher, physician, and master in Islamic law, mathematics, and medicine; and many other Muslim scholars who graduated from those madrasahs (Al-Hasani, 2019).

Madrasah Education in Bangladesh

Madrasah education is one of the mainstream education systems of Bangladesh, while the others are general education and vocational education. Currently, madrasah education in Bangladesh is divided into two types; Aliya (government controlled) Madrasah and Qawmi (non-government private body controlled) Madrasah (Al-Hasani, 2017). The madrasah in Bangladesh is the continuation of those old madrasahs which emerged in Bangladesh through India with a large scope of systematized form. According to Ayub (1983),

without these educational institutions, it would not have been possible for the ancient Bengal Muslims to gain knowledge.

Aliya

Aliya and Qawmi Madrasah are the two Islamic education systems in Bangladesh. According to the establishment time, purposes, goals, ideologies, and education systems, they are different from each other, even though both of them are Madrasah. Aliya is one of the mainstream education systems controlled by the government of Bangladesh. Aliya means high; thus, it is also known as a "High Madrasah. It provides education until the Kamil (Masters) level with a combination of religious and modern education. The Aliya Madrasah of Bangladesh is part of the Calcutta Aliya Madrasah, which was quickly established in 1780 at Calcutta by Warren Hasting, Governor-general of British Bengal in India. This Calcutta Madrasah was the first organized Aliya Madrasah established by the British to prepare young Muslims for the public service of the East India Company (Ayub, 1983). However, in 1947, while the British left the Indian sub-continent, the Arabic Department, library, and some office records of Calcutta Aliya Madrasah were moved to Dacca (Dhaka) and formed a new Madrasah-E-Aliya Dacca, currently known as Govt. Madrasah-E-Alia Dhaka. This Govt. Madrasah-E-Aliya Dhaka is the first Aliya Madrasah in Bangladesh (Bano, 2008).

Qawmi

Qawmi is the second type of madrasah education in Bangladesh, controlled by a private management body. Qawmi Madrasahs are operated through private donations without any government guidelines. According to the Bangladesh Bureau of Educational Information and Statistics, there are about 14,000 Qawmi Madrasahs in Bangladesh that impart education to around 1.4 million students (Sarwar, 2017). According to Bano (2008), the word Qawmi came from "Qom", meaning "public. This madrasah controlled by a private body or organization depends on charity funds, public donations, and Zakat collection and rejects all kinds of government support. It provides free religious education for all Muslim students, so it is called al-Madrasah al-Qawmiyyah.

Another identity of this madrasah is Khariji Madrasah. "Khariji" means "rejection". Due to rejecting the rules and regulations of the government, it's known as the Khariji Madrasah. According to Karim (2018), despite having the formal name Qawmi, Khariji is more well-known in rural areas than Qawmi. However, regarding Khariji, Nikhil (2014) argued that in West Bengal, these unrecognized madrasahs are referred to as "khariji," and in Bangladesh, they are termed "qawmi."

Qawmi Madrasah was established after around 100 years of Calcutta Aliya Madrasah (Al-Hasani, 2017). The historical background of Qawmi Madrasah is different from that of Aliya Madrasah. This education history is related to the anti-British movement, which was formed to protect Islamic religious values in India from the British (Riaz, 2011). The Muslim scholars of Bengal understood that the Education Policy of the British was playing a role in dividing the Muslims through Aliya Madrasah education. British education policies played a significant role in destroying Muslim unity through the educational division between religious education for lower-class Muslims and secular education for upper-class Muslims (Ayub, 1983). After observing these incidents, a group of Muslim Ulama established Madarsa Darul Uloom Deoband in Uttar Pradesh, a state of India in 1867 to save the Muslim identity in the Bengal province of India, which reformed a new Madrasah system called Qawmi Madrasah (Monzoor and Kabir, 2008). History revealed that Qawmi Madrasah was established to save Islamic heritage and to maintain the Muslim identity in the Indian sub-continent. This Madrasah is the result of the anti-British movement of 1866 (Riaz, 2011).

Thus, Qawmi Madrasah in Bangladesh is part of the Dar-ul-Uloom Deoband, India. The first Qawmi Madrasah in Bangladesh is Al-Jamiatul Ahlia Darul Ulum Muinul Islam at Hathazari, established in 1896 at Chittagong-Khagrachhari Road, Hathazari, Chittagong, Bangladesh (Bhuiyan, 2010). Shekul Islam Maulana Habibullah, along with some prominent Muslim Ulamah of East Bengal (current Bangladesh), established Madrasah Dar-ul-Ulum Moinul Islam at Hathazari in Chittagong. In fact, this madrasah is popularly known as Hathazari Madrassah (Bano, 2008), and the reality is that the largest and second-largest Qawmi madrasahs are also located in the Hathazari and Patiya areas of Chittagong suburbs of Bangladesh (Nikhil, 2014).

Regarding these differences between the two madrasah systems, this paper carried out a comparative study to show an overview between these two madrasahs in some important settings, including management system, curriculum, education systems, teaching methods, income, teachers' recruitment, the prospect of education, job scope, and so on.

A Comparative Overview between Aliya and Qawmi Madrasahs Findings

Government Recognition:

Aliya Madrasah is a government-recognized education system in Bangladesh. President Zia-ur-Rahman began to work for the Madrasah education of Bangladesh in 1978 (Al-Hasani, 2017). He formed the Education Advisory Council to restructure the Madrasah education and to give Ibtidae (primary) level Madrasah an equivalent to a formal primary school, a Madrasah degree with a formal education degree and the same salary structure for Madrasah teachers as school teachers' salaries (Ahmad, 2006). To modernize Madrasah education in Bangladesh, the president established an independent Madrasah Education Board under the Madrasah Education Ordinance on February 27th, 1978. In 1982, Hossain Mohamad Ershad, a military ruler, came to power in Bangladesh and acknowledged Madrasah from Ibtidae (primary) level to Alim (higher secondary) level (Mehdy, 2003). In present Bangladesh, madrasah education has become part of the national education system and there are three Aliya Madrasahs fully run by the Bangladesh government; Govt. Madrasah-E-Aliya at Dhaka, Sylhet Government Aliya Madrasah at Sylhet and Govt. Mustafabia Aliya Madrasah at Bogra. Currently, the government of Bangladesh is also doing better for madrasah education by offering various policies, recommendations, reports, and advisory councils than before.

Qawmi is the private-controlled higher Islamic religious education system in Bangladesh that doesn't have government recognition (Al-Hasani, 2017). However, recently in 2018, the prime minister recognized the Daurah/Takmil (postgraduate) certificate of Qawmi Madrasah as equivalent to a master's degree in Islamic studies or Arabic (Prothom Alo, 2018). Therefore, degree holders can apply for jobs meant for master's degree holders coming out of the general education stream. Other levels such as Ibtidiyah (Primary), Mutawassitah (Secondary), Sanobia Uliya (Higher Secondary), and Fazilat (Graduate) are not recognized by the government, and Qawmi authorities also did not ask for that recognition (Daily Star, 2017).

According to the report published in the Dhaka Tribune on November 4, 2013, the government of Bangladesh formed the Qawmi Madrasa Education Commission on April 15, 2010 under the Qawmi Madrasah Education Authority Act to accredit Qawmi education with mainstream education through regulating their education systems. The government of Bangladesh urged them to reform their education systems by introducing and developing modern subjects and content to keep pace with the modern global world. However, the Qawmi Madrasah Protection Council opposed the government

proposal. They also claimed that if this curriculum is followed, no good Islamic scholars will be produced (Dhaka Tribune, 2013). The Authority of the Qawmi Madrasah Protection Council said that the government planned to destroy Qawmi education in the name of recognizing Qawmi degrees by modifying the Qawmi curriculum. One of the members of the council, Maulana Azizul Haque, disagreed with allowing government representatives on the exam board due to negative influence in their system. Teachers also stood firm in their position to keep their system free from any outside influence or the appropriation of the existing curriculum (Dhaka Tribune, 2017). Therefore, most of the members, including the chairman of that commission, resigned after realizing the government's policy. But still, both Qawmi authorities and the government are working to modernize Qawmi education. According to the Qawmi Madrasa Shikhaniti (Education Policy) draft, English and some other modern subjects have been included in the current Qawmi curriculum, albeit on a limited scale to meet current global demands (BANBEIS, 2016).

Management System

Both Aliya and Qawmi have their own management systems. A committee is formed to control the organization and to execute the duties to ensure the academic and administrative positive environment of the Madrasah. Religious people are members of this committee. In Aliya Madrasah, members of the committee are from different backgrounds, while religious people get more priority for membership. Most of the time, the founder of that Madrasah becomes the head of the committee, but sometimes people from outside can be the head of the committee. According to the study of the Technical Assistance (TA) Project of the Asian Development Bank (ADB) on capacity development for Madrasah Education in Bangladesh, which identified that the management committee of Aliya Madrasah is formed by the Bangladesh Madrasah Education Board because of control and financial support from the government (Chowdhury, 2012).

Abdalla et al. (2004) revealed that preparing syllabus, the content of the curriculum, quality control, grading system, in-school exam and public exam, the result published, certificate issued, an announcement for the job, and teachers' recruitment are done by the government through the Aliya Madrasah Education Board, while Qawmi Madrasah carries out these all by their management committee. They have their own education board. The Al-Haiatul Ulya Lil Jamiatil Qawmia Bangladesh (Supreme Authority to Qawmi universities of Bangladesh) is the government-recognized combined Qawmi Madrasah Education Board of Bangladesh, established in 2017. This board is made up of the six education boards of Qawmi Madrasahs in Bangladesh:

Befaul Madarisil Arabia Bangladesh, Befaul Madarisil Qawmia Gauhordanga, Anjumane Ittehadul Madaris, Azad Deeni Edaraye Talim, Tanjeemul Madarisid Diniya, and Jatiya Deeni Madrasa Shikkha (Al-Haiatul Ulya Lil Jamiatil Qawmia Bangladesh, n.d.). The Haiatul Ulya was established in order to provide a consistent curriculum, centralized exams, and government recognition for all of the institutions that fall under the six Qawmi Madrasa Education Boards. Its primary duties include developing curricula, evaluating academic standards, planning exams, and awarding degrees (Bano, 2008). Majlis-e-amela (executive council) and Majlis-e-shura (advisory council) comprise this Board. Majlis-e-amela (executive council) works according to the plan of Majlis-e-shura (advisory council).

Additionally, the founder of Qawmi Madrasah frequently assumes leadership of the managing committee, and the other members of the committee typically share a similar theological background. They don't follow government rules and regulations to manage their organization. According to the study report of the (Bureau of Educational Information and Statistics [BANBEIS], (2008) on "Education Systems of Qawmi Madrasah: An investigation" found that there are two executive bodies in the management committee of Qawmi Madrasah; Majlis-e-shura (advisory council) and Majlis-e-amela (Executive council). A Majlis-e-shura (advisory council) board is formed with a minimum of 11 and a maximum of 31 members. This Majlis-e-shura Board works to carry out the goals and objectives of the organization. At least two-thirds of the members must be from madrasah, Muslim Ulama, or people with religious backgrounds. This board manages the Madrasah's activities in accordance with the Majlis-e-amela (Executive Council) plan. This board is composed of 11 members selected by the Majlis-e-amela (Executive Council). They carry out the work given by Majlis-e-shura and they are bound to answer to Majlis-e-shura, source from (BANBEIS, 2008).

Education Level

The schooling systems of Aliya and Qawmi are quite similar to each other. Aliya has five levels, while Qawmi also has five levels. Ibtidae (Primary), Dakhil (Secondary), Alim (Higher Secondary/Intermediate), Fazil (Degree), and Kamil (Postgraduate) are the five levels of Aliya Madrasah (Al-Hasani, 2017). Dakhil (Secondary) was made equivalent to the formal secondary school in 1985, while Alim (Higher Secondary/Intermediate) level was made equivalent in 1987 to the higher secondary formal education system (Rahman, 2011).

Study duration For Ibtidae (Primary) level Madrasah, it is 5 years, while the enrollment age for the students is from 6 years to 10 years old. The education

systems at these levels are similar to the formal primary education system. These 5 years of Ibtidae (Primary) level covered five classes: Ibtidae class 1, Ibtidae class 2, Ibtidae class 3, Ibtidae class 4, and Ibtidae class 5. In this class 5, at the end of the year, students sit for a big public examination all over Bangladesh, which is known as the Ibtadae Madrasa Examination (EBT), for finishing the Ibtidae (Primary) education equivalent to the Primary School Certificate (PSC).

Once a student finishes the Ibtadae Madrasa Examination (EBT) successfully, they start the Dakhil (Junior secondary) level, which is a 3 year duration. During these 3 years, students must finish Dakhil classes on the 6th, 7th, and 8th. At the end of the year, students sit for a big public examination known as the Junior Dakhil Certificate (JDC) Examination to finish the Dakhil (Junior Secondary) level 8, equivalent to the Junior School Certificate (JSC).

Once students pass the JDC successfully, they will enroll in the Dakhil secondary level. Dakhil Secondary School is divided into two classes: Dakhil Class 9 and Dakhil Class 10. In class 9, at the end of the year, students sit for the annual examination, managed by the respective madrasah. After passing level 9, students will be in Dakhil Class 10, which is called Dakhil (secondary). At this level, at the end of the year, students will sit for a big public exam to complete the Dhalik Certificate Examination DEC, equivalent to the Secondary School Certificate SSC. This Dakhil (secondary) level has four groups; the General group, Science group, Muzabbid group, and Hifzul Qur'an group (Asadullah et al. 2011). Students can choose according to their interests and future goals.

After completing the Dakhil (secondary) level, the Alim (Higher Secondary/Intermediate) level with a 2-year duration starts. This level also has four groups: general, science, Muzabbid-e-Mahir, and business studies group (Al-Hasani, 2017). These two Dakhil (secondary) and Alim (Higher Secondary/Intermediate) levels of Madrasah are very important for the students to continue further study. The outcomes of these two levels determine whether future higher education will be offered at public or private universities inside or outside of the nation.

Fazil and Kamil are the names of the last two classes in the Aliya Madrasah educational system. According to the Curriculum and Textbook Wing's 2008 Fazil Examination, the General and Muzabbid divisions of Fazil are normally divided into two years and studied separately. According to the report of BANBEIS (2000), Fazil (Degree) developed a new system of 3 year long Honors courses while preserving its original 2 year pass course duration.

According to the Curriculum and Textbook Wing, Kamil Examination, 2008, the four disciplines studied at the Kamil level, which has a two-year academic time frame, are Tafsir, Hadith, Fiqh, and Arabic Literature.

The academic and administrative purposes of these six Ibtidae (Primary), Dakhil (Secondary), Alim (Higher Secondary/Intermediate), Fazil (Degree), and Kamil (Postgraduate) levels of Aliya Madrasah are directed by the Ministry of Higher Education through the Madrasah Education Board. In 2009, Fazil and Kamil levels were transferred to the Islamic University, one of the biggest government universities in the Kustia District of Bangladesh, with the equivalent of a general degree and a masters (Rahman, 2011). But, currently, Fazil Honors and Kamil Masters are taken under the newly established Islamic Arabic University, which has been running its operations since the University bill was passed in parliament on September 25, 2013, by Prime Minister Sheikh Hasina (Dhaka Tribune, 2013).

On the other hand, Qawmi Madrasah education is divided into three stages. First Stage: This stage has two levels. First Level: Primary Education It is called Al Marhalatul Ibtidayyah or Qawmi Primary/Primary Madrasa. To complete primary education, six years of study are needed at this level. From Grade I to Grade XIV, they follow 1 year per grade from the beginning of each level. Second level: This is called Marhalatul Mutawassitah. It includes 3-years. i.e., 6th to 8th grade (Befaul Madaris / Bangladesh Qawmi Madrasah Education Board, n.d.). In addition, this first stage also has another two sections known as the Qur'an and Tazwid and Hifzul Quran sections (BANBEIS, 2008).

Second Stage: There are 4 levels in this stage. 1st Level: Al-Marhalatul Sanabiatul (Secondary Level): It consists of two years (9th-10th). 2nd Level: Al-Marhalatul Sanabiyyah Al Uliya (Upper Secondary Level): It consists of two years (11th grade to 12th grade). 3rd Level: Marhalatul Fazilat (Graduate Degree). It consists of two years (from Class 13 to Class 14). 4th Level: Marhalatul Takmil (Masters Degree). It has a two-year duration to complete the degree. This is called the Dawraye Hadith (Befaul Madaris / Bangladesh Qawmi Madrasah Education Board, n.d.). Once students can finish this level successfully, they will be given a (shahadah) certificate of Daura-i-Hadith. In addition, after finishing this level, students can join some higher level Qawmi Madrasah to continue for another 2–3 years to study Takhassus (specialization) either in Iftah or in Hadith or Tafasir (Shariah-related subjects) inside the country or outside the country. Upon finishing any one of these specializations, students will be considered Mufty, Mufassir, Maulana, or

Muhaddith according to their Takhassus (specialization) (Al-Hasani et. al., 2017).

Third stage: This phase consists of subject-oriented diploma and research education courses. To name a few, there is Hadith, Tafsir, Fiqh, Fatwa, Tajwid, Arabic Literature, Bengali Literature, English, Urdu, and Persian Language, Islamic History and Sirat, Ilmu Kalam, Islamic Philosophy, Economics, Political Science, Urban Science, and Social Science (Befaql Madaris / Bangladesh Qawmi Madrasah Education Board, n.d.).

Curriculum

The present curriculum of Bangladesh Aliya Madrasah is not the same as the Calcutta Madrasah curriculum of that time (Abdalla et al., 2004). The curriculum is connected with modern subjects, Asadullah et al. (2011). Currently, this Aliya education has become a unique system because modern and religious education are being taught together (Ellis, 2007). The curriculum of the Ibtidae Madrasah is similar to that of elementary schools. Modern subjects include Bengali, mathematics, and general studies, while the religious subjects of Arabic and grammar, Quran and Hadith, Aqaid and Fiqah, and Tazwid must be taught in the Ibtidae Madrasah (primary level) (Bangladesh Madrasah Education Board [BMEB], n.d.). According to the curriculum of Aliya Madrasah Bangladesh, students in the four groups in Dakhil must take eight subjects, including five religious subjects: Quran Majid, Hadith Sharif, Arabic 1st part, Arabic 2nd part, Fiqh, and Usul-ul-Fiqh; and three general subjects: Bengali, English, and mathematics, but no mathematics for the Mujabbid and Hifzul Quran groups. In the general education group, two other subjects, namely social sciences and Islamic history, and one elective must be taken; and in the science group, two other subjects, namely chemistry and physics, and one elective. The Mujabbid and Hifzul Qur'an groups must take Islamic history and two other subjects from the general group and one elective instead of mathematics (Al-Hasani, 2017).

At the Alim level, the general group must take a total of 12 subjects, 10 from the majors and 2 from the electives. The 10 subjects include Qur'an Mazid, Hadith Sharif and Usul-ul-Hadish, Fiqh 1st part, Fiqh 2nd part, Arabic 2nd part, Bengali, English, Islamic History and Blagat Mantik, while the electives include Islamic Economics, Civics, Higher English, Urdu, Farsi and Computer (Bangladesh Madrasah Education Board [BMEB], (n.d.).

Students of the science group will study Physics 1st Paper, Physics 2nd Paper, Chemistry 1st Paper, and Chemistry 2nd Paper with Qur'an, Hadith, and Usul-ul-Hadish, Fiqh, and Usul-ul-Fiqh, Arabic, Bengali, and English. For elective

courses, science students will study any two of the following: Biology 1st and 2nd papers, Higher Math 1st and 2nd papers, or Arabic Grammar and Fiqh.

The Alim Business Studies Group includes Business Studies 1st part, Business Studies 2nd part, Accounting 1st Part and Accounting 2nd Part with Qur'an, Hadith, Fiqh, Arabic, Bengali, English, and for elective courses the study of any two of these: Quran And Hadish, Arabic And Fiqh, Bangla And English, Business Studies 1st and 2nd part, Accounting 1st Part and 2nd Part.

The Alim Mujabbid Group will study Tajwid 1st part, Tajwid 2nd part, Qirati Tertil and Qirati Hador, beside Qur'an Mazid, Hadith and Usul-ul-Hadish, Fiqh, Bengali, English, and Arabic literature. To study the elective course, Mujabbid Group will choose any two out of Islamic Economics, Civics, Higher English, Urdu, Farsi, and Higher Math.

There are no social sciences courses introduced at Fazil and Kamil levels. They focus much more on religious subjects, and the Arabic language is their medium of instruction. On the other hand, Qawmi Madrasah introduced the old Dars-e-Nizamiyyah curriculum. Most of the textbooks of Qawmi Madrasah are written in Urdu and Arabic. At the primary level, students are taught some basic knowledge of modern subjects, including English, Bengali, and mathematics. The main focus of the curriculum is religious knowledge, conduct, rules, regulations, and Islamic Shariah laws (Karim, 2018).

However, at Marhalatul Mutawassitah (Secondary) level, they study some modern subjects, including Science, English Grammar, Mathematics, and Geometry. They do not assign any particular books for modern subjects or any specific chapters for these modern subjects. At the Marhalatul Sanobiyah al-Uliyah (Higher Secondary) level, only focuses on history, political science, and social science, while economics and history are taught at the Fazilat (Graduate) level. However, according to the source of the Pathoo Talika (curriculum) of the Qawmi Madrasah, no modern subjects are taught at the Taqmil or Daurah (postgraduate) levels (Befaul Madaris / Bangladesh Qawmi Madrasah Education Board, n.d.). They fully emphasize religious subjects. Their main goal is to prepare a good-practicing Muslim who will preserve Islam and Muslim society from the effects of western culture. In sum, the Qawmi curriculum is much more focused on their ideological orientation related to religion, philosophy, mission, vision, curriculum approach, and teaching method than on current facts (Al-Hasani et al., 2017).

The Aliya Madrasah education system is different from the Qawmi Madrasah. Aliya Madrasah introduced modern subjects besides religious education.

Religious education and modern education are run in parallel in the Aliya Madrasah education system. According to Abdalla et al. (2004), the Madrasah Education Board has developed a new integrated curriculum with modern subjects for Ibtidae, Dakhil, and Alim level Madrasah. Currently, Aliya Madrasah includes 60% of modern subjects in their education system. Through their educational board, Aliya adheres to government regulations while Qawmi Madrasah does not. More Islamic-related subjects are covered in the education system. At the primary level of Qawmi, a few modern courses are also taught, although their scope is highly constrained when compared to the Ibtidae (primary) level of Aliya Madrasah.

To improve the education system of Qawmi Madrasah, the government of Bangladesh asked them many times to reform their education by integrating modern subjects. But they refused because of having a misunderstanding of the concept of "reform". To them, reform means introducing western secular education and it will, later on, affect Iman and Amal and cause doubt among the students regarding their faith in Allah. Introducing contemporary education will help to improve western culture and represent the Muslim viewpoint. Therefore, they do not agree with the government's proposal to develop a modern curriculum (Bano, 2014).

Female Education

As for female students, most aliya madrasahs offer coeducation up to the Kamil level, while some madrasahs have a separate girls' section. In Qawmi madrasahs, on the other hand, there is no coeducation and no requirement to attend higher classes, but some madrasahs allow girls to attend classes up to the elementary level. Most Qawmi Madrasahs have a girls' section with female teachers. If they have male teachers, curtains are used between students and teachers during teaching and learning times. The Qawmi madrasah provides girls with a completely independent education up to the Daurah (postgraduate level), without any relationship with or interaction with male students. According to the BANBEIS (2016) report, of the 14,000 madrasahs, 1,209 Qawmi madrasahs are owned by women. Approximately 3,39,616 female students are enrolled in these madrasahs, which employ 73,731 faculty and staff. However, the duration of the Daurah course is different for female students than for male students. Boys experience it quite differently. According to the source of the Pathoo Talika (curriculum) of the Qawmi Madrasah, the entire curriculum for girls has been revised. As a result, the Daurah program for girls lasts seven to eight years, while the normal Daurah course at Qawmi Madrasah lasts 12 years (Bangladesh's Befaul Madaris / Bangladesh Qawmi Madrasah Education Board, n.d.).

Housing System

Residential facilities are very important to the learning environment. They are an important part of a good educational system. However, it is not mandatory for the Aliya Madrasah to have housing for its students. A Qawmi Madrasah without accommodations, whether for men or women, is inconceivable. In the Qawmi Madrasah, more importance is given to residential classes because classes are also held at night. Moreover, students can always maintain a learning environment while staying in a dormitory (Al-Hasani, 2017).

However, women's studies are completely different, and accordingly, dormitories are also different. Male students have no contact with them. All female Qawmi madrasahs have a residential system. Without a residential system, a female Qawmi madrasah cannot function. All female students live in the dormitories of the madrasah. But very few female students attend classes regularly from home, especially those who live near the madrasah. However, female students usually like to stay in the dormitories because they have access to all the resources for their education. (Hosainy, 2019).

However, Aliya madrasahs are not required to provide dormitories for their students. However, the large Aliya madrasahs in major cities do have dormitories, which usually house distance learning students. In addition, Aliya Madrasahs also have dormitories for female students. These dormitories usually house girls from far away, but also girls from the surrounding area, because they find a favourable environment for their education. In addition, there is another system of accommodation for male students, lodging. Outside the madrasahs, this accommodation option is available to needy students. Students who are unable to pay the lodging fees are housed with wealthy families near the madrasah, where they can live and eat free of charge.

Income Source

Aliya Madrasah's source of income is not similar to Qawmi Madrasah's. There are many ways to get money for Aliya Madrasah, while Qawmi Madrasah's income sources depend on only charity and donations to raise the funds and run their organization. According to the data on the annual income of Qawmi Madrasah, Abdalla et al. (2004), found that through Zakat and donations, Qawmi earns 57 %, while students' tuition fees support 11% and another 30% comes from various sources.

The income sources of Aliya Madrasah come from government support as well as from charity and donations. For the students of Aliya Madrasah, the government offers scholarship and stipend programs, but Qawmi students cannot get this opportunity (Mehdy, 2003). BANBEIS (2003) reported that the

government provides 87% of salaries for Dakhil level Aliya Madrasahs. According to the information of Ellis (2007), madrasahs' teachers and administrators get 80 percent of their salaries from the government.

The Qawmi Madrasah is not receiving any money or salaries from the government (Karim, 2018). They only depend on charity funds, donations from local or international charity organizations, personal contributions, public donations, sadakah money, and the collection of the price of cow skins of Eidul Adha to create their fund (Ahmad, 2004).

Thus, the Technical Assistance (TA) project of the Asian Development Bank (ADB) reported regarding the income source of madrasah in their project paper "The Capacity Development for Madrasah Education of Bangladesh". They found Aliya Madrasah earns 15.5% from students' tuition fees, from donations 5.0%, from own property 2.0%, and 78% comes from the government's salary. While Qawmi earns nothing from the government, they only have some from tuition fees and from their own property and own charity trust (Chowdhury, 2012).

Teaching and Learning Method

The teaching and learning methods in both Aliya and Qawmi Madrasah are theoretical and religiously oriented. Their main focus is on religious issues. As BEI (2011) found, most of the time, science topics' discussion refers to religious explanations.

Anyway, Aliya Madrasah's teaching and learning methods are theoretical and practical as well, because they focus on modern subjects besides religious and social sciences subjects. In the classroom, the teacher gives lectures, discusses theories, and writes on the board to elaborate on the difficult matters for the students to understand, and the students jot down the main points written on the board. Apart from that, students memorize the theory and subject matter of the chapter, ask questions during instruction, and sometimes have a discussion over the interesting issues not clear to the students. The teacher also asks questions from the previous chapter to gauge the students' understanding capacity and creativity. For science and modern subjects, the teacher gives a theoretical and plain explanation inside the classroom while students are brought to the lab for a practical explanation. Through this system, creative thinking skills, logical power, argumentative skills, and observational skills are built up among the students. For example, Madrasah's teacher explains water to the students in religious perspective as a Niyamot (bounty) from Allah, and the theoretical discussion covers a logical understanding of why

Allah gives us water, while the practical discussion covers the origin of water and composition.

On the other hand, teaching and learning methods at Qawmi Madrasah follow the old methods of Dars-i-Nizamiyyah. Students are instructed in Urdu, Arabic, and Farsi, and some subjects are currently taught in Bengali. The education curriculum, method of teaching, and examination systems of Bangladesh Qawmi Madrasah are the same as the Darul Ulum Deoband of 1866 in India. This Madrasah curriculum was developed in the light of the Darse-Nizami curriculum, whose languages of instruction were Urdu, Arabic, and Farsi (BEI, 2011). In the 52 years since its independence, Qawmi Madrasah has been unable to develop its education system, curriculum, and teaching-learning methods. During the teaching-learning session, students sit on the floor in front of the Ustaz (teacher). Oral transmission of knowledge, elaboration of the topic, and questions and answers between students and ustaz are the traditions of Qawmi Madrasah. The methods bear the seal of the Ahl-ul-Suffah of Medina and are based on the 11th century Bagdad Halaqah (study circle) technique (Al-Hasani et al., 2017). After the class, students need to moraj'a (self-study) the lesson, memorize the main points, and sometimes students make groups among themselves to do Taqrar (group discussion) on the previous Bab (chapter) in order to get deep knowledge and a better understanding of the topic. According to Bhuyah (2010), the teaching and learning methods of Qawmi Madrasah are religious knowledge, Akhitat (hereafter) and Tabligh (preaching Islam) oriented.

Dress Code

Using uniforms in Aliya and Qawmi Madrasah is quite similar to each other, while it is different in the formal schooling system. Religious long jubba or panjapi (long shirt) is the requirement for the Qawmi Madrasah students, which is promoted by the authorities. They must follow these dress codes on campus, even though they are encouraged to wear these dresses outside as well.

The dress code for Aliya, anyway, is not too restricted like Qawmi Madrasah. Students are required to wear seluer (pant) and panjapi (long shirt) during class time. Even out of school hours, students are advised to use this dress in their hostel, but it is not compulsory. Those who stay at houses or outside hostels of the Madrasah are free to wear other informal dress, but some of the students dress according to their religious way of thinking. Other clothes like shirts, t-shirts, pants, and jeans are not allowed for Qawmi students. While Aliya students have freedom of choice regarding these clothes, they are also not promoted by the teachers and authorities.

Teachers' Recruitment

The Aliya Madrasah is controlled by the government through the Madrasah Education Board. The board announces the vacancies or teachers' recruitment announcements on the board website according to the rules of the Ministry of Education, Bangladesh and in the national daily newspaper with requirements for candidate qualification (Karim, 2018). Job seekers must sit for the Teachers' Registration Examination, administered by the Non-government Teachers' Registration and Certification Authority (NTRCA). The NTRCA examination is a per-qualifying examination to appoint teachers in schools, madrasahs, colleges, and technical institutes.

Teachers' recruitment for the Qawmi Madrasah is managed by their own managing committee. There are no guidelines for the Qawmi Madrasah teachers' recruitment from the government. For the teachers' recruitment, the committee looks at the academic background related to the result as well as the good conduct of the candidate during the interview session. They place far more emphasis on the candidate's ritual activities and Islamic knowledge than on his or her academic background.

Job Opportunities for the both graduates

According to Mehdy (2003), graduates from Aliya Madrasah backgrounds have the opportunity to work in both the private and public sectors in order to introduce modern education alongside religious education. Those who complete the Dakhil and Alim certificate exams successfully can continue further higher studies in public universities either inside the country or outside the country (Ellis, 2007). After receiving their degree, they can work as lecturers at universities, in banks, government and non-government NGOs, or in government services in various sectors.

But for the Qawmi graduates, job scope is very limited as they have no modern education like Aliya Madrasah. They can work as imams in mosques or as teachers in their own madrasahs. In addition, their job scopes are limited to religious speakers; becoming a private house teacher; Qadi for marriage purposes; Imam for Friday prayer; and leading other ritual activities. Sometimes, Qawmi students, after graduation from the Madrasah, establish their own Madrasah and become Muhtamim (Head) of the Madrasah (Mehdy, 2003).

Bangladesh Enterprise Institute (BEI) Dhaka (2011) found during their fieldwork study to develop a Strategy Paper on Modernization of the Madrasah Education System in Bangladesh that, regarding the job, the Aliya

stream has better scope compared to the Qawmi stream. Ahmad (2004) showed that around 32% of the teachers in the humanities and social sciences areas of the public and private universities of Bangladesh come from an Aliya Madrasa background because of modern education and higher degrees, while it is impossible for Qawmi background graduates. According to Asadullah et al. (2009), Qawmi graduates can work with various religious organizations, non-government Islamic NGOs, and Islamic institutions to have sole religious education, and even Aliya can work in these sectors to have religious education in their curriculum.

Challenges for both Education

Either Aliya or Qawmi, education is all about opportunity. Education is a continuing process that plays a significant role in contributing to the globalization of industrialized societies. The economic development of a country depends on a man who has prepared himself through proper education. According to Alam (2009), education works to prepare a man through human capacity development, which grows necessary skills in a human being. As a result, Aliya's contribution to education is to produce individuals who can pursue further higher education in either a modern or religious field, whereas Qawmi graduates only contribute to religious knowledge. Aliya provides modern education in parallel with religious education but still has challenges with this education system as it lacks a Teachers' Training Institute, low quality instruction due to a lack of science equipment, a practical training lab, and well-trained teachers for modern subjects (Abdalla et al., 2004), and, over all, a weak management body (Mehdy, 2003). Because of these flaws, Madrasah students struggle during the interview portion of public university entrance tests as well as during government job interviews, even when they perform well on their writing exams. Students can not apply for university admission, either public or private, because there is no modern education in the Qawmi system. If they want to study in higher education institutions or at universities, they must get a certificate from Aliya Madrasah, otherwise they cannot do that. They are not allowed to work in government jobs because they have no modern education at all. They only work with non-government Islamic NGOs and some other private institutions. Their job scope is very limited due to their lack of knowledge of modern education (Karim, 2018).

It's also interesting to note that Qawmi officials are opposed to integrating modern education into their curriculum since it tends to alienate pupils from their Islamic heritage and because doing so would lessen the importance of Islamic knowledge. If the education systems continue in the same way and there is no improvement in their education at all, then there will be some challenges like: graduates of madrasah will not get jobs; once in a while, madrasah will

run short of students; madrasah will be closed due to a lack of students, which will reduce the practice of religious knowledge; and Muslim scholars' production will be cut off from the Muslim society. According to Asadullah et al. (2009), if madrasah cannot provide the necessary aptitude for the current economy, and this occurs, madrasah audiences will cause poverty in future Bangladesh.

Recommendations

In fact, a madrasah is an institution where education is provided to students. Qawmi Madrasah provides only religious education, while Aliya puts emphasis on both religious as well as modern education. Although Aliya is giving extra focus on modern education, it has failed to produce individuals with enough knowledge and skills to find a job market. The system has missed the requirement for being qualified for the current global economic market. Therefore, both inside and outside of these two madrasahs, adequate modifications are needed. It is important to make improvements and ensure that this education is appropriate for the majority of graduates from these madrasahs. The following formal recommendations are therefore made by the researcher in light of the issues discovered while reviewing the literature on both Aliya and Qawmi Madrasah education, as well as advice from earlier researchers, experts, academicians from universities, policymakers, and members of society at the top.

Aliya Madrasa Modern disciplines should be prioritized in education, and the required resources should be made available to standardize educational levels so that every student may contribute to the development of the country. The time has come for science textbook updates. Innovative textbooks that will engage students and foster original thought. The government ought to create some new facilities for training madrasa teachers. It is necessary to implement a technology-based training program for madrasa teachers, particularly at the Dakhil and Alim levels, to ensure that they have the necessary expertise to deal with the students by offering quality instruction in accordance with topic and skill areas. Instead of only imparting information, teachers need instruction on how to enhance students' learning. The ministry is in charge of creating the Madrasa education curriculum and syllabus. So they must appoint people who are curriculum specialists in both religion and modernity.

Qawmi Madrasah should reform their education under the process of integration. They have to introduce modern education from primary to postgraduate level, which will help individuals manage jobs very easily. The curriculum must be restructured to meet modern demands. To attain the ultimate goal and objective of education, they do not restructure the

curriculum alone but prepare instructional supplementary materials as well. The traditional education of Qawmi Madrasah needs to be reformed so that it not only focuses on the religious sense but improves the rational and logical sense of the students also. For the sciences class, teachers must bring the students to the practical lab to make the lesson conducive for effective teaching and learning. Students' civic values and norms will be highlighted in the restructured curriculum, which is imperative to carry out the democratic system and economic awareness among the students. If the authorities of Aliya and Qawmi Madrasah can reform their curriculum and education system in the light of recommendations, then no doubt, these religious institutions can play an instrumental role in building up rural Bangladesh.

Conclusion

In this study, various aspects of Aliya and Qawmi madrasas in Bangladesh were compared. The study identified the dates of establishment of these two historical Islamic madrasahs. The study also discussed several basic parallels and differences between the administrative systems, curricula, educational frameworks, school structures, employment opportunities, dress codes, teaching and learning methods, teacher recruitment procedures, and educational problems of the two madrasahs. Based on the study and evaluation of these issues, some suggestions were made for further development of education to meet the needs. Finally, it is hoped that this study will lead to a significant change in education so that traditional madrasa education can continue to exist in the Muslim world.

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