

# TEACHING LEARNING PROCESS AND MANAGEMENT SYSTEM OF PRIMARY GRADE IN QAWMI MADRASA IN BANGLADESH.

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## Abstract

*Quality education is always a matter of concern as it ensures quality learning which eventually results in students' betterment. Quality primary education not only includes basic education but also incorporates mental development of students' thorough quality classroom teaching learning process. It has been claimed for a long time that the Qwami madrasas in Bangladesh provides traditional teaching learning experiences in classroom and their monitoring system is not up to the mark. This qualitative study sheds the light on classroom teaching learning practices and management system of primary grade in Qawmi madrasa. The study does have two research questions about the current practice of teaching learning process in primary grade of Qawmi madrasa and the management system of Qawmi madrasa in primary grade. To conduct this study two Qwami madrasas are selected conveniently. Where, all the madrasas are selected through purposive sampling. The data of the study, collected through principals' interview, teachers' FGD and classroom observation. The result shows that teaching learning process in Qwami madras is very traditional which is ineffective in the present context the management system of the madrasas is monotonous in nature because of heavy isolation from government monitoring and supervision. To ensure quality primary education, the study recommends incorporating interactive classroom teaching learning practice by making teachers enabled and enriched through training and the Qwami madrasas should be taken under governmental monitoring and supervision.*

**Key word:** *Quality education, Qwami madrasas, curriculum, primary grade, interactive classroom, school culture.*

## I. Introduction

Education in Madrasa has always been the subject of discussion in Muslim communities. This is because Islamic education plays a relevant role in developing the well-being of Muslim children. Since the early days of Islam, Islamic education has developed with different teaching and learning styles and approaches. Hashim (2007) states that the fact that the methodology of teaching Islamic knowledge is plagued by weaknesses which greatly hinder student wisdom and character development. The common traditional pedagogy used in the teaching of Islamic education focuses on subjects and is based on lectures (Tan and Abbas, 2009). Pedagogy, used in madrasa education, is focused more on the transmission of knowledge to the student, with little use of student-centered methods to make them think better. (Hashim, Hussein & Juperi, 2014). The pedagogy of madrasa is traditional and passive in nature that does not help to develop critical inquiry in students (Tan, 2011). As a result, these teaching methods hinder the development of critical thinking skills (Barazangi, 2001). In madrasa education memorization is highly encouraged. Memorization alone is not helpful; memorization, understanding and critical thinking should therefore be combined. This has led to stiffness, lack of imagination and excessive memorization. Again, financial autonomy is one of the fundamental principles of Deoband or Qawmi madrasa (Ladbury 2004). To maintain financial autonomy the madrasas keep them apart from taking government funds. Because when the government will provide them fund, the government will monitor and supervise them to assure where the madrasa has spent the money. They also think government help, monitoring and supervision will make their autonomy ruined.

## II. Purpose of the study

A larger number of students are studying at Qwami madrasa. Qwami madrasa have to teach the students only Islamic ideology. Qwami madrasa's teaching learning process is traditional and they have no modern monitoring and management system. Science 42 years of independence from Bangladesh, Qawmi Madrasa could not alter its old teaching system. (Hasani, Ismail, Kazeemkayode & Elegu 2017).

The main purpose of the study is to explore how the current teaching learning process of Qwami madrasa and how their management system is working. My research will help to shed the light on the current practice of teaching learning process and management system of Qwami madrasa. I want to identify how they taught in Qwami madrasa and how is their management system.

### **III. Significance of the Study**

Students are the prime focus of any education system. Quality teaching learning activities does have positive impacts on students' achievement and the management system does have impacts on teaching learning activities. The paper will have a short discussion on the primary grade teaching learning process and management system of Qawmi madrasa in Bangladesh. It will also give insights about how does a Qwami madrasa run in Bangladesh. The findings of this study will try to identify the practicing teaching learning method and the management procedure of the Qwami madrasa. The result of the study will provide information to the policy makers about the main differences of teaching learning process and management of Qwami madrasa and general primary schools. It will also provide some recommendations that will help the Head Teachers and relevant government high officials for ensuring quality primary education in Qwami madrasas. The findings will be helpful for GOB (Government of Bangladesh) for taking further actions for the development of this sector of education. It will be also helpful for other researchers for further research in this sector.

### **IV. Objective**

1. To explore the current practice of teaching learning process in primary grade of Qawmi madrasa in Bangladesh.
2. To find out the gap of management system of primary grade Qawmi madrasa.

### **V. Research Questions**

1. What is the current practice of teaching learning process in primary grade of Qawmi madrasa?
2. How is the management system of Qawmi madrasa in primary grade in Bangladesh?

### **VI. Methodology**

Qualitative research has been conducted to fulfill the objectives of the study. The main feature of qualitative research is that it is mostly suitable for small samples, although its results cannot be measured and quantified. Its basic advantage as well as fundamental difference with quantitative research, is that it offers a complete description and analysis of a research subject without limiting the scope of the research. "Qualitative methods open up all experiences to knowledge status" (Slife&Melling, 2012, p. 724). According to Creswell (2007), qualitative research is a way to "empower individuals to share their stories, hear their voices, and minimize the power relationships that often exist between a researcher and the participants in a study" (p. 40).

In this study interpretation of perspectives, perceptions and views of the teachers and students were collected and analyzed. The researcher had the opportunity to execute personal judgment in selecting the research sites and the respondents and apply interpretations in constructing the narrative from available information, which the qualitative approach permitted. Triangulation approaches were employed to ensure the validity of data.

### **VII. Data collection methods and tools**

Three methods for data collection- FGD, Interview and Observation were used in investigating the practice of classroom teaching learning process and management system of two Qawmi madrasa. Two in depth interviews, two FGD and two classroom observation were conducted to collect required data which were important to find real picture of the research. In depth interviews are personal and unstructured interviews, whose aim is to identify participant's emotions, feelings, and opinions regarding a particular research subject.

### **VIII. Focus Group discussion.**

Focus group discussion is an important tool in qualitative research. This method helped me to understand the teaching learning process and management of the madrasa. Six teachers of each madrasa were participated in two separate FGDs, held in two madrasas. According to Denscombe (2007, p.115), "focus group consists of a small group of people, usually between six and nine in number, who are brought together by a trained moderator (the researcher) to explore attitudes and perceptions, feelings and ideas about a topic". I arranged two FGDs with the teachers of the madrasa (Each for one) and to know the practices there. I played a role as a facilitator and took note myself. Firstly, I introduced myself to the group and tried to create a friendly environment so that participants can share their opinion in group without hesitation.

### **IX. Classroom Observation.**

Two classroom observations were conducted by the researcher in both of the school which became helpful in data triangulation. Classroom observations can capture nuances and details of practice and classroom dynamics not otherwise available through other techniques (Hora, M. T., & Ferrare, J. J., 2013, p.11). In classroom observation the researcher tried to keep her focused on observing the classroom teaching-learning practices.

### **X. Data collection procedure**

Before collecting data, it was taken permission from the authority. After that, it was communicated with the school authority to conduct the methods for suitable schedule and opinion for all types of procedure. Rapport building was an important matter to get neutral data from the field to have made rapport building. It was got oral concern from the head teacher, assistant teacher and grade-5 students for Focus group discussion (FGD) and interview conducting. Selecting their time schedule and convention place it had arranged interview and Focus group discussion (FGD) with my guideline. Focus group discussion (FGD) had to be carried on near about 60-90 minutes.

### **XI. Data Analysis**

Content analysis was used to analyze the data. A main advantage of content analysis is that it helps in data collected being reduced and simplified. Moreover, content analysis gives the ability to researchers to structure the qualitative data collected in a way that satisfies the accomplishment of research objectives. It is used to analyze classifications and present themes (patterns) that relate to the data. It illustrates the data in great detail and deals with diverse subjects via interpretations (Boyatzis 1998). After collecting the data by taking interviews and conducting FGDs, all the data are transcribed. Then all the written data were read again and again to get familiarized with the data. After generating initial codes, the researcher searched for themes by analyzing the codes. Afterwards, reviewing the themes, the themes are defined and given name. Finally, the report is written where it has been tried to give a thick description under the themes.

### **XII. Ethical concern**

The current study was subject to certain ethical issues. As it was mentioned earlier, all participants reported their written acceptance regarding their participation in the research, through a signed Consent. The aim of consent letter was to reassure participants that their participation in the research is voluntary and that they were free to withdraw from it at any point and for any reason. Participants were fully informed regarding the objectives of the study, while they were reassured that their answers were treated as confidential and used only for academic purposes and only for the purposes of the particular research. In contrast, the researcher attempted to create and maintain a climate of comfort.

### **Concept of Qaumi Madrasa.**

Madrasa education plays important role in overall development of Muslim children. Although the madrasas are established to create the persons with sound Islamic knowledge, now the madrasas are also providing the knowledge of science, mathematics, Bangla and English languages and other subjects in Bangladesh. A large number of students are enrolled in Qawmi madrasa every year. Therefore, it is important to understand the teaching learning process and management of the Qawmi madrasas to get the insight about the quality of education, provided by the madrasas. In this chapter the background of madrasa, it's evolution in Indian subcontinent as well as in Bangladesh, teaching learning process and the management system will be discussed based on the following themes:

1. Concept of Madrasa
2. Madrasa in Indian subcontinent and rise of Qawmi Madrasa
3. Teaching Learning process and curriculum in Qawmi Madrasa
4. Management of Qawmi Madrasa.

### **Concept of Madrasa:**

The word Madrasa comes from the tri-consonant Semitic root “د-ر-س” (D - R-S), which means learning or studying. Madrasa therefore literally means a place where study and learning are carried out. In the Arabic language, the word Madrasa simply means the same as in the English language, whether private, public, primary or secondary, whether Muslim, non-Muslim or secular. In English, however, the term madrasa generally refers to the Islamic institutions in particular. (Ahmad, 1981)

Across the Muslim world, the Quranic recitation has remained the model for elementary religious education. In the Middle East, this kind of Qur'anic reading and recitation often occurs in a small free - standing school known as the kuttab or maktab. Although the kuttab has occasionally been burdened with other educational missions in modern times, including teaching secular subjects in several instances, most of the institution has remained true to its founding mission, serving as a school where young people learn Arabic script to read and recite the Qur'an. (Abdullah, 1971)

During the eighth and ninth centuries A.D., the knowledge of the Islamic tradition became richer and more varied than that of earlier generations. During these centuries, the hadith, the words and actions recorded and

verified by the Prophet Muhammad, were brought together into standardized collections, which eventually became the second foundation on which the authoritative traditions of Islam (Sunna) are based. The body of scholarship associated with Islam's legal schools (madhahib) was also composed during this period, although at first there were many more than the four Sunni schools that exist today (Shi'ism has its own school). The composition and standardization of Muslim jurisprudence (fiqh) were all part of broader processes in which the law became more rationalized and systematic and law scholars played a more central role in religious and public education. (Hefner, 2008, p. 7)

During the first part of this two-hundred-year period, most studies were conducted in informal learning circles in homes, bazaar stalls and, above all, in mosques, led by a master scholar (shaykh). However, by the end of the ninth century, mosques with advanced religious studies also began to build hostels for resident students. However, even with this change, instruction continued, not in classrooms, but in informal learning circles under the guidance of an individual scholar. (Srimulanyi, 2007)

According to Berkey (2003), some communities went further in the tenth century, three centuries after the revelation of the Quran, establishing the first madrasas, free-standing schools for intermediate and advanced religious education. The first of these institutions was founded in Khurasan in eastern Iran in the 10th century, but the innovation quickly spread to cities and towns in the Arab heartland to the west (p.187). By the 12th century, the madrasa was perhaps the most characteristic religious institution in the medieval urban landscape in the Near East. By the thirteenth century, the institution had reached Muslim Spain and India. In many of these places, madrasas educated not only religious scholars but many of the local cultural elite, including mathematicians, medical doctors and astronomers. (Bull, 2005)

Most madrasas came to have a mosque, dormitories, and classrooms, as well as a residence for the shaykh-director and a washing area for ablutions prior to prayer. Many madrasas have also built mausoleums for the founding shaykh and his family over time. According to Abdullah (1973), assuming that the Shaykh could intercede with God in death as in life and serve as a channel for divine grace (barakah), many tombs became the object of religious pilgrimage (ziyarah) and pilgrimages to the shrines of great religious teachers are still common in traditional madrasas in the Middle East or South Asia and in South East Asia.

### **Madrasa in Indian subcontinent and rise of Qawmi Madrasa:**

Hoodbhoy (1988) stated that in the Indian subcontinent, early madrasas were intended to educate people for state employment and to prepare future religious scholars (Ulema). Education in Madrasa initially comprised of ten subjects, taught in 17 books. Students have been introduced to studying Qur'an and Persian. In later years, Arabic grammar (Sarf and Nahwa), Arabic literature, Qur'an Tafseer, Fiqh and Usul-e-Fiqh, Mantiq, Kalam, Tasawwuf, etc. were taught. More books and subjects have been added to the curriculum over the centuries, including Balaghat, Mathematics, Astronomy, Philosophy and Medical Science, etc. Hoodboy (1988) also stated that it was Mullah Nizamuddin Sehavi of Madrasa Firangi Mahal, Lucknow, who, by establishing the Dars-I Nizami curriculum, formalized the foundation of contemporary madrasas.

As the social, economic and political influence of different Muslim empires deteriorated, some ulema began to disappoint, abandoning the practice of independent thinking and reasoning (ijtihad) and focusing exclusively on the preservation of Islamic teachings. This radical shift in priorities was particularly evident in the Indian subcontinent, where many madrasas removed all secular and earthly subjects from their curriculum so that they concentrated solely on Islamic religious education in order to counter the influence of British colonialism. (ICG, 2002)

According to Stephens Evans (2002), When the British took over the country, a secular type of education was introduced and Persian was replaced by English. Thus, the madrasa system received a damaging blow. In 1835, Governor General Lord William Bentinck made the law that it was the government's primary obligation to make better arrangements for the teaching of English, and also issued a resolution that all the funds appropriated for education would be best used in English education alone. Lord Macaulay, the first law member of the Governor-General's Council in India, subsequently stressed the British Government's desire to establish an education system that would safeguard the interests of the British.

British education policies have been seen as a threat to the integrity of their religion and culture by Muslim leaders. The Muslims did not see English education as merely a means of transferring knowledge, but as a means of Christianizing Indian Muslims (Al-Masum, 2016).

It has been described by Tayyeb (2009) that in these circumstances, Muslims intelligentsia realized that Muslims must reorganize their education system and also acquire modern education so that they can keep pace

with other communities in order to access economic opportunities. This passion has been transformed into education reform movements aimed at reviving Muslims' national pride. Muslim leaders began various educational movements in their respective positions. Nine years after the first war of independence against British colonialism, Maulana Muhammad Qasim Nanautavil founded an educational institution known as Dar-ul-uloom in Deoband. The goals of Dar-ul-uloom Deoband were: to impart and teach the Holy Quran, Tafseer, Hadith, beliefs and other useful sciences; to provide Muslims with full knowledge of Islam; to foster Islamic morality and to instill Islamic spirit in students; to propagate, preserve and defend Islam through pen and tongue; to keep Dar- ul- uloom away from government influence and to preserve it.. (Tayyeb, 2009) All these madrasas that followed the Darse Nizamiya and financed by private sources were designated as 'Qawmi (community) Madrasa'. (Report of the Madrasa Education, 1941)

### **Teaching Learning process and curriculum in Qawmi Madrasa:**

Douglas and Shaikh (2004) described that Islamic education can be defined as efforts made by the Muslim society to educate their children, to deliver Islamic knowledge based on its primary sources, the Quran and the Sunnah.

The Qawmi Madrasa is a traditional institution, but there is a valuable insight into their "Dars- i-Nizamiyah" style of pedagogy. This type of pedagogy is very renowned in madrasa education system. Because the aim of this type of pedagogy is to produce practicing Muslims who will have complete faith in Allah (God) and life after death (hereafter). Hasani, Ismail, Kazeemkayode & Elegu (2017) stated that the uniqueness of the pedagogy of Qawmi Madrasa is the emphasis of faith in Allah (God), Tawaqqul ala Allah (dependence on Allah) and adherence to the Sunnat and its daily implementation. The difference between the Qawmi Madrasas and other religious institutions is the strict adherence to the fundamental principles of Islam. In summary, their overall concern and priority is on the issues of akhirah (hereafter) and Iman (believe), Amal (doings), Akhlaq (character), Adab (discipline) with the greatest concern about Halal (legal) and Haram (Illegal) aspects of Islamic issues. Here, Students with extensive Islamic knowledge, including the art of debate and discussion skills, are brought up. They are trained to discuss religion and religious issues with any religious person.

The students of Qwami madrasas are highly encouraged to memorize which is identified as a potential threat for holistic development of students in the literatures. According to Abdalla et al. (2006) Memorization is the common pedagogy used, with less emphasis on individual contributions. And the methods of teaching in Islamic educational institutions have not improved as a result of ages of stagnation.

Hasani, Ismail, Kazeemkayode & Elegu (2017) explained Science 42 years of independence from Bangladesh, Qawmi Madrasa could not alter its old teaching system. Teachers and students follow the old fashion of the Nizamiyah system during teaching and learning sessions. It also looks like Halaqah (the study circle) a way was practiced in Baghdad in the 11th century.

According to Mujib Mehedi (2003) "The quality of education currently provided under the madrassa education system does not provide much scope for students to develop as modern human beings. A combination of factors including the conservative attitude of the authorities, low quality teaching aids, unskilled teachers, high levels of corruption, fundamentalist and backward-looking policies ensures that a good teaching/learning environment does not exist within the Madrassa system." (p. 35)

Qawmi Madrasa education was designed with old Dars-i-Nizamiyah curriculum and fashioned with the environment of ritual activities. The integration of teaching and learning practice to the regular ritual activities is considered as the main reason behind the profound respect and deep relationship between teachers and students. This is a unique technique to pursue knowledge from the teachers. The main focus of Nizamiyyah Curriculum of Qawmi Madrasa was to prepare a good practicing Muslim by providing Islamic knowledge and performing ritual activities according to that knowledge. They will be able to protect Islam, defend Islam against western challenges and to join in preaching Islam tooters actively (Zaman, 1999).

Qawmi Madrasas conducts their academic program according to grades of one year each beginning from Grade I to Grade XIV named in Arabic. It follows the Deoband syllabus. Where knowledge

of modern science is not imparted and emphasis is given on Arabic, Persian and Urdu languages (Singh, 2014).

The Qawmi curriculum focuses much more on its own ideological approach to religion, philosophy, mission, vision, curriculum approach and teaching methods than on current facts (Hasani, Ismail, Kazeem kayoed & Elegu 2017).

According to Ruman and Bhuiyan (n.d), most of the Bangladeshi Qawmi madrasas are part of the Deoband tradition and follow a curriculum of religious studies based on the Indo- Islamic syllabus of the 17th century known as " Dars- e- Nizami," still widely used in madrasas throughout South Asia. The Dars- e- Nizami curriculum teaches Islamic Law (Shariah), Tafseer (Quranic Commentary), Hadeeth (Prophet Mohammed Sm.) and Fiqh (Islamic jurisprudence) and co-studies Arabic, Urdu and, in some cases, Farsi. The curriculum takes 12 years to complete higher education and consists of four stages. The final "postgraduate" stage culminates in a qualification called " Dawra- e- Hadith," which is equated to a Master's degree by Qawmi madrasa representatives. In addition to the religious curriculum, most Deobandi Qawmi Madrasa have made some attempts in recent years to include modern subjects such as mathematics, computer studies, science, English and Bangladesh in their curriculum, usually until class 8(about 14 years of age).These subjects have a recognized theoretical place in the curriculum and many Qawmi madrasas try to teach them in addition to some basic vocational skills (computer skills, driving skills, electricity repair, etc.).

The majority of Qawmi madrasas in Bangladesh were founded in April 1978 by a private institution called Befaql Madarisil Arabia Bangladesh (BEFAQ), which headquarters is situated in Dhaka. Befaql Madarisil Arabia Bangladesh (BEFAQ) supervises curriculum and examinations throughout the country for the majority of Qawmi madrasas. BMA also publishes and distributes non- religious textbooks such as Mathematics, Science, English and Bangladesh. According to the information of Pathoo Talika (Syllabus of Qawmi Madrasa) provided by Befaql-ul-Madaris of Bangladesh (Bangladesh Qawmi Madrasa Education Board) Qawmi Madrasa have five levels; Ibtidiah (Primary), Mutawassitah (Secondary), Sanobiyah Uliya (Higher Secondary), Fazilat (Graduate) and Taqmil or Daurah (Postgraduate) levels.

According to Pathoo Talika (2009) in qwami madrassas, general education is imparted side by side with religious education from Class 1 to 8. Higher religious education is imparted from Class 9 onward. The religious education includes 24 subjects: (i) teaching Quran in a perfect manner; (ii) The rules for pure Quran teachings; (iii) Arabic language and literature; (iv) Arabic grammar; (v) Arabic grammar, Nahab; (vi) Balagat; (vii) Ilmul Aruj; (viii). Fiqah (Islamic law); (ix) Usul-e-Fiqah; (x). Tafsir (interpretation of the Quran); (xi) Usul-e-Tafsir (rules for Quran interpretation);

(xii) Hadith; (xiii) Usul-e-Hadith; (xiv) Aqaid and Kalam; (xv) Akhlaq and Tasuf; (xvi) Faraiz (distribution of wealth); (xvii) Islamic history; (xviii) Islamic civic studies; (xix) Islamic political science; (xx) Islamic economics; (xxi) Islamic philosophy; (xxii) Ilmul Hayat; (xxiii) Greek philosophy; and, (xxiv) Mantiq (logic)

From Class 1 to 8 the subjects of general education at the madrassa include (i) Bengali including grammar; (ii) Mathematics including Geometry; (iii) English including grammar; (iv) History; (v) Geography; (vi) General Science; (vii) Persian including grammar; and (viii) Urdu including grammar. The religious studies for these classes include (i) Quran tilawat (recitation of the Quran); (ii) Tazbid; (iii) Fiqah; (iv) Akhlaq; (v) Aqaid; and (vi) Arabic language (Pathoo Talika,2009).

The equivalent of primary education in Qawmi Madrasas has duration of six years. It is important to note here that it was rather difficult to understand from Qawmi Madrasa officials the sequence of their primary educational system. This was due to the fact that they mainly use a subject-based system rather than a grade-based system. That is, students are taught subjects without a clear class-graduated system. It is not feasible to try to "impose" class-graduated terminology on their primary educational system. For example, a Nourani model of education (explained in further detail below) used in Qawmi Madrasas entails teaching students about a variety of religious and linguistic subjects. The focus of Qawmi Madrasa officials is on delivering all the subjects included in the Nourani curriculum, but without a clear time-sequence that follows what is expected in a grade-based system. The final stage of the Qawmi Madrasa education is called Daurah Hadith, in which Hadith certificates are awarded to the students after successful completion of the "Daurah" class. The Hadith certificate is somewhat equivalent to a Kamil degree in Alia Madrasas. More specialized higher courses of a two- to three-year duration are also conducted in some of the Qawmi Madrasas (Abdalla, Raisuddin and Hussein, 2004).

Teaching learning process of qwami madrasa is teacher centric. Some studies have found that the teachers show autocratic behavior to their students. Physical punishment is a very common scenario in the qwami madrasas in Bangladesh. According to Abdalla, Raisuddin and Hussein,(2004).The students are punished as the one thing they disliked the most in Madrasas. They dislike the punishment and humiliation in front of their classmates. They said teachers would not make an effort to understand students' views. Unfortunately, the madrasa teachers have a reputation for being harsh on students. At the same time, most students considered teachers to be the aspect that they enjoyed the most in their Madrasas. In focus groups and interviews, students noted that their appreciation for teachers was usually due to the positive influence of individual teachers upon them, and was not a reflection upon all or most teachers in their madrasas. Another study of Abdalla et al. (2006) has echoed the same voice. The study stated that the punishment of students in Islamic educational institutions, which is almost a chronic problem in the whole Muslim world.

## Management of Qawmi Madrasa:

Extensive literature review has been done on management of Qawmi madrasa. But It was hard to find any work expect the study, conducted by Amr Abdalla, A. N. M. Raisuddin and Suleiman Hussein. The study helped to understand the management system of Qawmi Madrasa.

Qawmi Madrasas are non-governmental educational institutions. They represent a private system of Madrasa education. Qawmi madrasas operate completely outside the state sector. These types of institutions continue to grow under community patronage. They have little or no connection with the government, as was the case during the British period, when they were called “Khariji,” or outside the purview of the government (Abdalla, Raisuddin and Hussein, 2004).

Madrasas have been organized under the umbrella of a private body known as the Befaulq Madarisil of Bangladesh Qawmi Madrasa Education Board, situated in Dhaka. The umbrella includes seven private Madrasa education boards. Local people, mosques, and Madrasa committees most often fund the two types of pre-primary Madrasas, and the committees usually supervise the institutions. A few of these Madrasas have their own shopping complexes to generate funding. A few Madrasas also raise their funds by collecting Islamic donations known as Zakat and Sadaka (Abdalla, Raisuddin and Hussein, 2004).

Financial autonomy is one of the fundamental principles of Deoband madrasas (Ladbury 2004). These madrasas are known as qawmi madrasas in Bangladesh. Every madrasa's follow their own management system. The madrasa management thinks that by accepting government grant their autonomy will be demolished.

Although limited literatures have been found about the management of Qwami madrasa, the collected literature provides insights that the Qwami madrasas want to remain isolated from government and they do not want to come under government monitoring and supervision. The only reason behind this isolation is to carry out their autonomy of taking decisions and financial expenditure.

### XIV. Results

The main purpose of the study is to explore how the current teaching learning process of Qwami madrasa and how their management system is working. The study is guided by two research questions which are attempted to answer by interviews with two principals of two Qwami madrasa, two separate FGDs with teachers of the two madrasa and two classroom observations, conducted in the two madrasas. Though the participants had their own individual reflection in their statement, after transcription of all the interviews, FGDs and observation data different themes have been emerged from the data and categorized the data under those themes. The themes are as follows:

Infrastructure of the madrasa

Teaching learning process

Assessment system

Teacher's training

Curriculum

Monitoring and supervisions

Modernization process of the madrasa

### XV. Infrastructure of the Madrasa:

Madrasa A was established in 1995 and Madrasa B was established in 1975. Just like the establishment period, both the school has severe differences in infrastructure.

Madrasa A is a 5 storied building which is incomplete and under construction. As a result, it is ill equipped in terms of physical facilities. On the other hand, Madrasa B is a 4 storied, well equipped building.

In Madrasa A, there are 400 students and a total of 26 teachers out of which 12 are male and 14 are female. Out of the 12 male teachers, 4 teach in the primary section and out of the 14 female teachers, 7 teach in the primary section. The teacher-student ration is 1:16. The principal of the Madrasa is male but there is a post for female

headmaster too who does the internal supervision. Madrasa B has a total of 200 students out of whom 20 are non-residential students. There are 13 teachers excluding the principal and the Nazem. Teacher-student ration is also 1:16. Both the principal and the headmaster are male.

There is a visible difference in terms of classroom settings between the two Madrasa. There was no blackboard in every classroom of Madrasa A. Students have to seat on the floor of the classroom. Every classroom has mat on the floor. There are desks in front of the students though the number is not enough. Class three and four's classroom size is relatively small in terms of student's number. In fact, one room is partitioned to accommodate both classrooms together. Though there is a clear shortage of classrooms, the principal has his own office room. As the Madrasa is located in a densely populated area, most of the classrooms doesn't get proper daylight and remains quite dark in day because of the high-rise buildings all around. Classrooms aren't that much neat and clean either.

On the other hand, Madrasa B has 10 classrooms. All the classrooms are located in the 2nd and 3rd floor; size of the classrooms in terms of students is satisfactory. There is a big room that is used as Hefzkhana. It is where the Hefz class students memorize the Quran. Every classroom has

Blackboard but they are small in size. The classrooms are neat and clean but not well decorated. As the Madrasa is located beside the Kotbari main road, it gets plenty of sunlight throughout the day. Just like the Madrasa A, the principal of Madrasa B has his own office room.

There are 4 washrooms for students on every floor in Madrasa A. Teachers have separate washroom for themselves. There is a tube well that works as the source of drinking water. There is a tape water facility too. In Madrasa B, every floor has a washroom and drinking water facilities. Hefzakhana has its own washroom. On the 4th floor, there are 12 tape water system to perform ablution (wudu), taking shower and drinking water.

In Madrasa A, there is a small space in the middle that acts as a playground. In Madrasa B, there is no playground. But a well decorated book corner and a well-maintained garden in the veranda is there.

There are no facilities for co-curricular activities in Madrasa A, but they observe the national days. Students read the Quran, give speeches, sing hamd and naat on those special days. On the other hand, Madrasa B has a robust co-curricular activities program. Every Thursday after the Zohr prayer (noon prayer) they hold an Islamic jalsha where students read the Quran, sing hamd and naat. They also give speeches on various topics selected by their teachers. Every year, Madrasa B organizes a yearly mehfil.

## **XVI. Teaching-learning process:**

In Madrasa A, the duration of every grade is one year. They operate pre-primary classes too. Classes start immediately after Fajr prayer (the dawn prayer) and continue till the Asr (the afternoon prayer). The residential students get break time for breakfast, shower, lunch and short napping between the studies. After Asr prayer, there is a short break. After the break time, students study till 9 o'clock in the evening. In Madrasa A, the duration of completing a grade i.e. class one, class two, class three etc. is one year. One teacher from madrasa A said:

"In madrasa, these grades were previously known as Nurani jamat 1st, 2nd, 3rd, though nowadays there are no differences with normal primary schools in terms of grade names. Nurani jamat 1st, 2nd and 3rd is known as class 1, 2 and 3 these days. We operate pre-primary classes too". (FGD-1, 10-10-2018)

Both the teacher and the students of madrasa A sit on the floor. There are desks before the students to write on it.

Students follow a cooperative learning process. Advanced and strong students help the comparatively weak students to learn. They read loudly in chorus to memorize the topic.

As drawings and pictures of any animal is haram (prohibited) in Islam, teachers do not use drawings or pictures in classrooms. Teachers use traditional methods of teaching. Teachers do not use drawings or pictures in classrooms. Teachers use traditional methods of teaching. Another teacher from madrasa A says:

"As drawings and pictures of any animal is haram (prohibited) in Islam, we do not use any pictures or drawing of any sort in the classroom. Madrasa authority also discourages us about showing picture or drawing in classroom". (FGD-1, 10-10-2018)

Senior teachers observe classes regularly. Sometimes they observe the classroom activity from the outside of the classroom. The principal often calls students in his room asks questions related to the class topics. If the student fails to answer, the respective class teacher is show-caused. The principal of madrasa A says, "I frequently call student in my office and ask them questions on various topics randomly. If the student fails to answer the question which they should, then the respective class teacher is show-caused." (Interview-1, 07-10-2018)

Teaching learning process in Madrasa B is quite similar to Madrasa A. here, students get admitted at the age of 6. They also operate pre-primary classes that admits children of the age of 4 or 5, but the guardian has to bring the children in the Madrasa and have to take the children home on his/her own responsibility. After completing Nurani 1st, 2nd and 3rdjamat, students are divided between a Hefz and Qitab sections. In Hefz, students memorize and only memorizes the Quran, they do not study others subjects like Bangla, English and Math. One teacher from madrasa B says:

"After completing Nurani 1st, 2nd and 3rdjamat which is these days known as class1, 2 and 3 students are divided between a Hefz and Qitab sections. In Hefz, students memorize and only memorizes the Quran, they do not study others subjects like Bangla, English and Math. Qitab students learn to recite the Quran, studies Alimul Quran, Arabic Language, Bangla, and mathematics, English, History and Geography". (FGD-2, 14-10-2018)

Students go through intense study hours every day. Like Madrasa A, here classes start immediately after Fajr(the dawn prayer) and continue till late in the evening. They get breaks for meals, shower, prayers, nap and sports in between.

Both the teacher and the student sit on the floor like any other Qawmi Madrasa. The floor is usually carpeted or there is mat on it. There are long benches in the classroom where 4-5 students can sit on a circle or U shape. Both the teacher and the student sit on the floor like any other Qawmi Madrasa. The floor is usually carpeted or there is mat on it. There are long benches in the classroom where 4-5 students can put their books or use it to write on. Students usually sit in a circle or U shape in the classroom.

No drawings, pictures or model are used as teaching aids in class as they are haram (prohibited) in Islam. One teacher says,

"We usually teach from the book. We are prohibited from using any drawing or figures when teaching. By the Qawmi madrasa board as it is haram". (FGD-2, 14-10-2018)

Teachers use "Taqrar Method" (brabble) to teach in which the teacher says something loudly and students first listen and then repeat after him loudly. This process continuous till the teacher thinks that the students have memorized the topic. And then he starts asking questions. First the questioned are asked to the weak students. When the teachers correct them, the advanced and the strong students also get themselves corrected by listening to the answers of the others. Sometimes the teachers ask questions to the strong students first and then instruct them to help the weak students to learn the topic. Though the teachers use brabbling to teach, when teaching English, emphasize is given on reading skills. Teacher forms groups mixing the strong and the weak students together and they help each other when reading the content. Teachers use "Taqrar Method" to teach in which the teacher says something loudly and students first listen and then repeat after him loudly. This process continues till the teacher thinks that the students have memorized the topic. And then he starts asking question. First the questioned are asked to the weak students. When the teachers correct them, the advanced and the strong students also get themselves corrected by listening to the answers of the others. Sometimes the teachers ask Questions to the strong students first and then instruct them to help the weak students to learn the topic. Though the teachers use "taqrar method" to teach, when teaching English, emphasize is given on reading skills. Teacher forms groups mixing the strong and the weak students together and they help each other when reading the content.

## **XVII. Assessment System:**

Both the Madrasa has assessment system that is somewhat similar. In classroom, teacher asks oral question to the students. Both the Madrasa most of the time do not take any written test in classroom except semester final exams. As the Madrasas basically teach the Quran and the Hadith, they prefer memorization of these subjects.

Both the Madrasa takes 3 semester exams. Besides that, Madrasa A authority sometimes hires guest teacher to assess the students and madrasa B authority takes weekly tests and 3 tutorial tests before the semester exams.

Principal of madrasa A said, “All the students of class 5 take part in the Ebtedayee exams which is equivalent to Primary Education Completion (PEC) examination. Befaqul Madarisil Arabia Bangladesh, qawmi madrasa education board in Bangladesh sets the question and supervises the examination.” (Interview-1, 07-10-2018)

Principal of madrasa B also echoed the same voice about participating in Ebtedayee examination of class 5 students.

Befaqul Madarisil Arabia Bangladesh is also the responsible body to publish the result. Both the Madrasa has assessment system that is somewhat similar. In classroom, teacher asks oral question to the students. Both the Madrasas do not take a surprise written test on the Quran or Hadith related subjects but the Madrasa B sometimes takes surprise written test on Bangla, mathematics and English. As the Madrasas basically teach the Quran and the Hadith, they prefer memorization of these subjects.

### **XVIII. Teacher’s training:**

None of the Madrasa provides any training for its teachers. Off campus organization organizes training sessions for the teacher that varies from 5 day to 2 months in length. Qawmi organizations like Noorani Talimul Quran Board Bangladesh and Hifzul Quran Foundation Bangladesh organizes training session for Nurani and Hefz teachers. Surprisingly there is no training for Bangla, English or other regular subject’s teachers. The principal of the madrasa B said:

“Our madrasa does not provide any training for the teachers because before hiring madrasa we check if the candidate has any training”. (Interview-2, 11-10-2018)

Off campus organization organizes training sessions for the teacher that various from 5 day to 2 months in length. Qawmi organizations like Noorani Talimul Quran Board Bangladesh and Hifzul Quran Foundation Bangladesh organizes training session for Nurani and Hefz teachers. Surprisingly there is no training for Bangla, English or other regular subject’s teachers. Another teacher from madrasa A says: “Teachers of other subjects except the teachers of Quran and Hadith, do not get any chance of training as no organizations offers any training to us” (FGD-1, 10-10-2018)

No leadership trait was observed among the teachers nor there do any scope of leadership for the teachers of both Madrasas. There is no leadership training for the teachers. The principal and the head teacher or in Madrasa B’s case, the principal and the Nazem are the one who controls every aspects of the Madrasa. One teacher from madrasa B says, “Usually we do not face any serious problem here. If anything, serious happens, the principal and the nazem handle the situation”. (FGD-2, 14-10-2018)

Madrasa A’s teachers echoed the same thing in this aspect.

### **XIX. Curriculum:**

Both the Madrasa A and B follow the syllabus developed by “Befaqul Madarisil Arabia Bangladesh”, the largest qawmi madrasa education board in Bangladesh. The board also select the books that to be taught in the Madrasa. But the Madrasa also has the freedom to select lower class’s English books.

In Nurani or lower classes, students learn to read the Quran. Emphasize is given on the leaning of reciting the Quran, Hadith, Dua and Masayels in this level.

After completing Nurani grade, from class 4 students are divided into 2 groups- Hefz and Qitab. Hefz students study and memorize only the Quran. On the other hand, Qitab students study the Quran, Alimul Quran, Arabic Language, Bangla, and mathematics, English, History and Geography. Both the Madrasa A and B follow the syllabus developed by “Befaqul Madarisil Arabia Bangladesh”, the largest qawmi madrasa education board in Bangladesh. The principal of madrasa B says, “The qawmi madrasa board, Befaqul Madarisil Arabia Bangladesh, selects the books that to be taught in madrasas. But we have the freedom to select lower class’s optional books on non-Arabic subjects”. (Interview-2, 11-10-2018)

In Nurani or lower classes, students learn to read the Quran. Emphasize in this level is given on the leaning of recitation of the Quran, Hadith, Dua and Masayels. After completing Nurani grade, from class 4 students are divided into 2 groups- Hefz and Qitab. One teacher from madras A says “Hefz students study and memorize only the Quran and Qitab students study deeply about the Quran and studies Alimul Quran, Arabic Language, Bangla, mathematics, English, History and Geography”. (FGD-1, 10-10-2018)

### **XX. Monitoring and supervision:**

In both the Madrasas, the principal is the highest body for monitoring and supervision. One teacher from Madrasa A said, "We do not face that much of problem here. If we face any problem, senior teachers and the headmaster or the principal solves it". (FGD-1, 10-10-2018)

This notion quite similar for Madrasa B too. Here the principal is the highest authority. He monitors and supervises both the administrative works and the academic activities. To help him in supervising the teaching-learning process, instead of the headmaster's post, there is a post named "Nazem-e-talimat" whose job is to supervise the teaching-learning process only. If any student faces any problem, the nazem tries to solve it first. If he can't solve it, then the principal handles it. There are two different committees- "Majlish-e-Amela" and "Majlish-e-shura" that works as general committee and advisory committee respectively. However, in madrasa A, the principal and the founder of the Madrasa supervise the whole academic and administrative system. The principal says:

"We do not have a governing committee for the madrasa now, but we want to form a governing committee soon". (Interview-1, 07-10-2018)

### **XXI. Modernization process of the madrasa:**

Teachers of both the Madrasas and the principal of madrasa B strongly stated that no modernization is needed to the existing academic system. They are against any modernization effort of the syllabus by the government. One teacher from Madrasa B says, "If any modernization is needed, the qawmi Madrasa board will decide on that. We never go against the board's decision". (FGD-2, 14-10-2018).

However, the principal of Madrasa A stated that he wants modernization of existing Madrasa education system. He says, "I'm not satisfied with the current academic practice. I want to install multimedia system in classroom as soon as possible. I'm ready to do anything to improve and modernize the existing teaching- learning process". (Interview-1, 07-10-2018)

### **XXII. Discussion**

The purpose of the study was to examine the current teaching learning process of qawmi madrasas in Bangladesh and how their management system works. The study findings indicate that the qawmi madrasas in Bangladesh follows the old traditional "Dars- i- Nizamiyah" style in teaching-learning process and in terms of management system qawmi madrasas follows the tradition of Dar - ul-uloom of Deoband. In the literature review part of this thesis we have found that in "Dars- i- Nizamiyah" style of pedagogy, the emphasis is given on the faith in Allah, Tawaqqul ala Allah (dependence on Allah) and adherence to the Sunnat and its daily implementation. The overall concern and priority of Qawmi madrasa's pedagogy system is on the issues of akhirah (hereafter) and Iman (believe), Amal (doings), Akhlaq (character), Adab (discipline) with the greatest concern about Halal (legal) and Haram (Illegal) aspects of Islamic issues. (Hasani, Ismail, Kazeemkayode & Elega, 2017).

Teaching-learning process in qawmi madrasas of Bangladesh is teacher-centric and follows the founding traditions of qawmi madrasas in Indian subcontinent. As found in literature review (Hasani, Ismail, Kazeemkayode & Elega, 2017), the whole teaching-learning process of qawmi madrasas center around the fundamental principles of Islam. The qawmi madrasa was founded on the idea abandoning the modern education and focusing solely on preserving the Islamic teaching by preparing good practicing muslims as the ulema. During the British colonizing period they felt threatened by the English based education system that was completely detached from Islamic religious teaching. That made it even harder for any reform to be made in Qawmi madrasa's teaching learning process. Data of this study shows that teachers and students of Qawmi madrasas are against any reform in teaching-learning process as they think the traditional Deoband style of pedagogy is sufficient in fulfilling the need of the students. This kind of resistance to embrace the modern pedagogical style maybe a direct result of the shock the Islamic education system got when the British colonizers introduced an English language-based education system and tried to suffocate the Islamic traditional teaching institutes. We can see the evidence in the literature review too as Evans (2002) stated that an English based education system instead of Persian language was the first blow to Islamic education system in Indian subcontinent. Similarly, as per Nehru (1960) the confiscation of the tax - free lands of the Islamic institutions by the British did also blow the Islamic education.

As Tayyeb (2009) stated in the literature, the goals of Dar- ul- uloom of Deoband was to keep government influence away from religious teaching, this thought still rule the qawmi madrasas though the situation on the basis of which the Qwami madrasas was established has changed since the British period. Lack of government supervision and heavy isolation led to a teaching-learning process that is no longer capable of providing proper scope for students to develop as modern human beings as Mehdi (2003) indicated.

Data of the study reveal as there is no supervision from the government and no well-defined law to regulate the qawmi madrasas, educational infrastructure and environment is very poor in qawmi madrasas. And as Mehedi (2003) founded that conservative attitude of the qawmi madrasa authorities, low quality or no use of teaching aids in classrooms, unskilled teachers, fundamentalist mentality and backward-looking policies ensures that a good teaching- learning environment does not exist within the Madrassa system. Data from the Observation also shows that a poor and unhealthy educational environment exists in madrasa A though madrasa B is in a slightly improved position in terms of infrastructures and facilities. Both in madrasa A and B have a study schedule so hectic that there is no room or any scope for necessary entertainment or refreshment. It seemed less like a schooling system and more like a training regime.

It was clear that madrasa A started its function without prior infrastructural and organizational readiness as it was struggling to accommodate students in the classroom. It shows what an unregulated system can do to our education system. The worst sufferer of this chaotic system is the students while the responsible authorities are turning a blind eye on this dark reality.

It was found from the data of the observation that scope for pedagogical training for teachers of both the madrasa was almost invisible. There was no scope of leadership training either. Teachers were never having a scope to show their leadership skill as both the madrasa was totally controlled by the principals. One of the founding principles of qawmi madrasa was being autonomous, relying heavily on community support rather than government support. Many studies including Abdalla, Raisuddin and Hussein (2004) indicated that, this led to preserve the uniqueness of the qawmi madrasa at the same time giving rise to an autocratic system that was liable to no one. In madrasa A, there was no management committee found. The principal and the founder himself were the highest decision-making authority. Though in madrasa B, there was management committee; their responsibility more resembled the advisory committee rather than a management committee. The teacher was left out of decision-making process in both the madrasa. That shows a system that is so heavily centralized that left its own stakeholders out of its decision making and leadership process.

The government recently made Dawrae Hadith (Takmil) Certificate in Qawmi Madrasa Equivalent to Master's Degree (Islamic Studies and Arabic). It also passed a law in 2018 to bring all the madrasas under a central supervision. The law is still not effective and the study didn't have the time to examine its effect on qawmi madrasa's teaching-learning and management process.

### **XXIII. Conclusion**

Modern teaching-learning strategies and effective management system is necessary for qawmi madrasa to be compatible with the existing education system in Bangladesh. However, it is necessary to first eradicate the centuries long mistrust between the qawmi madrasas and the government. Government need to convince the madrasas that they have to modernizing the existing system in qawmi madrasa so that its existence does not go in danger, not to suffocate it like the British rulers did. For that, the policy makers should communicate with the qawmi leaders and make them realize the necessity of the government affiliation and modernization of the qawmi madrasas. Government should create training opportunities for the qawmi teachers to make them feel the necessity of modernization inside the system itself.

### **XXIV. Recommendation**

The study indicates some strategic actions that can be taken to incorporate the use of modern teaching learning strategy and to create the condition and mechanism for better supervision and management in Qawmi madrasas of Bangladesh. The key strategy for promoting modern teaching- learning strategies and better management system this study highlight-

- Creating training opportunities for teacher as well as leaders in Qawmi madrasas.
- Funding for better infrastructure and well-equipped classrooms to incorporate the idea of digital classroom for better learning.
- Designing a curriculum that will help Qawmi madrasa students to eventually merge with the general education system students. Also have to make sure that all the Qawmi madrasas are following the same curriculum.
- Introducing a well-defined law and regulatory system to monitor and supervise the teaching learning process and management system of Qawmi madrasas.

- Making sure that all the Qawmi madrasas are under single monitoring and supervising entity, i.e. a single Qawmi education board. No madrasa would be able to operate without the prior permission from the board.

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