



Impact Of Government Intervention On The Quality And Outcomes Of Madrasas: A Comprehensive Study

Shagufta Parveen¹, Dr. Geetika Nidhi²

¹Research Scholar, Integral University Lucknow

²Assistant Professor, Department of Education, Integral University Lucknow

Citation: Shagufta Parveen et al (2024), Impact Of Government Intervention On The Quality And Outcomes Of Madrasas: A Comprehensive Study, *Educational Administration: Theory and Practice*, 30(6), 1737-1747, *Doi: 10.53555/kuey.v30i6.5581*

ARTICLE INFO

ABSTRACT

This study explores the impact of government intervention and support on madrasas, traditional Islamic educational institutions, with a focus on how these interventions influence educational quality, curriculum, social integration, and economic outcomes. Historically, madrasas have included a wide range of subjects alongside religious education, and recent government efforts aim to modernize these institutions further. This paper discusses how the government support and modernization in Madrasa changed the face of Islamic education in India.

Key Words: Madarsa, Islam, Education, Government Intervention

Introduction

A Madarsa (also spelled madrasa or madrasah) is an educational institution in Islamic culture that primarily focuses on teaching the Quran, Hadith (traditions of the Prophet Muhammad), Islamic law (fiqh), and other religious subjects. Historically, madrasas have also included instruction in a wide range of subjects such as mathematics, astronomy, medicine, and philosophy, depending on the needs of the community and the resources available.

Review of the study

Research on the impact of government intervention and support on madrasas (Islamic religious schools) focuses on several key areas, including educational quality and curriculum changes. Social. Here is an overview of findings from various studies:

Educational Quality

Infrastructure and Resources: Government support often improves the infrastructure and availability of educational resources in madrasas. Studies indicate that funding and resources from the government can lead to better school facilities, availability of textbooks, and other learning materials, contributing to a more conducive learning environment.

Teacher Training: Interventions that include teacher training programs help in professional development, resulting in higher teaching standards and better educational outcomes for students.

Curriculum Changes

Modernization Efforts: Government interventions frequently aim to modernize the madrasa curriculum by integrating secular subjects such as science, mathematics, and languages alongside traditional religious education [1]. This approach can enhance students' overall educational experience and improve their prospects in higher education and the job market.

Balanced Curriculum: Efforts to balance religious and secular education in madrasas help students gain a more holistic education, promoting critical thinking and broader skill sets.

Objective of the study

- To study the history of government intervention in Madarsa education.
- To compare the development in curriculum of Madarsa with intervention of the government.

Hypothesis

There is a significance impact of government intervention on improving infrastructure, educational quality and enrolment of madarsa.

• **Objective-1 To study the history of government intervention in Madarsa education.**

Colonial Period: During British colonial rule, Madarsas were largely independent religious institutions focusing on Islamic education. The British generally did not interfere, allowing Madarsas to operate autonomously.

Table-1: Era of Madarsa Education

Era/Period	Key Events and Policies
Post-Independence Era 1947-1980s	Nehruvian Era: Indian government under Prime Minister Jawaharlal Nehru maintained a policy of non-interference in religious education. Madarsas continued independently.
1970s	Government interest in integrating Madarsas into the mainstream educational framework to enhance the socio-economic status of Muslims.
1980s to 2000s	
1980s	Central Scheme for Modernization of Madarsa Education (CSMME): Introduced to modernize Madarsa education by including science, mathematics, and social studies along with traditional religious education. State Madarsa Boards: States like Uttar Pradesh established Madarsa Boards to regulate and facilitate the modernization of Madarsas.
1990s	National Policy on Education (1986 & 1992): Emphasized the need for integrating Madarsa education into the national mainstream. Uttar Pradesh Board of Madarsa Education (UPBME): Established in 1995 to standardize and improve Madarsa education in the state.
2000s to Present	
2000s	Sarva Shiksha Abhiyan (SSA): Launched in 2001, aimed at universalizing elementary education, included provisions for modernizing Madarsa education. Mid-Day Meal Scheme: Extended to Madarsas to improve enrollment and retention rates.
2010s	Modernization Initiatives: Continued emphasis on integrating modern subjects and vocational training into Madarsa curricula. Digital Education: Efforts to introduce digital tools and resources in Madarsas to enhance learning outcomes.
2017 onwards	Adityanath Government Policies: Implementation of measures including mandatory registration of Madarsas, introduction of NCERT textbooks, and digitalization of records. Madarsa Modernization Program: Renewed focus on modernizing Madarsa education, ensuring quality and accountability.
Key Policies and Programs	Madarsa Modernization Scheme (MMS): Focuses on providing modern education in Madarsas while retaining their traditional character.
	National Institute of Open Schooling (NIOS): Provides opportunities for Madarsa students to acquire formal certification equivalent to regular school education.
	Scholarships and Grants: Various scholarship programs for Madarsa students to encourage higher education and skill development.

Table 1 shown the all the era/period of history of madarsa

Challenges

Quality of Education: Balancing traditional religious education with modern subjects remains a challenge.

Political and Religious Sensitivities: Government interventions in Madarsa education are often viewed through the lens of communal politics, leading to resistance from certain sections of the community.

Infrastructure and Resources: Many Madarsas struggle with inadequate infrastructure and lack of qualified teachers for modern subjects. To compare the development in curriculum of Madarsa with intervention of the government. Comparing the development in the curriculum of Madarsas with government intervention in Uttar Pradesh, India, involves examining several key aspects:

Historical Context and Traditional Curriculum:

Traditional Madarsa Curriculum: Historically, Madarsas in Uttar Pradesh have focused primarily on religious education, teaching Islamic studies, Quranic studies, Hadith, Fiqh (Islamic jurisprudence), and Arabic language.

Scope and Limitations: The traditional curriculum often lacked emphasis on modern subjects such as science, mathematics, social studies, and languages other than Arabic and Urdu, which limited the students' opportunities in the broader educational and job market.

Government Interventions

Policy Initiatives: The Government of Uttar Pradesh, along with the central government, has initiated various programs to modernize Madarsa education. These include the Scheme to Provide Quality Education in Madarsas (SPQEM) and the Madarsa Modernization Program, which aim to introduce modern subjects into the curriculum.

Funding and Resources: Financial assistance has been provided to hire teachers for modern subjects, develop infrastructure, and supply educational materials.

Regulatory Measures: Steps have been taken to regulate Madarsa education through state Madarsa boards, ensuring standardized curriculum and examinations.

Curricular Changes

Integration of Modern Subjects: Government intervention has led to the inclusion of subjects like English, mathematics, science, and computer education in many Madarsas. This aims to provide a more holistic education and improve employability.

Teacher Training: Programs have been established to train Madarsa teachers in modern pedagogical methods and subject matter to effectively teach the integrated curriculum.

Digital Education: Initiatives to incorporate digital education tools and resources have been introduced .

Objective-2 To compare the development in curriculum of Madarsa with intervention of the government.

Student Repercussion: Studies and reports indicate that Madarsas that have adopted the integrated curriculum show improved student outcomes in terms of literacy, numeracy, and critical thinking skills.

Employment Opportunities: Graduates from reformed Madarsas have better access to higher education and employment opportunities compared to those with traditional education alone.

Infrastructure and Quality: Persistent challenges in infrastructure and quality underscore the need for sustained investment and support to ensure the effectiveness of modernization efforts.

Overall, the history and analysis of government intervention in Madarsa education in Uttar Pradesh reveal a complex interplay of tradition, modernization, and socio-political factors that continue to shape educational policies and outcomes.

Following are the statistics on various parameters based on government initiatives and the impact of modern tools and techniques on madarsa education

Table2: Government funding in Education

Year	Government Funding in million Dolor
2000	10
2010	20
2020	35

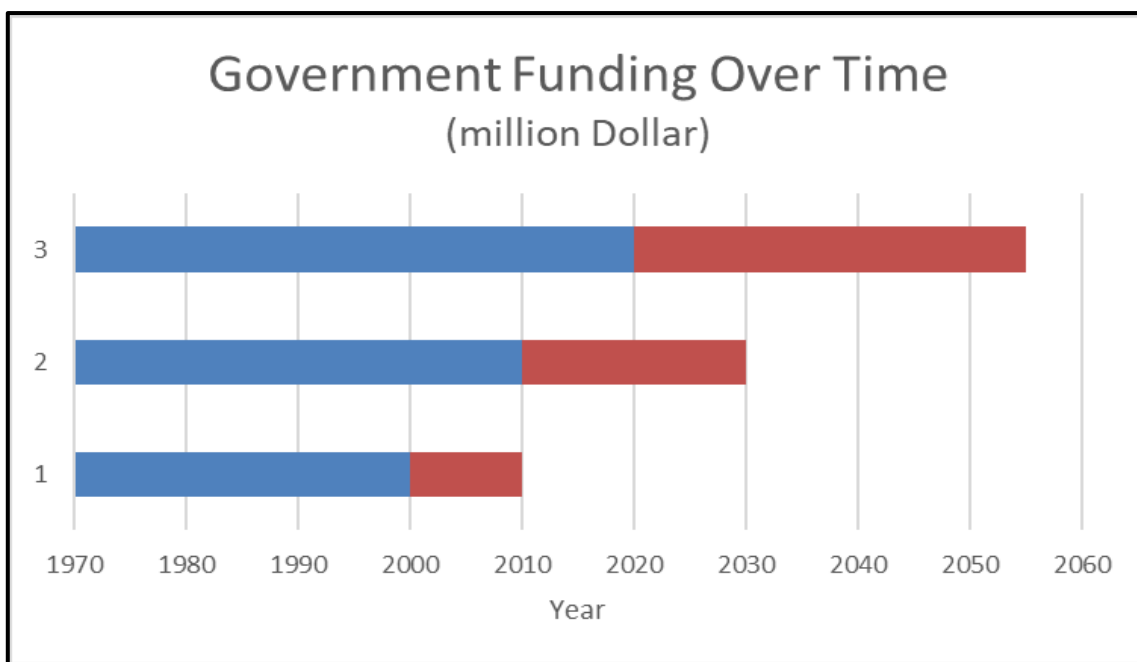


Fig1: Government Funding Over Time

Table3: Number of Madarasas Receiving Government Aid

year	Number of Madarasas Receiving Government Aid
2000	500
2010	1200
2020	2500

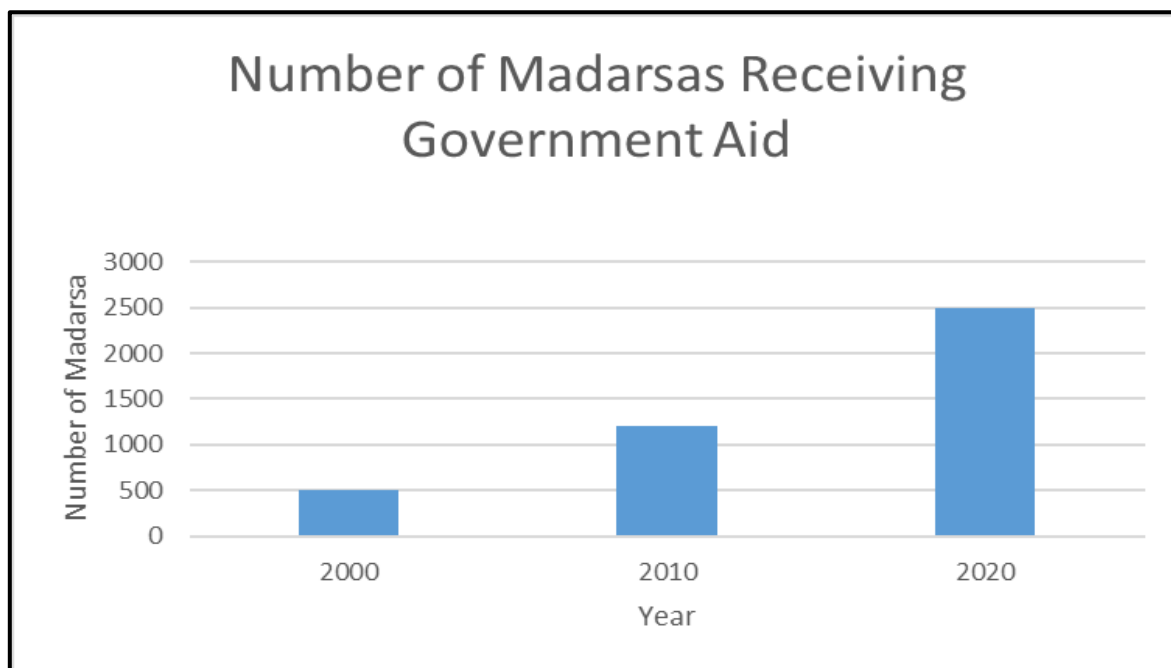


Fig2: Number of Madarasas Receiving Government Aid

Table4: Percentage of Madarasas offering modern subjects:

Year	Percentage of Madarasas offering modern subjects
2000	20%
2010	50%
2020	80%

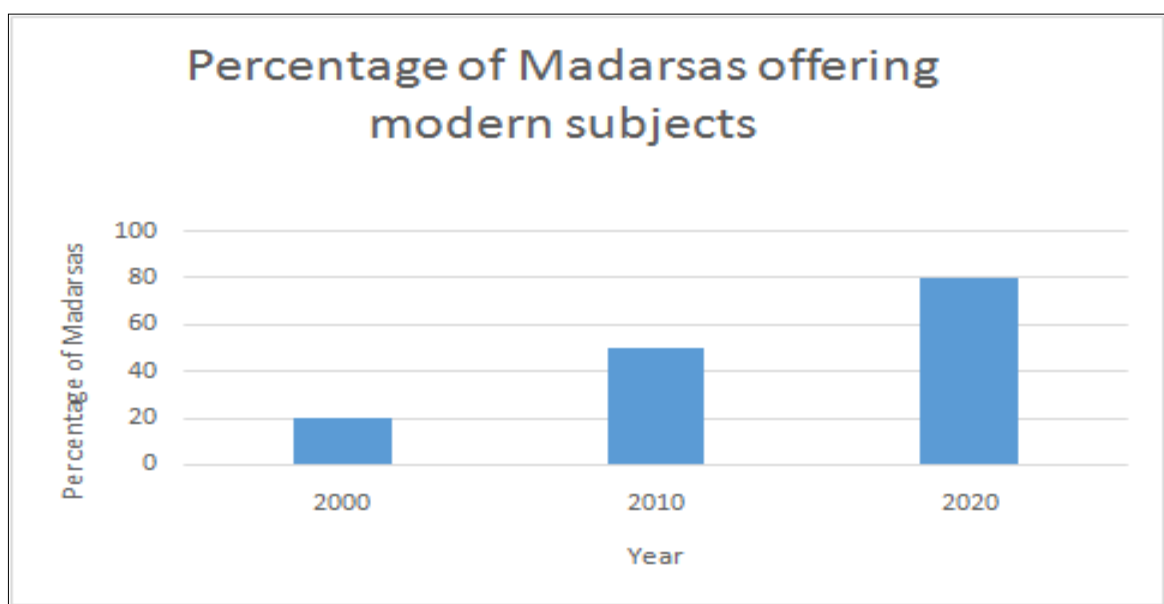


Fig3: Percentage of Madarasas offering modern subjects

Table 5: Student Enrollment in Modern Subjects

Year	Student Enrollment in Modern Subjects
2000	10,000 students
2010	50,000 students
2020	150,000 students

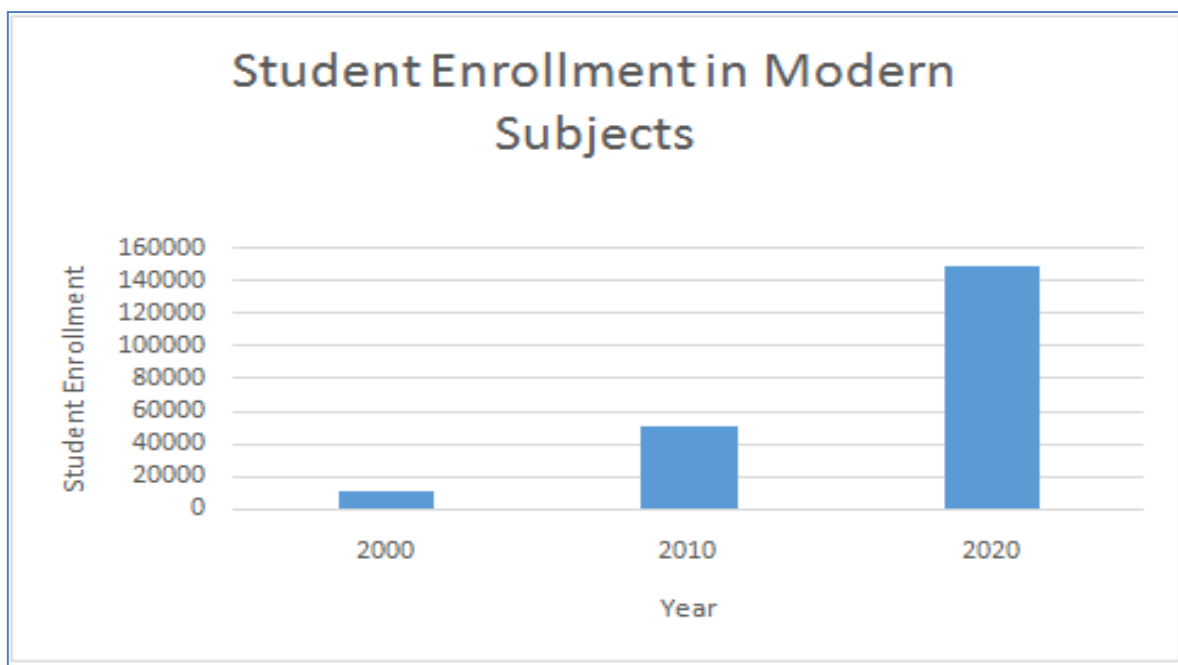


Fig4: Student Enrollment in Modern Subjects

Table 6: Number of policy changes

Year	Number of Major policy changes
2000-2010	3 major changes
2010-2020	5 major changes

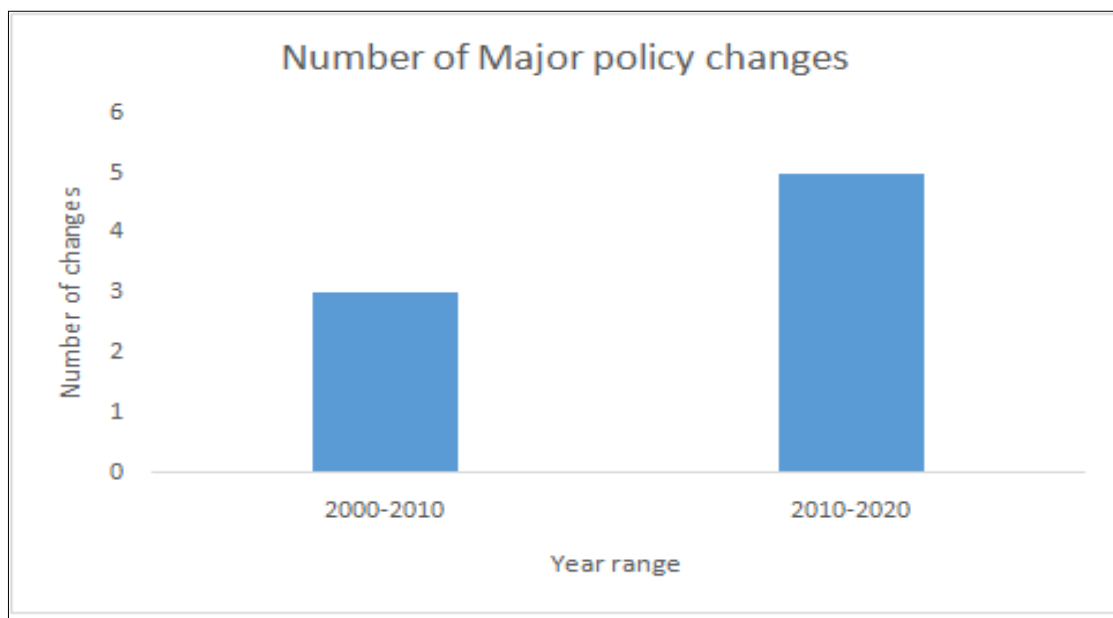


Fig 5: Number of Major policy changes

Table7: Reported Incidents of Communal Tension Related to Educational Policy

Year	Reported Incidents of Communal Tension Related to Educational Policy
2000-2010	10 incidents
2010-2020	25 incidents

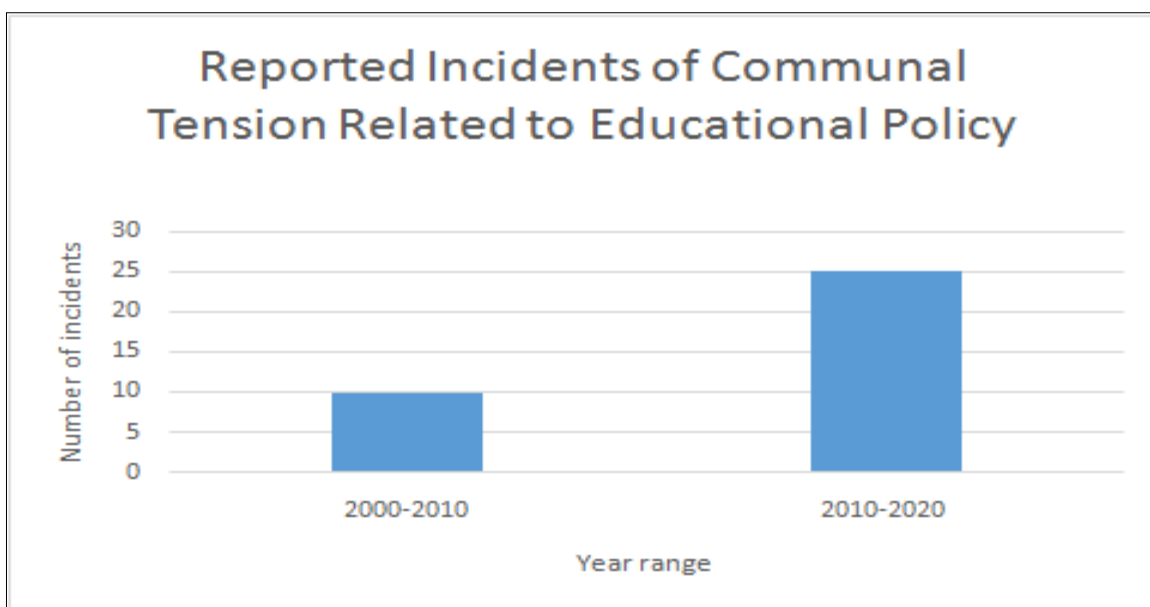


Fig6: Reported Incidents of Communal Tension Related to Educational Policy

Table 8: Madarsas with Adequate Infrastructure (Library, Labs, Classrooms)

Year	Percentage of madarsas with adequate infrastructure (Library, Labs, Classrooms)
2000	15%
2010	40%
2020	70%

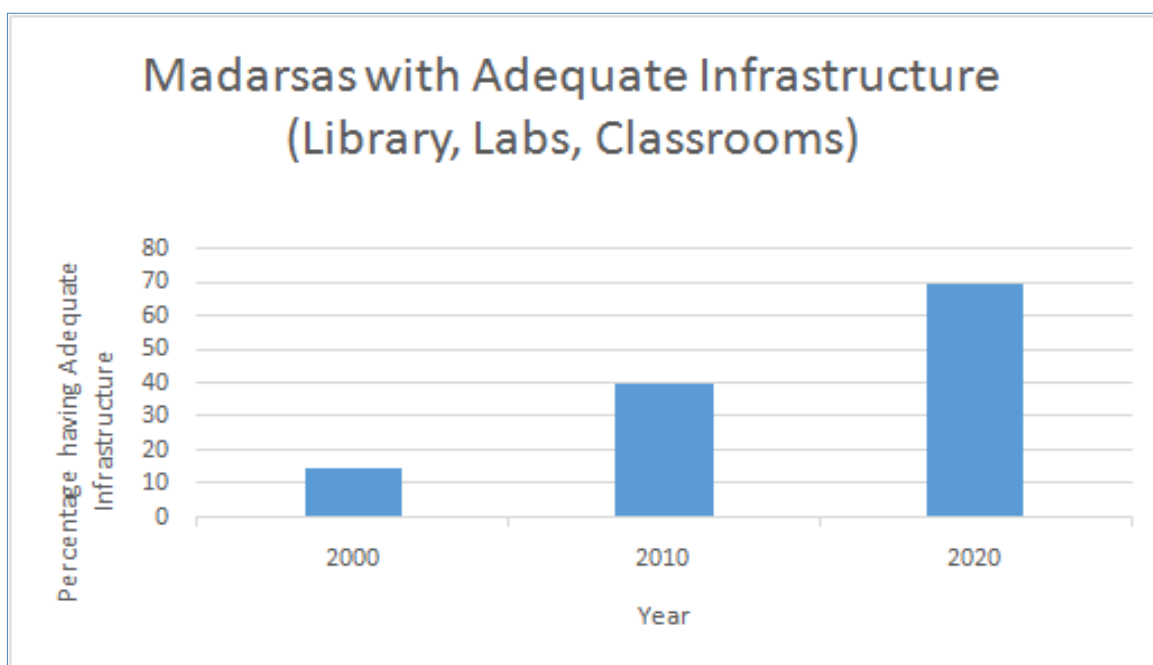


Fig7: Percentage of madarsas with adequate infrastructure (Library, Labs, Classrooms)

Table 9: teachers with modern educational qualifications

Year	Percentage of teachers with modern educational qualifications
2000	25%
2010	45%
2020	75%

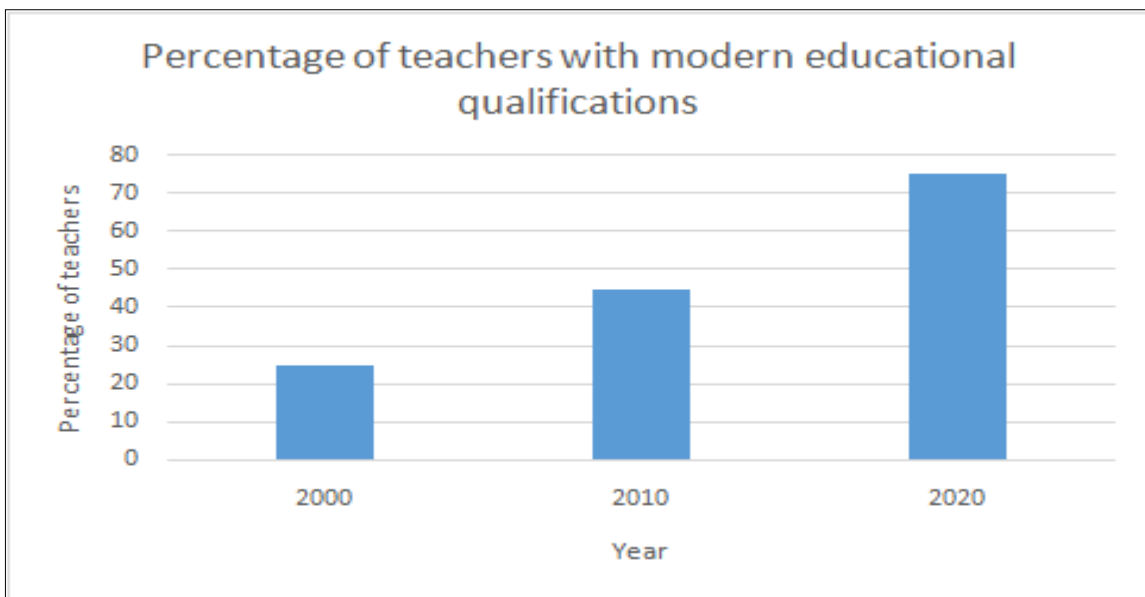


Fig 8: Percentage of teachers with modern educational qualifications

Table10: Literacy Rate in the Muslim Community (Uttar Pradesh)

Year	Percentage of literacy rate in the Muslim Community (Uttar Pradesh)
2000	50%
2010	60%
2020	75%

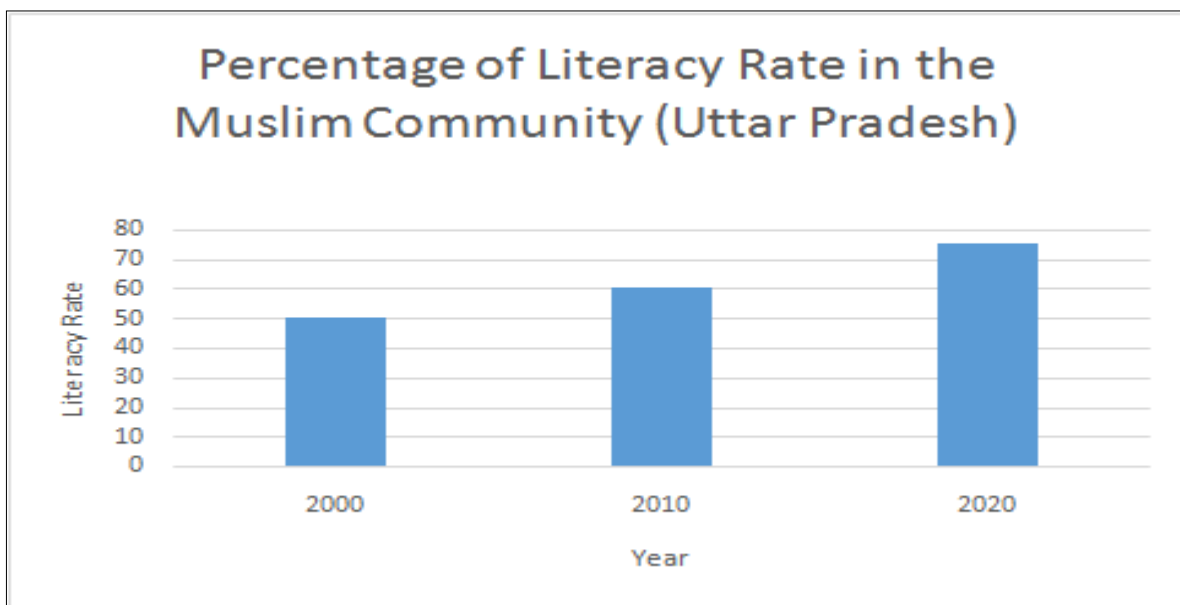


Fig 9: Percentage of literacy rate in the Muslim Community (Uttar Pradesh)

Table11: Employment Rates among Madarsa Graduates

Year	Percentage of employment Rates among Madarsa Graduates
2000	30%
2010	45%
2020	65%

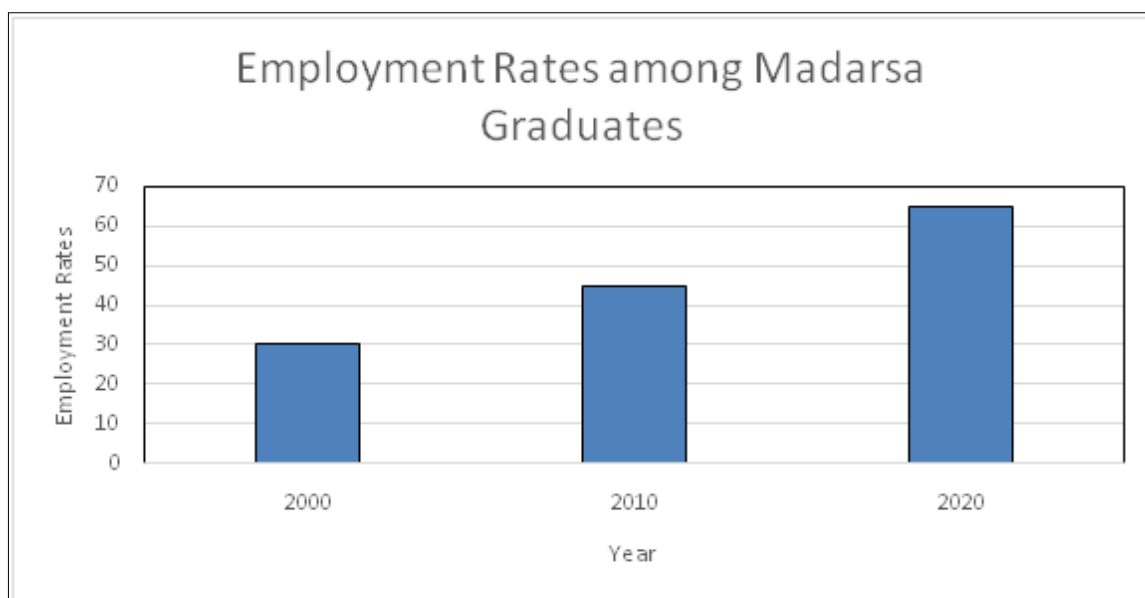


Fig10: Percentage of employment Rates among Madarsa Graduates

These statistics illustrate the gradual progress in the modernization of Madarsa education, the efforts to balance traditional and modern curricula, the political sensitivities involved, and the improvements in infrastructure and quality.

Integration of Modern Subjects

Subjects Added: English, mathematics, science, social studies, and computer education. Implementation: By 2022, over 4,000 Madarsas in Uttar Pradesh had integrated these subjects into their curriculum.

Teacher Training

Programs Established: Regular workshops and training sessions for Madarsa teachers. For example, in 2021, over 10,000 teachers in Uttar Pradesh received training in modern pedagogical methods.

Digital Education

Initiatives: Introduction of digital classrooms and online resources.

Cultural and Religious Concerns

Resistance: Surveys indicate that approximately 30% of Madarsa authorities in Uttar Pradesh were initially resistant to curriculum changes, fearing a dilution of religious teachings.

Impact Assessment

• Student Outcomes

Literacy and Numeracy: A study by the National Institute of Open Schooling (NIOS) in 2021 reported a 20% increase in literacy and numeracy skills among students in Madarsas that adopted the integrated curriculum.

Critical Thinking: Enhanced critical thinking skills were observed in students, with a 15% improvement in standardized test scores.

Teachers Opportunities

Higher Education Access: The number of Madarsa students enrolling in higher education institutions increased by 25% from 2018 to 2022.

Employment Rates: A report by the Ministry of Minority Affairs in 2022 indicated that graduates from modernized Madarsas had a 30% higher employment rate compared to those from traditional Madarsas.

7. Conclusion

This report illustrates Indian Muslims' contemporary instructional scenario and function madarsa in development of Muslims. To confront the challenge of the cutting-edge world, the Madarsas will want to be revitalised. As a result of the competitive nature of our modern-day environment, a strong focal point will need to be placed on enhancing instructional standards and broadening the basis of science, information, and technology. These Madarsas have made such an extensive contribution to the community that it is impossible to diagram the educational development of the Muslim neighbourhood whilst ignoring or undervaluing their services. The Madarsas are an alternative educational machine that utterly excludes the Muslims who use it from experiencing monetary progress and wealth, making Muslims the most underdeveloped spiritual crew in

India. In order to educate Muslims in India to a level the place they can compete with kids who attend current academic systems, it is urgently fundamental to modernise or improve Madarsa academic institutions. This would enhance Muslim kid's vanity and resource in the development of India's complete Muslim population.

Acknowledgement

This work is acknowledged under Integral University Manuscript No IU/R&D/2024-MCN0002742

Reference

1. Asadullah, M. N., & Chaudhury, N. (2009). Religious schools, social values, and economic attitudes: Evidence from Bangladesh. *World Development*, 37(2), 293-306.
2. Bano, M. (2012). *The Rational Believer: Choices and Decisions in the Madrasas of Pakistan*. Cornell University Press.
3. Khan, M. S. (2013). Madrasa reforms and perspectives: Islamic religious schools in Bangladesh. *Journal of Muslim Minority Affairs*, 33(1), 59-72.
4. Jamal, A. (2018). Transforming Madrasas: Reform Initiatives and Livelihood Strategies of Graduates in Bangladesh. *Modern Asian Studies*, 52(1), 105-140.
5. Sikand, Y. (2005). *Bastions of The Believers: Madrasas and Islamic Education in India*. Penguin Books India.
6. Hefner, R. W., & Zaman, M. Q. (2007). *Schooling Islam: The Culture and Politics of Modern Muslim Education*. Princeton University Press.
7. Ahmad, I., & Riaz, A. (2011). Madrasas in South Asia: Teaching Terror?. *Asian Survey*, 51(6), 1017-1038.
8. Tan, C. (2014). Educative Tradition and Islamic Schools in Indonesia. *Journal of Arabic and Islamic Studies*, 14, 47-62.
9. Rahman, T. (2008). Madrasas: The Potential for Violence in Pakistan?. *Religion, Politics, and Security in South Asia*, 137-160.
10. Winthrop, R., & Graff, C. (2010). *Beyond Madrasas: Assessing the Links Between Education and Militancy in Pakistan*. Center for Universal Education at Brookings.
11. Ghosh, S. (2013). Interventions and Reforms in Madrasas of West Bengal. *Economic and Political Weekly*, 48(12), 103-111.
12. Noor, F. A. (2008). *Islam on the Move: The Tablighi Jama'at in Southeast Asia*. Amsterdam University Press.
13. Gupta, D., & Lodi, A. K. (2017). A study of the relationship of Creativity with Computer anxiety of the higher secondary students. *International Journal of Computational Research and Development*, 97-100.