

A Comparative Review of Madrasa and Contemporary Education Systems: In the Context of Teaching Methods

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Abstract

Education is considered the cornerstone of ideology and culture in society. In the context of the sub-continent, the presence of the traditional Madrasah system and the modern contemporary system of education is a unique phenomenon of pedagogical duality. The research article seeks to provide a qualitative, theoretical, and comparative analysis of the pedagogical strategies employed in both systems of education to highlight their strengths and weaknesses. The Madrasah system is based on Islamic philosophy, which is teacher-centered and places a strong emphasis on moral-spiritual training, character building, and textual knowledge through pedagogical strategies such as question answering, memorization, and oral explanation. The contemporary system is based on Western constructs of experiential learning theory and constructivism, which is student-centered and places a strong emphasis on critical thinking skills and the use of modern technology to meet the demands of a global scientific environment. This research article is based on a narrative research approach and is an analysis of the theoretical literature on the subject. The research is based on the works of prominent scholars such as Halstead, Dewey, Bruner, along with international frameworks such as UNESCO. The research concludes that although the Madrasah system is highly effective in value-based education and Islamic.

Keywords: - Pedagogical Comparison, Madrasah Education, Contemporary Teaching Methods, Islamic Philosophy of Education, Constructivism

Introduction

Education plays a fundamental role in the intellectual development, moral and social formation of every society. The education system of any nation reflects its ideology, cultural values and social preferences. In the context of the subcontinent, there are two prominent educational streams: the Madrasah system of education and the contemporary (modern) education system. Both systems have different characteristics in terms of their historical background, objectives, curricula and teaching methods. This article under consideration will attempt to make a comparative analysis of these two systems, especially in the context of teaching methods. The Madrasah system of education is based on the Islamic tradition, where religious sciences such as exegesis, hadith, jurisprudence and Arabic language have a central position. In this system, the teacher has the status of a scholarly and spiritual leader and the aim of education is not just to transmit information but also to build character and train religious consciousness (Halstead, 2004). Teaching methods generally include the tradition of Dars-e-Nizami, text recitation, memorization and oral

interpretation by the teacher, which has been ongoing for centuries. In this system, personal relationships and moral training are given special importance. On the other hand, the modern education system consists of modern scientific, social and technical sciences, which aim to prepare students according to contemporary requirements. In this system, the curriculum, teaching strategies, and teaching resources are compiled on the basis of scientific research and educational psychology. Modern education is learner-centred and critical thinking, creativity, and problem-solving skills are promoted (UNESCO, 2015). According to education experts, the success of any education system depends on its teaching methods and learning environment (Creswell & Poth, 2018). In this context, a comparative study of the teaching methods of the madrasa and the modern system is of great importance, so that the strengths and weaknesses of both systems can be understood and a balanced and harmonious educational model can be formed. This research is being conducted with the aim of analysing the teaching methods of both education systems, understanding their impacts, and proposing a comprehensive educational strategy for the future.

Review of Related literature

In the comparative study of madrasah and contemporary education system, various researchers have conducted research from historical, social and pedagogical aspects. The study of Islamic educational tradition makes it clear that the madrasah system is not just an educational structure but also represents a cultural and intellectual tradition. According to Halstead (2004), in the Islamic concept of education, knowledge is considered not just an informative process but is also integrated with moral and spiritual training. In this concept, the position of the teacher is central and education is seen as worship and responsibility. In the madrasah system, traditional forms of teaching, such as text recitation, memorization and question and answer sessions, are a means of developing deep intellectual commitment and understanding of texts among students. On the other hand, the theoretical foundations of the contemporary education system are based on Western educational philosophy and scientific research. Constructivism has special importance in modern educational theories, according to which learning is an active and meaningful process in which the student constructs knowledge in the light of his experiences (Bruner, 1996). Similarly, Dewey (1938) emphasized experiential education and said that effective teaching is one that provides students with the opportunity to learn through practical activities. Under the influence of these ideas, discussion, group work, project-based learning and the use of technology are promoted in modern educational institutions. Some studies regarding the madrasa system have pointed out that although it develops curricular depth and religious skills, the lack of contemporary sciences and modern teaching resources comes up as a challenge (Rahman, 2004). In contrast, the development of scientific and technical skills is possible in the contemporary system, but sometimes moral and spiritual training receives less attention. In this context, experts have emphasized the need for a combination of both systems in order to create a balanced educational model.

According to Creswell and Poth (2018) in the field of educational research, qualitative research plays an important role in understanding any educational phenomenon, as it provides an opportunity to examine the experiences and perceptions of individuals in depth. A comparative study of the teaching methods of the madrasa and the modern system also requires a similar type of research, where conclusions should be drawn based on the experiences of teachers and students. Overall, the literature review indicates that both educational systems are important in their own contexts. However, a systematic comparative study in the context of teaching methods can not only fill the existing knowledge gap but also provide guidance in educational policy-making.

Theoretical Background of this article

The ideologies of the madrasa and the current education system are based on different philosophical ideas. These ideas have played a vital role in developing the intellectual foundations of the madrasa and the current education systems. The intellectual foundation of the madrasa education system is based on Islamic philosophy. According to this idea, knowledge is not just an informative process. In the Islamic concept of education, the purpose of knowledge is the all-round development of man and the formation of his religious and moral personality (Halstead, 2004). In this context, the teaching process focuses on the guidance of the teacher, deep understanding of texts, and character building. In the madrasa tradition, the method of “lesson”, interpretation of the text, and memorization and repetition are considered basic methods, which have been part of the academic continuity for centuries. In contrast, the ideological foundations of the contemporary education system are associated with Western educational philosophy, especially constructivism and experiential learning. According to Dewey (1938), education is a social and experiential process, in which the student acquires knowledge through practical activities. Likewise, Bruner (1996) highlighted that learning is an active process, and students must develop their own understanding of learning. In this regard, it is found that learning methods adopted by modern educational institutions emphasize student participation, dialogue, and problem-solving skills.

In the global perspective of modern education, it is found that UNESCO (2015) highlighted that the main objective of modern education is to prepare students who are capable of facing global challenges with social responsibility. Thus, contemporary teaching methods are based on scientific research, use of technology and diverse means of learning.

A comparative study of these two theoretical foundations shows that the madrasa system is strong in moral and spiritual training, while the contemporary system is prominent in the development of academic and scientific skills. Therefore, in the context of teaching methods, a theoretical analysis of both systems is of great importance, so that a balanced educational framework can be formed.

Statement of the problem, Objectives and Research questions

In the educational context of the subcontinent, the madrasa and the contemporary education systems have long existed in parallel, but there are significant differences in their teaching methods, curricular priorities and educational goals. The madrasa system emphasizes traditional and teacher-centred teaching, while contemporary educational institutions promote student activism, critical thinking and experiential learning. This dual structure also leads to intellectual and professional divisions in society. The main problem in this context is that there has been little comparative and theoretical analysis of the teaching methods of the two systems, which has resulted in difficulties in developing a comprehensive and coherent educational model. The aim of this study is to analyse the teaching methods of the madrasa and the contemporary education systems, to clarify their similarities and differences, and to understand the extent to which these methods influence the intellectual, moral and practical formation of students. Furthermore, this article will attempt to identify whether a balanced educational strategy can be devised by combining the positive elements of both systems. In this context, the research will seek answers to the following questions: What are the main characteristics of the teaching methods prevalent in the madrasa system? What teaching strategies are adopted in contemporary educational institutions? What are the significant similarities and differences in the teaching methods of the two systems? And can a hybrid model prove to be more effective for educational reforms?

Research methodology

The research paper is a theoretical and comparative study in nature, which aims to present an analysis of the teaching methods of the madrasa and the contemporary education system. This study did not adopt a field survey, statistical data or experimental method, but adopted a conceptual and analytical approach in the light of authentic academic literature. According to Creswell and Poth (2018), in conceptual or theoretical research, the researcher presents a comprehensive understanding of a topic by critically examining various philosophical concepts, academic debates and research writings. Keeping this principle in mind, this study has analyzed the teaching methods of the madrasa and the contemporary education system.

The design of the research is narrative and analytical in nature, under which the theoretical background of both the systems was first clarified, then their teaching methods were compared and later the similarities and differences between them were explained on an academic basis. In the context of the madrasa system, Islamic philosophy of education has been adopted as the primary source, where knowledge is considered to be integrated with moral and spiritual training (Halstead, 2004). Similarly, Dewey's (1938) experiential education and Bruner's (1996) constructivist thought have been used as theoretical foundations for the pedagogical theories of the contemporary education system, while UNESCO's (2015) report has been used to understand global educational trends.

Since this study is review-based research, the research sources include authoritative books, research journals, international reports, and academic writings related to the philosophy of education. All the materials have been read critically and analysed comparatively to avoid one-sided support or criticism of any one system. An attempt has been made to maintain objectivity in this process and all quotes and ideas have been presented with references according to APA 7th edition to maintain academic integrity. Since this research article does not involve human participants, the question of ethical approval or consent does not arise, however, research integrity and referential transparency are fully maintained. A limitation of this study is that it is theoretical in nature and not based on practical observations or statistical results, so its findings cannot be taken as definitive or general law but should be considered as an intellectual and analytical presentation.

Analytical Discussion

A comparative analysis of the teaching methods of the madrasa and the contemporary education system shows that both systems promote different educational priorities according to their ideological foundations. The focus of teaching in the madrasa system is on deep understanding of texts, teacher guidance, and moral and spiritual training. In this system, the traditional method of "lesson", text explanation, memorization, and question and answer sessions are considered the basic teaching methods. The teacher is considered not just a provider of information but also a moral and intellectual guide, whose personality is central to the training of students. According to Halstead (2004), the interrelationship of knowledge and morality is of fundamental importance in the Islamic concept of education, so the aim of the teaching process is not only academic proficiency but also the formation of righteous personality. Against this article of the background, the teaching model of the madrasa system appears to be values-based and tradition-bound. In contrast, the teaching strategy of the contemporary education system emphasizes student activity, experience, and critical thinking. According to Dewey (1938), education is an experiential process in which learning occurs through practical activities, while according to Bruner (1996), the student plays an active role in the construction of knowledge himself. Under the influence of

these ideas, discussion, group activities, problem-solving exercises and the use of technology are promoted in modern educational institutions. In this teaching method, the teacher's role is that of a guide or facilitator, who provides opportunities for students to learn. UNESCO (2015) has also emphasized that the aim of modern education is to prepare individuals who can face global challenges and are equipped with critical and creative skills. Analytically, the madrasa system is prominent in developing academic depth, strong understanding of texts and moral stability, however, it sometimes lacks the formal methods of modern scientific debate and critical inquiry. On the other hand, the contemporary system is effective in scientific skills, analytical thinking and professional preparation, but moral and spiritual training can be relatively weak. This comparison makes it clear that both systems are strong in their own dimensions but cannot provide complete educational balance due to their one-sidedness.

A critical analysis can conclude that this difference in teaching methods is actually the result of two different philosophical foundations value-based education and skill-based education. The needs of the contemporary era require that the positive aspects of both systems be blended together in such a manner that a mixed form of education may be developed that promotes scientific and practical skills along with moral stability.

Conclusion and Recommendations

From the theoretical and comparative study of the subject, it may be concluded that the madrasa system and the contemporary education system have their respective intellectual foundations. The madrasa system is based on the Islamic philosophy of education, where knowledge is not considered separate from moral and spiritual training, and the teaching process revolves around the personality of the teacher and a deep understanding of the texts (Halstead, 2004). Character building, religious awareness, and academic depth are of primary importance in this system. On the other hand, the contemporary education system is influenced by experimental and constructivist theories, where the student is given an active role in the learning process and critical and creative thinking is promoted (Dewey, 1938; Bruner, 1996). Modern global educational trends also support the fact that education must be adapted to social and scientific challenges (UNESCO, 2015).

Comparative analysis shows that the main differences in teaching methods between the two systems are found in the centrality of the teacher and the student, the curricular priorities and the learning approach. However, this difference is not a sign of mutual contradiction but rather a manifestation of two different educational philosophies. While the madrasa system provides education based on values and spirituality, the contemporary system helps in the development of practical skills and scientific thought. This study makes it clear that it is not appropriate to declare any one system as complete or ideal, but rather combining the positive elements of both for educational balance may be a more effective strategy. In this context, it is recommended that educational policy-making institutions should evaluate the teaching methods of both systems at a practical level and formulate a coherent curriculum and teaching model. Modern teaching strategies, research skills and the inclusion of scientific knowledge can be promoted in madrasas, while moral and value education can be further strengthened in contemporary educational institutions. In addition, courses should be included in teacher professional training programs that help in understanding the intellectual foundations of both systems. Furthermore, in the future, this theoretical study can be practically validated by analyzing the experiences of students and teachers through field research. Overall, this paper concludes that the madrasa and the contemporary education system are not contradictory but

complementary, and the combination of their teaching methods can help in creating a balanced, harmonious and comprehensive educational structure.

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