



ADVANCES IN SCIENCE, ENGINEERING AND TECHNOLOGY: A PATH TO THE FUTURE

Edited by
Tasneem Ahmed, Shrish Bajpai, Mohammad Faisal and Suman Lata Tripathi

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CHAPTER 53

Inclusion of ICT in Madarsa education for technological empowerment of Muslims in India

Shagufta Parveen¹ and Geetika Nidhi²

^{1,2}Department of Education Integral University, Lucknow, India
E-mail: Shaguftaparveen317@gmail.com¹, geetika@iul.ac.in², Email¹

Abstract

Madrasas in India, traditionally centers of Islamic education, have historically focused on religious instruction rather than incorporating modern subjects such as technology. This has limited educational opportunities for Muslim children, particularly in areas where access to formal schools is lacking. Despite the preference for the secure environment of madrasas, Muslim parents are increasingly aware that relying solely on religious education may not adequately prepare their children for modern life. There is a recognized need to integrate technology education into madrasa curricula to equip students with skills essential for success in contemporary society. However, challenges such as outdated teaching methods and a lack of resources hinder these efforts. Addressing these issues is crucial to enhancing the quality of education provided by madrasas and empowering Muslim communities in technology in India.

Keywords: Madarsa education, technology, muslims, empowerment.

1. Introduction

One of the most influential aspects in the social, political, economic, or spiritual growth of people and communities is education. The key to the empowerment of Indian Muslims is education in technology. It enables people to develop the self-assurance and skills necessary to compete with others in society's mainstream. It is necessary to guarantee the community's access to high-quality education in order to empower it. Muslim groups who are marginalised today are seeking more and better technology education from their madarsas. Madrasa leaders might not feel obligated to address community complaints, though, given the majority of Madrasas in India are privately owned. The Arabic term "Darasa" (which means to teach a lesson or a sabaque) is the source of the word "madrasa," which meaning school. The prefix "Ma" is added to the word "darsa," which means that this is the location where the act of teaching lessons will take place. Madrasa generally refers to a location where education is provided. As a result, in everyday speech, educational institutions like elementary, upper primary, and higher education are associated mosques and Islamic educational institutions for full-time and residential education. They go by the moniker Madrasa. Today's Madrasa educational institution undoubtedly plays a significant role in teaching the children of Muslim minorities. At least this

institution is providing them with a basic education in technology. According to reports from the Sachar Committee, Mahmud-ur-Raheman Commission, and Rakesh Basant, Muslims are lagging behind in education across the board. Several factors exist, despite the fact that some people are extremely impoverished and unable to pursue education. Some of them enroll in madrasas for their education, but when they graduate, they are jobless since they cannot find employment in society using their degree. They are unable to provide for their family's essential needs. They are a long way from the main development stream. There is no emphasis on research in madrasa education, which appears to follow an outdated conventional model. Madarsas serve as free educational institutions. They serve as the foundation of Muslim culture and education. The downtrodden sections of Muslim society have benefited greatly from the growth of literacy thanks to these Madarsas, a priceless tool of traditional education. Only the less fortunate members of the Muslim community are content to send their kids to Madarsas, which provide them with free education as well as free boarding and accommodation. The majority of the Madarsas are against the adoption of contemporary schooling. However, some of the madarsas have started offering secular education in addition to religious instruction. The majority of these Madarsas, however, do not offer students an opportunity for modern,

to modern education is made available in these Madarsas, it will unquestionably encourage children to learn a current, secular worldview and provide them the skills they need to participate equally in a diverse community. These Madarsas need to serve as a forum for disseminating the universal values and Islamic cultural inheritance which are engrained in the Muslim community's custom, consciousness, and character.

1.4 Objectives of the Study

- To study the Madarsa education's role to Muslim empowerment in educational technology in India.
- To study the issues of Indian Madarsas.

2. Madarsa Education's Role to Muslim Technological Empowerment in India

Education in general and professional education in particular are highly valued in today's competitive society. The general public is conscious of the advantages of modern education, and it is crucial that all racial and socioeconomic groups have the intellectual capacity to bear the weight of a free society, even in an educated and inclusive democracy. In the modern Indian setting, education has a specific role in the process of empowering minorities, particularly Muslims. It is essential to progress, cultivate, and promote this community's education at a quicker rate and as a matter of importance because the Muslim community has trailed behind in terms of education throughout the years. India is the nation with the second-highest concentration of Muslims worldwide, behind Indonesia. Madarsas are places of religious learning where the Muslim community makes sure that the next generation learns about Islam. According to their historical origins and the opinion of those in charge, madarsas work to uphold religious tradition and are regarded as a crucial tool for maintaining identity.

They use an outmoded educational system that is out of step with the current state of knowledge. By giving their kids a good education, Muslims may change their fate and maintain their identity. Muslim students should work really hard to learn about the modern world. The goal of education is to provide students the tools and confidence they need to navigate the environment in which they live, take advantage of opportunities, and contribute to society. The specific goals and objectives of Madarsa education are completely unclear to the managers of the institutions. For Madarsas, there is no set curriculum or methodology. Even the most basic infrastructure, such as a suitable structure and instructional tools, is lacking in the majority of the Madarsas. The Madarsas are perpetually cash-strapped and rely

only on tiny donations from charitable organisations. These Madarsas use an antiquated system for testing and grading. The majority of what students learn at madarsas is centred on religious teachings that fall short of preparing them with the skills needed today.

Presently the Muslims of the country need to be aware that in this age of globalization their educational options are really limited. Intercultural communication has increased significantly as a result of the use of technology and subsequent cultural transmission through social media. If the Muslim community wants to achieve integrity, peace, security, wealth and minimum life security, they should concentrate their efforts on transforming their educational system in general and Madrasa education in particular as per the present times. Having regard to the emphasis on the religious foundation of the community, on which the Muslim community places special emphasis, and the need to make education a powerful tool for empowering the community to claim its rightful place within the educational and developmental mainstream of the nation must be maintained. Madrasas will have to be revived to face the challenge of the contemporary world. Madrasas should emphasize how Islamic teachings are still relevant in today's multicultural, secular and inclusive society.

What is needed is an integrated curriculum that includes content from traditional Islamic subjects as well as subjects specified by the national curriculum. The National Education Policy places great emphasis on educating backward minorities, and several programs have been launched in the past to support this goal. There are several of them, including field intensive programs for educationally backward minorities, modernization of the Madrasa education scheme to appoint Urdu teachers and part-time Arabic/Persian teachers. Now is the time to try a new strategy in which all these plans are jointly implemented. The introduction of contemporary education in Madrasas will result in the creation of a tolerant and inclusive community, which will aid in the balanced development of the overall personality of the student. The main goal of education provided by Madrasas should be the comprehensive and all-round development of each student. This is especially important because madrasas are the places where the Muslim community prepares its future religious leaders. This will, inter alia, include an emphasis on promoting a physically active lifestyle through outdoor activities such as sports and volunteering.

3. Issues of Indian Madarsas

The Community employs madarsas to ensure that the next generation learns about Islam, and they have come to symbolise Muslims in India. Despite being active in offering religious instruction to the Muslim community, they are sometimes viewed with distrust by the larger population. There hasn't been any proof

that Madarsas are breeding terrorists. Even if it is disrespectful to the Community, this practise has a negative and traumatic effect on the kids who attend the Madarsas. It has been noted that Madarsas are essential for Muslims because, in addition to offering fundamental education, they play a significant role in maintaining the Community's identity. Many times, especially in places where no schools have reached the Muslim majority, Madarsas are the sole educational choice open to Muslim youngsters. Children sometimes attend the Madarsas without their parents' consent since alternative schools are either unavailable or difficult to reach, and there is hardly any instruction available to them in their home tongue. Government modernization of Madarsas has been a hotly debated topic with many opposing perspectives within the Community. While the urgent need for Madarsa modernisation is widely acknowledged, the community has not benefited significantly from the government's modernization plan in terms of access to high-quality education. The modernization promises haven't been fulfilled because so little has been done. The salaries of the science and math instructors hired under this programme have not been paid on time. Additionally, the fixed salaries are excessively low. Many people think that the assistance provided to Madarsas is "on paper only." It has not been thought that providing computers to Madarsas would be very helpful to the Community. However, Madarsa's "modernization" goes beyond simply hiring maths and science professors and putting in computers. Madarsas must be associated with normal education boards, as was previously indicated.

The following list of significant flaws in the madrasa education system is provided:

- A lack of clearly defined goals and objectives.
- The absence of essential amenities including a decent structure, furniture, a blackboard, and other materials in certain Madarsas.
- Outdated conventional educational techniques.
- Isolation from contemporary advances in the scientific and social sciences and an excessive concentration on classic themes with a pessimistic view of contemporary issues.
- A lack of cooperation between different Maktabas and Madrasas.
- A flawed examination and evaluation system.
- Planning and administration of poor quality.
- Ineffective handling of finances.

4. Suggestion

Below are a few recommendations for enhancing Madarsa education:

- To begin with, the goals and aim of Madrasa education in this nation should be clearly stated.

- Extend the purview of Madrasas to include educational disciplines including science, math, English, and computer instruction in addition to religious education.
- To guarantee that Muslim students complete their education up to at least the ninth standard, a plan must be in place that allows them to receive both religious and academic instruction.
- For the Maktabas and Madarsas, infrastructure development is crucial, including classrooms, furniture, blackboards, etc.
- In Madarsas, high-quality instruction should be offered with a focus on information and communication technology.
- Teachers who want to be involved in Madrasa education should have access to a teacher's training course. Either there should be a distinct system of training for them, or they should be accommodated in the currently operating training facilities connected to the universities.
- The Union and state governments should be responsible for making these Madrasas and Maktabas suitable funds. It is important that books and other teaching aids are accessible at all madrasa levels so that Muslim students may meet the requirements of the state education system.

5. Conclusion

This report illustrates Indian Muslims' current educational situation and role madarsa in empowerment of Muslims. To confront the challenge of the contemporary world, the Madarsas will need to be revitalised. As a result of the competitive nature of our current environment, a strong focus will need to be placed on improving educational standards and broadening the basis of science, information, and technology. These Madarsas have made such a significant contribution to the community that it is impossible to plan the educational advancement of the Muslim community while ignoring or undervaluing their services. The Madarsas are an alternative educational system that fully excludes the Muslims who use it from experiencing economic progress and wealth, making Muslims the most underdeveloped religious group in India. In order to educate Muslims in India to a level where they can compete with children who attend contemporary educational systems, it is urgently necessary to modernise or upgrade Madarsa educational institutions. This would boost Muslim children's self-esteem and aid in the empowerment of India's whole Muslim population.

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