

THE ROLE OF MADRASAH EDUCATION IN SOCIAL CHANGES: THE CASE OF PAKISTAN AND MALAYSIA

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ABSTRACT

With an emphasis on Pakistan and Malaysia, this study investigates the function of madrasa education in social transformation. The study intends to examine the social impact, educational strategies, and historical evolution of madrassas in both nations. It looks at the ways madrassas support political, social, intellectual, and economic development and highlights important establishments that act as examples to others. Prominent madrassas in both nations are chosen for the research using a case study methodology. In order to understand the societal responsibilities of madrasa graduates, data collection methods include historical analysis and interviews. In order to improve social cohesion and economic development, the findings will emphasize methods for fusing modern education with traditional Islamic teachings, addressing the difficulties madrasa graduates face in the twenty-first century. The study's importance rests in its ability to provide direction changes to education that strengthen madrassas' social influence and debunk myths about their place in today's curriculum. This abstract summarizes the main conclusions and the importance of the research for social and educational change by giving a general review of the study, its goals, and its methodology.

Keywords: Madrassas, Pondok, education, social changes, Pakistan and Malaysia

1. INTRODUCTION

Many Muslim-majority nations, such as Pakistan and Malaysia, owe much of their social and religious structure to madrasa education. Both countries are dedicated to Islamic education and seek to maintain religious identity while addressing contemporary issues in education and social advancement. Nevertheless, despite the fact that madrassas in both nations play a vital role in the religious education of their respective people, they are also subject to criticism and difficulties because of their contemporary position. Madrassas coexist with contemporary educational establishments in Pakistan and Malaysia to provide Islamic education that is firmly rooted in religious doctrine. But madrassas frequently function inside structures that restrict their graduates' capacity to make meaningful contributions to society at large, particularly in terms of social and economic advancement. The distinction between secular and religious Education is a major problem, especially in Pakistan where graduates of madrassas sometimes struggle to fit into the modern job since they haven't had enough exposure to courses like physics, IT, economics, and economics. Malaysia, on the other hand, has made progress in fusing Islamic and secular education, especially with the support of government programs such as the JQAF (Jawi, Qur'an, Arabic, and Fardu Ain) curriculum, which aims to modernize Islamic education while preserving its fundamental religious values.

Due to various sociopolitical and cultural circumstances, madrassa education has historically been approached differently in each countries. Malaysia has implemented a more structured approach to integrating secular and religious education, especially since the 1970s when the country implemented the New Economic Policy, which sought to incorporate Islamic education into the national curriculum. The National Religious Secondary Schools in Malaysia (SMKA) and Secondary Integrated Residential Schools (SBPI) demonstrate the nation's dedication to turning forth graduates who are well-rounded and capable of making contributions in both the religious and secular domains. However, Pakistan's madrassa reforms have been more dispersed and frequently motivated by security and political considerations. The nation has had difficulty putting into practice a cogent plan for reforming madrassas; obstacles including sectarianism and outside sponsorship have impeded development.

Notwithstanding these obstacles, there are noteworthy instances of madrassas in both nations that have effectively incorporated contemporary issues into their curricula, yielding graduates capable of navigating both the religious and secular spheres. Dual education systems have been implemented by Pakistani colleges including Minhaj-ul-Quran in Lahore and Jamia tur Rasheed in Karachi, enabling their graduates to pursue professions in disciplines such as Islamic finance, banking, and administration. Similar to this, Malaysia's traditional pondok schools are still evolving in order to stay relevant in today's world, despite competition from more contemporary educational establishments. They are modernizing their curricula and teaching methodologies.

The purpose of this study is to investigate how madrassa education contributes to societal development in Malaysia and Pakistan. This study intends to determine the difficulties madrassa graduates encounter while attempting to integrate into modern society and the workforce by looking at the educational approaches used by madrassas in both nations. Furthermore, the research will showcase establishments that have effectively connected Islamic and secular education, providing prospective templates for future madrassas to follow. This research aims to offer significant insights into madrassa education in Pakistan and Malaysia through a comparative analysis. research on the 21st-century potential of madrassas for nation-building and societal growth.

2. A Comparative Study of Madrassa Education in Pakistan and Malaysia

2.1 Jamia Tur Rasheed's Dual Education System (Pakistan)

The innovative madrassa education approach shown by Karachi's Jamia Tur Rasheed integrates Islamic and secular topics to prepare its pupils for a range of positions in contemporary society. With the help of its dual system, students can study Islamic studies in addition to math, computer science, and English, giving them the skills necessary to work in fields like Islamic banking and finance. This concept offers an alternative to the conventional method of teaching only religion, which is prevalent in many other madrassas in Pakistan. The majority of madrassas in Pakistan still follow the traditional methods, therefore this approach is still the exception rather than the rule throughout the nation. Political, economic, and sectarian divides pose a major obstacle to the integration of secular subjects. Numerous madrassas receive financial support from religious donors, and these donors' priorities are reflected in their curricula, which may not always be in line with what modern workers require (Zaman, 2002).

2.2 Pondok Reform and Education in Malaysia

With its Pondok system, Malaysia provides an alternate model of madrassa reform, especially in Kelantan, which is recognized as the center of traditional Islamic education. For decades, Malaysia's Islamic legacy has included Pondok schools, which function as hubs for customary religious instruction. But these educational institutions have found it difficult to meet the needs of a society that is changing quickly. The Malaysian government has responded by introducing changes intended to incorporate secular education, especially through the JQAF curriculum that teaches science and math alongside Islamic subjects (Hassan, 2009). The goal of these changes is to generate graduates who are ready to face the challenges of the contemporary economy in addition to having a solid foundation in Islamic knowledge. There are still issues, though, especially in rural areas where Pondok schools frequently lack funding and find it difficult to recruit qualified teachers to teach non-secular courses. One recurrent topic in Malaysia's efforts to restructure its Islamic education system is the conflict between preserving religious identity and educating students for the workforce (Noor, 2011).

3. Issues with the Education System in Madrassa

The gap between religious instruction and the general education system is one of the main problems in the madrassa systems of Malaysia and Pakistan. The fragmentation of the madrassa system in Pakistan, where several sects run their own schools with little curriculum consistency, exacerbates this. Because their education is predominantly focused on religious texts rather than practical skills, this leads to graduates who are frequently ill-equipped to deal with the larger economy (Rahman, 2008).

Even though the Malaysian government has made great progress in incorporating secular subjects into the madrassa system, financial and teacher preparation issues still need to be resolved. A large number of Pondok schools continue to use outdated teaching strategies that are ineffective in preparing pupils for the demands of the twenty-first century. Furthermore, some religious communities have a cultural aversion to secular education and see the entrance of disciplines like science and math as heretical according to their faith (Hashim, 2004).

4. Techniques for Social Change and Reform

In both countries, a number of initiatives have been put out and put into practice to solve these problems. The creation of regulatory bodies to harmonize madrassa curricula and include required secular subjects is one viable strategy in Pakistan. But there has been uneven application of these reforms, and political and sectarian differences still provide serious obstacles. The establishment of more role models, such as Jamia Tur Rasheed, which can act as models for the effective integration of Islamic and secular education, is one possible remedy (Iqbal, 2018). With a more top-down strategy, the Malaysian government has implemented reforms across the country to incorporate secular courses into the madrassa system. The JQAF curriculum, which covers topics such as One such example is the inclusion of language studies, science, and math in the curriculum. But more funding for teacher preparation and resources is needed for these improvements to be effective, especially in rural areas where Pondok schools are most common (Yusof, 2010).

CONCLUSION

Pakistani and Malaysian madrassa education systems struggle to strike a balance between religious instruction and the needs of contemporary society. Although reforms have been made in both nations to incorporate secular themes into their curricula, the outcome of these

initiatives has varied. Reform attempts have been hampered in Pakistan by the disjointed madrassa system and political opposition, while in Malaysia there are still problems with funding and cultural resistance. Nonetheless, establishments such as Jamia Tur Rasheed and the renovated Pondok Malaysian schools serve as models for effectively integrating Islamic and secular education. Going forward, in order to make sure that their madrassa institutions can meet the demands of a modern workforce while maintaining their religious identity, both nations must continue to invest in teacher training, curriculum development, and regulatory control.

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