

Madrasa system in Kerala

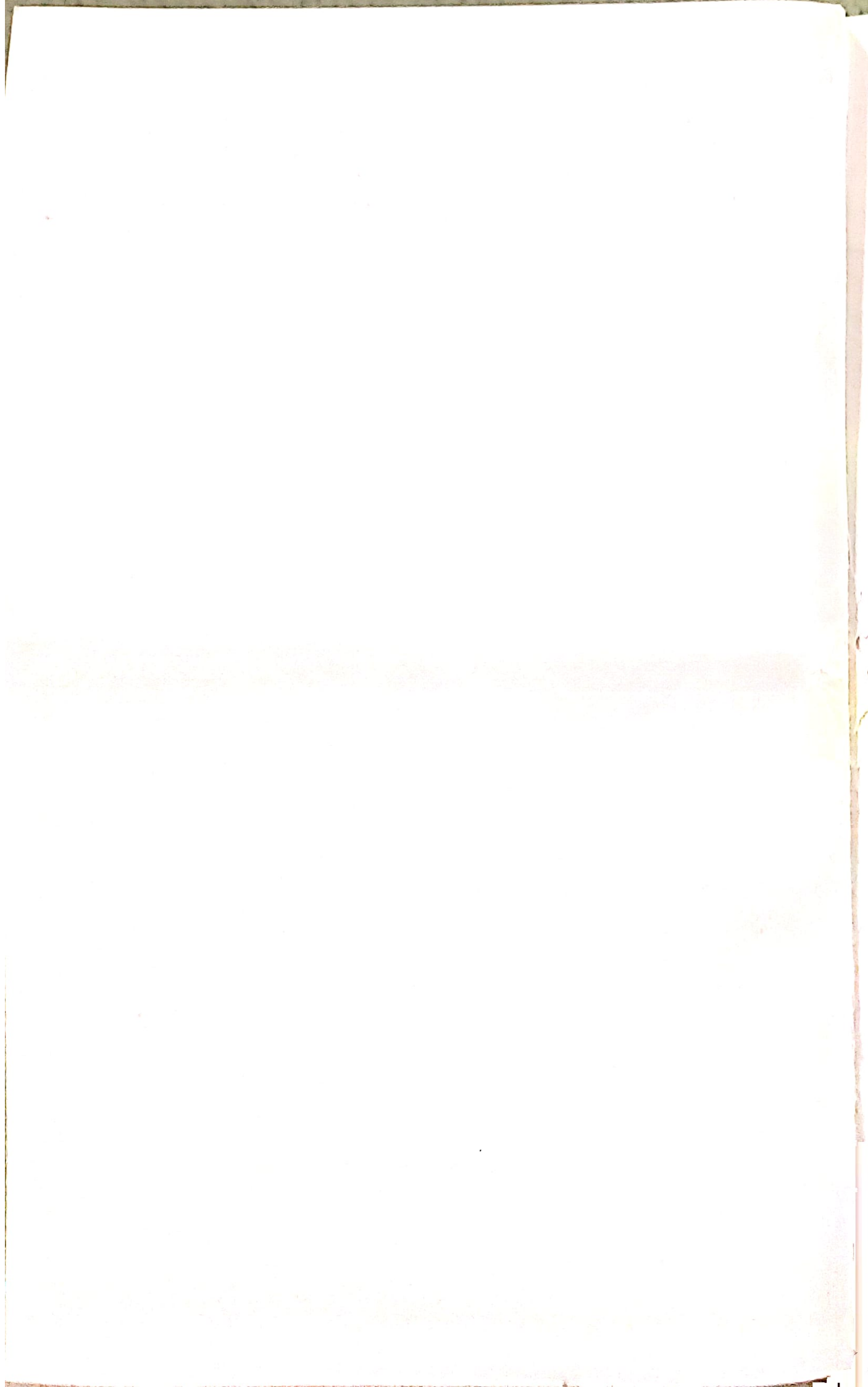
A Critical study



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Introduction

Madrassa as the centre of primary religious learning assumes a significant position in the educational and cultural life of the Muslims of Kerala state. This institution exerts high influence in the religious and cultural awareness of the Muslims and so they consider this system and its instructions with high regard. The relatively better condition of the Muslims of Kerala compared with the Muslims of other states in India, as evidenced by the committees and commissions appointed by the governments can be attributed to this system.

The emergence of this system in the form seen today can be traced back to 1920s. Passing through various phases of ups and downs, the system got widened in the 1960s and various agencies came out to provide religious instruction to the coming generation and to bring about changes in this system.

Presently, there are many agencies providing madrasa education to the emerging generation. In Malabar region where this study focuses, the major agencies are SKIMVB (Samastha Kerala Islam Matha Vidyabhyasa Board), KSVB (Kerala Sunni Vidyabhyasa Board), KNMEB (Kerala Nadwatul Mujahedeen Educational Board) and MTI (Majlis al Thahleemil Islami). The fact that these madrasas function as the centre of many educational and cultural activities other than the process of educating the emerging generation, adds to the high esteem and respect they consider it with.

The Arabic language is of high religious importance for the Muslims the world over. It is required for the fulfilment of the worship acts as sought by the religious laws. The holy Quran, which acts as the guide for the Muslim life, is revealed in the Arabic language and hence, the knowledge of the Arabic language is indispensable for reading, comprehending and reciting it in the five time daily prayers. The subjects of religious importance such as the exegesis of the holy Quran, the tradition of Prophet Muhammad, Islamic jurisprudence, Islamic history and other related subjects are mostly composed and taught too in the Arabic language.

In addition to this religious stature enjoyed by the Arabic language, it assumes a position of high eminence as a language of global importance. It plays a major role in the cultural, commercial and economic arenas of not only the Arab world but also of the entire world. Hence, the people around the world are learning the Arabic language with commercial and economic purposes.

Coming to the point of the language teaching methodology, languages are taught adopting various methods and systems and which among them is the best and the most effective is debatable. The various methodologies adopted by the institutions where the Arabic language is taught with religious purpose and by the institutions where it is taught with commercial purpose offer an area for research. The madrasas which form the crux of this study is representative of the first and the university departments of Arabic language and literature and the institutes of foreign language learning are the representatives of the second.

The Muslim students who come to colleges and universities for higher studies in the Arabic language after their primary education at madrasas are subjected, in their learning at higher levels, to the impact of their learning methodology at primary levels. In madrasas, the system followed for the teaching and learning of the Arabic language is the traditional one, which is far different from the scientific ones adopted in the institutes that come under second category mentioned above. Though the teaching starts from the very alphabets, the students are pushed into a complex situation when they are compelled to study subjects written in Arabic, whereas they are not introduced but into the alphabet, some odd mixture of words and some sentences. This system affects adversely and renders the students inefficient both in the subject concerned and the Arabic language.

Madrasa as the centre of primary learning of Arabic language, as it is seen to be in Kerala in general and the Malabar region in particular, is the focus of this study. It is the first place where the students are introduced to the language of Arabic. So, it exerts an everlasting influence on the students with regard to their understanding of the Arabic language and mastering it. This study is an attempt to highlight the bad and adverse effect of the methods adopted at these madrasas in the teaching of Arabic language. The students are taught the Arabic language for ten to twelve years in the madrasas, whereas in other systems the students are spending only months or three to five years for the acquisition of languages. The outcome varies too in both. Whereas the students of the second category are becoming competent enough in the language, the student of the first category are seen to struggle even to read, let alone speaking, writing and comprehending it.

The presentation of the report of this study is designed in five chapters.

Chapter One: Introduction

Chapter Two: Madrasa System: an Overview

Chapter Three: Analysis and Interpretation of Data

collected by the field work

Chapter Four: Summary, Findings, Suggestions and Conclusion

The first chapter 'Introduction' sheds the light onto the design, objective, methodology and organization of the report of this study.

The second chapter is entitled 'Madrasa System: an Overview'. As revealed by various studies conducted by eminent scholars world over, the Madrasa system in the Muslim world is of deep roots back to centuries. The process of disseminating knowledge in the Muslim world was carried out in various informal and formal methods throughout the history. Madrasa system was one systematic process of disseminating education in this regard. An analytical study of this system in the entire Muslim world in general and in the Kerala state of India in particular is presented in this chapter.

As the main focus of this study is on the teaching of Arabic in the Madrasas of Kerala in general and the Malabar region in particular, a detailed account of the Madrasas in Kerala, especially in Malabar is given.

The term 'Madrasa', derives from the Arabic root 'Dars'. The Arabic root means 'learning or studying' and so 'Madrasa' means 'the place or the centre of learning or studying'. Though all the institutions of learning notwithstanding the subjects learned or taught there come under the term, the institutions where religious teachings are imparted are usually called 'Madrasa'. The very concept of 'Madrasa' carries regional difference also, because they are used for 'the centre of primary learning' and 'the centre of higher learning'.

In Kerala, there are various Muslim organizations that run institutions of religious learning. All these organizations, try its level best to excel in the process of teaching and imparting knowledge to the emerging generation. The basic teachings of religious subjects are offered in this system and the language of Arabic, considering its religious importance is allotted a significant portion in this system.

The third chapter is entitled 'Analysis and Interpretation of Data collected by the field work'. It presents an analysis and interpretation of the data availed by the field work carried out at madrasas in different areas of Malappuram district of Kerala state.

Before going to the analysis of data, this chapter presents a statistics of the madrasas in Kerala in general and in Malappuram district in particular. Apart from the Madrasa, there are other systems and institutions which offer the teaching of Arabic language in Kerala. The ordinary schools, the English medium schools that offer Madrasa subjects too, the Arabic and Sharia colleges, the Palli Dars and the universities in Kerala are among them. A brief description of these institutions is put along with the statistics of Madrasas.

The institutions other than Madrasas include the learning of Arabic language in their syllabus either as a main subject or as a subsidiary to others. The methods adopted by them in the teaching of it depend on this consideration and this exerts a significant influence in the shaping of the capacity of the students in the language.

One major reality in this regard is that the main purpose of the madrasa system is the dissemination of religious knowledge to the emerging generation. So, experts and scholars of religious subjects are the teachers there. They are mainly concerned of the religious topics and less concerned of the language teaching. Usually, they are not trained in the field of language teaching and so don't use modern scientific methods for that purpose. This exerts untoward impact on the linguistic faculty of the students. Analyzing these factors, this chapter delineates variance in the efficacy of methods adopted in these Madrasas.

The final chapter presents summary, findings, suggestions and conclusion.

Objectives of the Study

The main objectives of this study can be summarized as follows:

- To make a search into the role and relevance of madrasa in the learning of Arabic language among the Muslim students in Kerala in general and in Malappuram district in particular.
- To study the impact of learning of Arabic at madrasa on the learning of Arabic language at higher levels.
- To understand the present system of Arabic language teaching and learning in madrasas in Malappuram.
- To identify the obstacles that hinders the achieving of the expected outcome of language acquisition at the madrasas.
- To analyze the outcome of Arabic language teaching and learning at the madrasas.

Chapter 2

Methodology

Methodology

This research study is based on a descriptive design. It intends to gain quantitative data on the teaching of Arabic language in the Madrasas of Malappuram district in Kerala state. In order to obtain sample of teachers and Madrasas for this study, the researcher used simple random sampling technique. However, the sample size for teachers was determined so that an economical number could be reached and used as respondents. In order to gain the required information, the researcher used questionnaires which were distributed among teachers of the madrasas randomly selected from the Malappuram district. Some of the teachers randomly selected were interviewed for the purpose.

The questionnaire for this purpose was prepared after consultation and serious discussions with academic experts. The questionnaire thus prepared was consisted of four parts:

1. The part of personal information about the teacher who is giving information and responding to the questionnaire. This part consisted of questions regarding the age, educational qualification, experience in madrasa teaching and trainings they have undergone or are undergoing.
2. The part of Institutional information about the madrasa where the respondent is working as a teacher. This part helped the researcher to locate the contribution of various agencies that are imparting religious knowledge to the Muslims of Kerala.
3. The part of information about the madrasa system and the Arabic teaching there. This part intended to collect the vital information and data regarding the system. By this part, the researcher was able to comprehend the system of Arabic teaching in the madrasas. It helped the researcher, along with data received orally from the experts, to understand the factors that are playing positive and negative roles in the functioning of these madrasas in general and with regard to the teaching of Arabic there in particular.
4. The part of Assessment and Evaluation of the System of Arabic Teachings at Madrasas. This part of the questionnaire was prepared in a way that will help the respondent himself to make a retrospective thought of the system he is representing. This evaluation by the representatives of the systems themselves

contributed much to the help of researcher to conclude his findings about the system of Arabic teaching and learning at madrasas.

The questionnaire offered a space for the respondents to mention the advantages and disadvantages of the prevailing system of madrasas and also make suggestions for the improvement of the system.

Review of Related Literature

As the madrasas assume a significant position in the educational and cultural life of the Muslims of Kerala and exert high influence in their religious and cultural enlightenment, the system of madrasa and its various dimensions have been subjected to various studies and research works. But the focus of these studies was the impact of the madrasa system in the social and cultural arenas of the Muslims of Kerala. The researcher didn't find any book or research study in the area of Madrasa system and study of Arabic language.

Chapter: 2

Madrasa System: an Overview

Islam gives vital importance for seeking and disseminating knowledge to such an extent that it's reported in the saying of Prophet Mohammed (peace be upon him): 'seeking of knowledge is an obligatory duty of every Muslim'. Being the followers of this religion, Muslims across the world in all ages have adopted various ways and modes of imparting education. Despite having a set of basic principles and patterns that stand as a fundamental unifying force, there are variations in system and setups of education in particular individual Muslim societies around the world based on differences in sectarian lines to regional cultures.

The spark of educational enlightenment lit by Prophet in Arabia glowed the Muslim minds and planted a burning desire for knowledge and learning in the entire community, the result of which was an amazing ascendance to world power and massive contributions to all fields of education. Prophet himself was and has been the first and greatest teacher for Muslims. His initial preaching classes at Dar al-arqam (house of Arqam) in Mecca before migration to Madina and at Madina mosque later are considered as the first seats of Islamic learning.

Apart from general instructions and advices to all, a particular group of Prophet's Companions, known as Ahl al-Suffa, stayed at the Medina mosque to get expertise in knowledge. As Muslims spread across the world from Spain to Central Asia and Islam rapidly expanded across east and west, there was increasing need to set up learning centres to teach the newcomers about basics of the religion as well as to mould learned scholars. This led to organisation of various kinds of educational institutions in the Muslim world like, halaqah (circle schools) maktab or Kuttab (writing schools), the palace schools, the masjid or mosque schools, the bookshop

schools, the Madrasah or schools of public instructions, Jamia (universities) and etc. Though most of the terms were loosely used to denote educational setup in various kinds and forms, a general survey would reveal that the entire teaching system of Muslims fell into two groups, the elementary and the higher education.

The emergence of *Madrassa* system into the forefront of the Islamic educational system paved the way for the crystallization and institutionalization of the entire educational streams in most of the Muslim world in between eleventh and thirteenth centuries. The period witnessed a network of Islamic scholars and an unabated flow of scholarship across cities and provinces of the Islamic world that spanned into the boundaries of India, Spain, North Africa and Central Asia, thus leading to the organizing of an international system of Muslim learning. Religious scholars typically studied first in their native city and began to travel, usually to several places, in order to continue their education. The international scholarly system provided the mechanism for standardization of portions of Islamic education, society and culture. The scholars from all over the Islamic world were journeying to meet and study with one another. The result of this process was the creation of strong, cosmopolitan, influential elite.

In contrast to the first five Islamic centuries, in which '*Ulama*' or the Islamic scholars developed their own practices and organizations independently of the state, and the rulers, both *Umayyad* and *Abbasid*, did not establish any enduring institutions with staffs devoted to the study of the religious sciences, the medieval centuries witnessed rapid institutionalization of the international Islamic scholarship. This institutionalization meant permanent provision of special places of instruction, residence and employment for a majority of scholars and lasting endowments to pay the salaries of the personnel and building costs.

The flourishing of *Madrassa* system as the centres of Islamic higher education and the innovative studies it invoked in all fields of sciences, incorporating the available Greek-Persian-Indian heritages and enriching all of it, led to the establishment of famous Muslim research centres and universities that were the crown and glory of the medieval Muslim education. Important among them were the research centres in Baghdad, and those developed in Spanish cities of Cordoba, Seville, Toledo, Granada, Murcia, Almeria, Valencia and Cadiz. The contribution of these centres to the advancement of knowledge was vast. They applied technological expertise to the development of irrigation systems, architectural innovations, textiles,

iron and steel products, earthenware and gunpowder, and the enhancement of commerce and the maintenance of a merchant marine. It is almost interesting to see that all the known scientists and scholars had pursued their studies in the sacred shadow of *Qur'an* and prophetic traditions.

Madrassa education system developed in Central Asian countries and Indian subcontinent also during this period. The religious educational system prevalent in India, Pakistan, Bangladesh and Afghanistan has the same legacy and transformational courses its counterparts in the Middle Eastern and Western Muslim world have. Prestigious and high quality *Madrassas* were established and looked after in large numbers in these areas under court as well as private patronages.

Madrassas, which bear the tag of fundamentalism and blind traditionalism, and which are accused of being hate centres and grooming dens of terrorists, have been, in fact, a marvelous organisational system of Islamic learning. Though currently slammed for stagnation, deterioration and lack of creativity and innovations, the so-called outdated centres were actually established to accommodate the secular subjects along with pure religious ones. As the *maktabs*, mosque schools and palace schools embodied certain educational limitations with limited curricula and physical facilities and conflicts between secular and religious aims, *Madrassas* were initiated creating a curriculum of studies more representative of the progressive diffusion of knowledge and organizing a body of better paid and better trained teachers to handle this enlarged curriculum more efficiently. These institutions were instrumental in the civilisational enlightenment and intellectual supremacy that Muslims enjoyed for centuries.

The *Madrassa* system developed into a fully-fledged college and university system by tenth century and in fact played a fundamental role in the foundation of the European centres of higher education.

There were many factors that led to the establishment of *Madrassas*, including a wide-spread perception that a system of institutionalised religious higher education can control the education of the religious leaders and so implementing a centrally-directed policy.

Established to accommodate the secular subjects along with pure religious ones, these *Madrassas* played a vital role in the renaissance of the Muslim community. But later, those centres which shed the light in the dark path of the Muslim world deteriorated and came down to the status of nominal centres. Many factors are assigned to the deterioration and stagnation of these once vibrant *Madrassa* system and

to its transformation to the present condition where only the so-called religious topics are studied and where certain textbooks and its various interpretations based on particular school of thoughts are transmitted to the next generation, actually missing the real meaning of experimental and thought-provoking studies. According to Bayard Dodge, because of the downfall of *Fatimids*, the Crusades, the Mongolian invasions, the Christian conquest of Spain and the expansion of the Ottoman Empire, only a few enterprising spirits kept alive an interest in secular subjects. War tyranny and exploitation made life so painful that most of the scholars shrank from the affairs of this world, seeking admission to paradise by means of religious studies, ascetic living and mysticism.

Some of the scholars who researched in this area have opined that the stagnation that took place in the field of madrasa education in the Muslim world was also the result of religious scholars' staunch attack against rationalism that enlivened the Islamic philosophy, theology and other fields of intellectualism and their antagonism to the innovative approaches in religion. However, when the denominational interests dominated higher learning, academic freedom and practical studies gave way to religious and literary pursuits, Arabic language and grammar, and intolerance toward scientific innovations, secular subjects and creative scholarship.

The *Madrasa* educational system prevalent now, mostly in the subcontinent, is actually part of a religious revivalism that was part of a protective response by traditionalists towards the giant waves of western modernism and its spokespersons in the Muslim world. The founders of these madrasas had foreseen in these madrasas a stronghold of traditionalism which can stand strongly in the face of the modernist attack.

Madrasa system in Kerala

The educational achievements of Kerala Muslims have a long history that dates back to the advent of Islam in the state. One can read out from the lines of Mappila Muslims documented history that how they developed various systems and setups to disseminate knowledge and to educate successive generations. While referring to the sources, it is easily understandable that Mappilas had moved ahead in the olden days along with the changes in the educational trends of international Muslim community, but with adjustments and accommodations needed in their cultural atmosphere.

There are different opinions on the actual timeframe of Islam's entry in to the state. The conflict of opinions revolves around the emigration of Cheraman Perumal, a Kerala ruler who is believed to be the first native Muslim in the region, to Arabia, and on the period of the arrival of first missionary group under the leadership of Malik bin Dinar. Though the Muslim and Hindu traditions are in agreement about the emigration and conversion of the Perulmal, there are serious differences of opinion regarding the date of the event. If the Muslim tradition that Perumal visited the Prophet and accepted Islam at his hands is correct, it must have happened between 622 and 632 AD, when the prophet said to have written to the crowned heads of several countries, with which the Arabs had close trade relations. Two major legendary books on the origin of Kerala, Keralolpathi and Keralappazhama, have backed this tradition. Famous Muslim historian of Kerala, late P A Said Muhammad, has proved that Perumal was a Companion of Prophet based on some reliable historical documents.

Analysing the various historical perceptions, it is generally assumed that though Islam arrived in Kerala as early as fifth Hijra year, the formation of a Muslim community started after Malik bin Dinar and his group landed in port of Muziris (Cranganore or Kodungalur) in 21 AH (641 AD). Between ninth and twelfth centuries (AD), they are believed to have developed their large-scale community settlements and high-level concentrations in certain regions or parts of major towns, mainly in coastal areas.

According to the most prevalent tradition, Muslims in Kerala have an almost 14-century old history. The studies have revealed that Muslims in Malabar lived as an influential community with honour and dignity during their initial period, mainly seven hundred years from eighth to fifteenth centuries AD, in which they developed to a well-knit community. Miller sums up the specific factors involved in the growth of the Muslim community up to the European encroachment as:

- a. Immigration
- b. Inter-marriage
- c. missionary activity
- d. the support of the Zamorine and
- e. personal advantage

The positive and sympathetic atmosphere that was enjoyed in the period of the stately princes like Zamorines, allowed Muslims give more time in missionary

activities as well as religious teachings. But this golden period ended with the arrival of Portuguese in 1498 AD, which gravely spoiled the monopoly of Muslims in sea trade as well as pushed them to a four-century long struggle to exist as a community and to preserve their identity

The Rebellion of 1921 was both an end point and a turning point in the life of the Muslim community. It was the first stage in a new development. It was for Mappilas what 1857 mutiny was for Muslims in North India, as it shattered the society as a whole but evoked trends of resurrection, reformation, awakening and religious revivalism from within. Having travelled an eight-century road of steady progress and four-century of steady decline, they arrived at the dawn of a new day. Nevertheless, the journey towards social, educational, political and economic modernizations was not easy as the society setup underwent radical changes, mainly in the community leadership, which was taken over from particular outstanding respected religious personalities by various organizations formed in line with traditionalist and modernist views. All of them took their own routs towards modernisation and tried to revamp the society according to their own ideologies. So while tracing the religious educational history of Mappila Muslims, its development, progress and multi-faceted modernization, we have to study it in the context of their anti-British encounters, including the developments before and after 1921.

The tradition about Islam's arrival and the conflict of opinions around it would help explain the initial educational activities of Muslims in Kerala. It is beyond doubt that Malabar Muslims have started their educational activities from the first date of Islam's arrival in the coast of Malabar. With the vital significance that Islam gives to teaching and learning of religion, and the unavoidable situation of Muslims to learn many things even to perform their compulsory prayers, one can easily assume that the initial missionary group of Malik bin Dinar would have engaged in educating the new entrants about the religion. The group established the first mosque in India in Kodungallur. Later they travelled north and south of the state and attracted a number of locals to the new religion within a small timeframe through entirely peaceful means, and set up mosques in different parts of the state, like Quilon, Chaliyam, Pantalyini, Dharmadam, Srikantapuram, Madayi, Kasarkod Mangalore and Barkur. There are reports that they had built about 18 mosques in places between Quilon in South and Mangalore in North. At all the places, they appointed a Qadi (The Arabic word Qadi means judge, it is generally used to denote the person whom Muslims

consider the authority in any socio-religious matter) and imam to lead the prayer, mediate in the social matters of the newly emerged community as well as to engage in educational activities.

It is evident that the early missionary delegation not only built mosques but also prepared the primary facilities needed for the upbringing of an Islamic community in each of the places. Each and every mosque stood as learning centres in the same way Prophet's mosque in Madina did. In addition to this, gradually there formed a group of students in each mosque, like those of Ahl-ulSuffa in Masjid al-Nabawi, who were dedicated to specialise in Qura'n, Hadith and related Islamic subjects in order to carry out further propagation activities.

Therefore, in early times, when there were no institutions like schools and colleges to impart education, mosques served as the main centres of education. Missionaries and religious teachers taught adults and Muslim youths Arabic and Islamic studies. Detailed and explorative studies about the early mosques built in Kerala can shed more lights on the content, curricula and organisation of the religious educational system in this initial period. As of now, the existing documents and prevailing written histories do not give us much information about this. However, it could be noticed that the educational activities started by early Muslims were essentially religious in character and both preliminary religious education for the general public and higher education for a selected few were given in *Darses* held in the mosques. From the available history, we can understand that Mappila Muslims had developed in their early periods three kinds of educational activities, which can be generally found in most of the Muslim communities around the world in their pre-modern history, especially in their initial stages. They are:

1. places where public learned recitation of *Qur 'an* and preliminary Islamic teachings that are compulsory on every Muslim (*Fard 'ayn* or personal religious obligation)
2. arrangements to teach public more about Islam and various Islamic subjects which are not compulsory but counted under the category of *Fard kifayah* (community religious obligation) or praiseworthy knowledge and
3. places where a selected few received higher religious education in order to become scholars and to engage with propagation activities

One remarkable feature of Mappila Muslims in the post-1921 period, other than the arrival of different versions of Islam, was the transformation of their

leadership from the hands of individual scholarly and outstanding personalities to the fold of organisations formed on the basis of various ideologies. While the reformists associated first under organisations like *Kerala Jam'eyyat ul-Ulama* and the *Kerala Muslim Aikya Sangham* (group for unity among Kerala Muslims), traditional *Ulama* formed *Samastha Kerala Jam 'eyyat ul-Ulama* (All Kerala *Ulama* Organisation) and successfully gave an organisational setup to the majority traditional Mappilas.

The decades followed witnessed radical changes in both organisational lines. While *Samastha* strengthened their hold among the majority Mappilas and the scholars among them, the reformist organisations seemed more appealing to the newly educated. However, the advent of the ideas of Abul Aa'la Moududi, who interpreted Islam with political orientation, did a split in the ranks of reformists and resulted in the formation of *Kerala Jamaat-e-Islami*. The old reformists who stood for theological orientation re-organized after the split and renamed their union as *Kerala Nadwat ul-Mujahideen*, and they are known in Kerala as *Mujahids*, *Salafis* and *Wahhabis*. The *Mujahids* underwent another split in the dawn of the 21st century, the causes of which are analyzed as more organizational than ideological. Though both *Mujahids* and followers of Moududi represent the reformist platform, they differ on the political participation in the democratic political system of India. While *Jamaat* initially argued that any kind of participation in the democratic setup of the country, even doing job under secular government, is *haram* and un-Islamic, *Mujahids* actively participated and advocated for it.

The organisational splits did not spare *Samastha* as well, who represented the majority traditional Mappilas known as *Sunnis*. In sixties, some scholars opposed the opinion of *Samastha Mushawara*, the consultative body, against the puritanical movement of *Tableeg Jamaath*, and formed a new organisation named *Alkhila* (all) *Kerala Jam 'eyyat ul-Ulama*, which had a very short life. Another split occurred in the *Sunni* organisation when one of its outstanding leaders who was gifted with a number of religious disciples across the state, viewed the use of loudspeaker in prayers un-Islamic. He resigned from *Samastha* when it officially opposed his views, and organized his followers under *Smasthana Kerala Jam'eyyat ul-Ulama*, which still survives, even after his death, with a handful of followers here and there. At the end of eighties, *Samastha* underwent a major break-up that prompted a significant amount of *Sunnis* to organize under a new group named *Smastha Kerala Sunni Jam'eyyat ul-Ulama*, which draws an undeniable support base among traditional Mappilas. Though

a host of organisational as well as ideological reasons are said to have led to the latest break-up, conflicts of opinions regarding *Samastha's* favourable attitude towards the political ideologies of Muslim League, and regarding co-operation with the reformist organisations in matters concerned to all Muslims were the main causes of the split.

Generally, Kerala Muslims belong to any of three ideological divisions; *Sunni*, *Mujahid* and *Jamaath*, with *Sunnis* enjoying a lion's share in the Muslim population, thanks to the systematic Mahallu system that keeps the majority away from the new ideologies.

The 20th century witnessed the development of primary *Madradas* in all villages with Muslim population under a centralized system parallel to One to Ten classes of regular schooling, but allowing every Muslim boys and girls to attend both in *Madrassa* and in school. It will be interesting to know how *Samastha*, who has been criticized by reformists for being less adaptive to modern trends, reached far ahead of other organisations by scientifically running more than 9,000 *Madradas* under a centralized system.

Samastha was the first to respond when the government banned public schools from providing religious education just after the independence. It called on the society to set up *Madradas* in every village to facilitate every Muslim boy and girl to get compulsory primary Islamic education along with their study in public schooling. It set the *Madrassa* timing and ran it without hampering the school proceedings thus wonderfully incorporating the primary level of both material and religious educations. Miller termed this system as 'the wonder and strength of Mappila Islam'.

While many Muslim communities elsewhere in India and abroad had to choose either secular or religious ways of education resulting either in alienation from or complete assimilation with the non-Islamic cultures and communities, the harmonious integration and co-existence of Mappilas with non-Muslims along with keeping their Islamic identity and culture high can better explain the successful execution of *Madrassa* system. The students could understand their beliefs, morals, values, and rituals from *Madrassa* in the morning or evening and have their regular schooling at the same time mingling with students from all walks of life. Therefore, from the bid to regulate *Madrassa* timing to facilitate regular schooling almost sixty years back, one can easily understand what was *Samastha's* view on secular education.

Madrasa Revolution

The introduction of British education system was, of course, the chief motivator behind the transformation of religious education in India into an institutional setup with planned buildings, separate classrooms, appointment of more than one teachers in one institution, arrangement of bench and desk, regulation of classes in periods, initiation of examinations and issuance of certificates after graduation.

During the post-1857 efforts for religious revivalism, North Indian Muslims pioneered in this as they established some prominent institutions like Darul Uloom Deoband (1867), which 'emulated the British bureaucratic style for educational institutions, accepted a fixed curriculum, separate classes for students of different level, well-defined academic year, annual examinations and networks of affiliated schools'. Deoband is still considered one of the premier centres of traditional Islamic learning in the world. The most important characteristic of these initiatives was its selective modernisation as they adopted the modern trends in physical arrangements of the institution to teach the traditional subjects without any modifications in the syllabus and curriculum. South India also witnessed the effects of this partial modernisation in traditional education with the establishment of Baqiyat ul-Saalihat Arabic College in Vellore of Tamilnadu, founded by Sheikh Abdul Vahab al-Veluri (1831-1918) in 1883. Baqiyat soon became the prime centre of higher Islamic learning for South Indian Muslims as the glory of Ponnani's renowned collegiate education had been on decline by that time. Though many *Darses* at various mosques of Malabar were still imparting higher learning, many students went to Velur after their studies there mainly to pass out with MFB (Moulavi Fadhil Baqavi) title and to specialise in particular subjects.

Malabar region also witnessed the influence of British education as Baqiyat and Deoband model experiments in religious education spread in the region by the end of nineteenth century, though at extremely nominal level. In 1871, the famous Koyappathodi family of Vazhakkad set up the first Arabic college in the region, *Tanmiyathul Ulomm Madrasa*. However, the change was simply the transfer of the existing *Dars* into a special building and appointment of an eminent scholar to attract more students and by bettering the boarding and dining facilities of both students and the teacher. This trend of adopting a *Madrasa* name for the existing *Darses*, improving its building facilities and sometimes separating it from the *Masjid*

can be seen elsewhere in Malabar. Moulana Abdul Bari Musliyar, who later became *Samastha's* president, was a teacher at such a place in Calicut, called *Madraset ul-Jifriyya*, in the first years of 20th century, years before the actual *Madrasa* revolution started. Muslims in Calicut city was more enlightened during this period due to their exposure to modern education, friendly contacts with the British, involvement in prosperous trades as well as the presence of many outstanding scholarly leaders among them. They showed the first inclination to divert community attention into secular education without hampering the religious one. In 1891, they formed *Himayath ul-Islam Committee*, which constituted *Inthishar ul-Islam Committee* to establish a *Madrasa* two years later. They started a school in 1912 in the name of *Himayath ul-Islam Anglo-Arabic School*, the first Muslim Educational institution in Kerala. In 1894, Pullithodi Said Muhammad Haji founded a *Madrasa* in Farook market, which later became a Mappila school. In 1918, Mohammedan Educational Society of Calicut started the historic *Madraset ul Muhammadiyya School*, the main aim of which was effective synthesis of religious and material education and which later became a Middle and High School. In 1923, *Madrast ul-Ihaya'* was founded in Chaliyam, which was later renamed as *Madraset ul-Manar* and run by a trust named *Thanmiyat ul Islam Association*, and which later became the first registered Muslim educational institution and High-School in South Malabar. At the same time, many progressive leaders of the community started thinking about reforming the existing system in religious education, and adopting modern curricula, syllabi and textbooks and methods of instruction. AM Koyakunhi who founded *Ma'danul Uloom Madrasa* of Cannanur in 1911 was one of the early leaders who tried to establish such *Madrases*. His *Madrasa* provided for the study of Arabic as well as Malayalam. In fact, he was the sponsor of the modern *Madrasa* movement. Many Muslim Mahallus in Northern Kerala took up his initiative, and the movement spread to other parts of Kerala and became a solid foundation for the education of the Muslim students.

From the above account and transformation of Othupallies into Mappila schools due to British persuasion before and after 1921, four kinds of trends can be seen in the educational arena during this time.

1. Improving *Darses* and naming it after *Madrasa* without any remarkable changes in the curricula

2. Introducing secular education by adopting names receptive to the community (see names mentioned above like *Madrasat ul-muhammadiyah School and Himayath ul-Islam Anglo-Arabic School*)
3. Transforming Othupallies into Mappila Schools by incorporating the A B C D of secular education to the existing nominal religious subject and
4. attempts to revamp and reform the existing religious education systems.

However, the big revolution both in primary as well as higher Islamic education started with the arrival of eminent scholar Marhoom Chalilakatt Kunchammed Haji (1866-1919), who is rightly called the father of the modern *Madrassa* and Arabic Colleges of Kerala. In 1909, he was appointed as the *Sadr ul Mudarriseen* (headmaster) of the *Tanmiyathul Ulomm Madrasa* at Vazhakkad. As he found a favourable environment under the auspices of Koyappathodi family to implement his ideas of a modern Islamic learning centre there, he started higher classes on modern lines and renamed it as Darul Uloom Arabic College. He adopted many radical innovations in teaching methods by introducing use of tables, chairs, benches, desks and blackboards in the classrooms as well as enlivened the all-inclusive syllabus of early *Darses* in which the subjects like logic, astronomy and mathematics were suggested to be taught according to modern trend. Along with textbooks of *Tafsir, Hadith, Fiqh, Grammar and tasawwuf*, he brought a provision to teach Malayalam as a language. This was his modernisation effort in *Dars* System, and he modernized the primary education system as well introducing a well-designed scheme of study to teach local students the preliminary knowledge of Islam. He utilized his college students to assist him in teaching the primary *Madrassa*. It is said that people from various regions of Malabar used to visit Vazhakkad to see the new system of education and were inclined to imitate the system in their areas. Thus, many such *Madrasas* emerged in the line of Vazhakkad *Madrassa*. Nevertheless, some of traditional *Ulama* had come out against the modernisation efforts due to various reasons, like the inherent cautious approach towards change and jurisprudential doubt of some that whether a *waqf* property set to run *Darses* could be used for such modernizations. It is not true, as the reformist sources say, that all the traditional *Ulama* and even *Samastha* were against the *Madrassa* movement of Chalilakath because his reforms took place in the second decade of the 20th century and *Samastha* was formed in the third decade. Moreover, many of traditional *Ulama* and even later leaders and supporters of *Samastha*, like Qutubi Muhammed Musliyar and Cherusseri

Ahmed Kutty Musliyar, were his students. Besides, it was a group of the most eminent contemporary traditional *Ulama*, including Ponnani Makhdum Cheriya Bava Musliyar, Kattilasserri Ali Musliyar and Pallippuram Yusuf Musliyar with other scholars and community leaders, who declared that the reforms adopted at Vazhakkad college and *Madrassa* are satisfactory and not contrary to Islamic view, after they examined the students studying there. The inspection was held on a special request by its then manager who was disturbed with oppositions to the reforms from some traditional circles. After the reform movements of Chalilakath, the educational arena did not display any remarkable events until the early forties despite the emergence of some new *Madrassas* that adopted textbooks and methods prepared by him. While othupallies, new type of *Madrassas* and *Darses* tried to meet the religious needs of primary and higher education in this duration, a number of Mappila Schools taught both secular and religious subjects at primary level, and many newly emerged middle and high schools provided for the available higher studies in material education.

When many *Madrassas* were set up and many teachers of othupallies agreed to transform them into *Madrassas*, *Samastha* started receiving letters and resolutions from across the state demanding a centralised form and syllabus for the *Madrassa* system. As talks and discussions got momentum in favour of a centralized *Madrassa* system, the 19th *Samastha* Conference held in March 1951 at Badagara in Calicut district, passed the historic resolution forming the educational board.

The resolution says: 'This conference constitutes a committee in the name of *Samastha* Kerala Islam Matha Vidyabhyasa Board (All Kerala Islamic Educational Board, known as SKIVB) with KP A Muhyiddin Kutty Moulavi its convenor to work for the improvement of *Madrassas* and *Darses*, to set up those in *Mahallus* where they do not exist, and to prepare a syllabus and textbooks needed for centralising all *Madrassas*'. The resolution also included an appeal to all community to provide for all needed helps in this regard.

Chapter 3

Analysis and interpretation of data collected by the field work

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Analysis and Interpretation of Data collected by the field work

As mentioned in the introduction, the agencies providing madrasa education to the emerging generation in the Malappuram district in particular are SKIMVB (Samastha Kerala Islam Matha Vidyabhyasa Board), KSVB (Kerala Sunni Vidyabhyasa Board), KNMEB (Kerala Nadwatul Mujahedeen Educational Board) and MTI (Majlis al Thahleemil Islami).

An approximate statistics of the number of madrasas functioning under these agencies all over India and in some foreign countries is around 12000.

The data for this study is collected by field work and the main medium used for the purpose was the questionnaire and interview with high profile representatives of the system.

The questionnaire was divided into four parts namely:

1. Personal Information
2. Institutional Information
3. Information about the Madrasa system and the Arabic teaching there
4. Assessment and Evaluation of the system of Arabic teaching at madrasa

This chapter is an elaborate analysis and interpretation of the data collected by the field work by the means of interview and questionnaire. The analysis is presented under a sub-heading of the most important topics from the 4 parts of the questionnaire.

The analysis is followed with a pie chart that gives a vivid picture of the analyzed data graphically.

1. Age of the teachers:

The response of questionnaire distributed among the teachers of the madrasas revealed that the teachers in these madrasas are aged between 20 and 72.

The most of these teachers are below age of 30 and they constitute the 60 percentage of total teachers who participated in the survey and responded to the questionnaire. The 20 percentage of the teachers are aged between the ages of 30 and 45 and the remaining 20 percentage are above the age of 45.

This statistics reveals that major chunk of the present teaching community of the madrasas is constituted by younger hands who are aged below thirty. They belong to the younger generation who are familiar with the changes in the technologies and

devices that are used in the day to day life. So, they are capable of using and handling these technologies and devices, at least for the personal purposes.

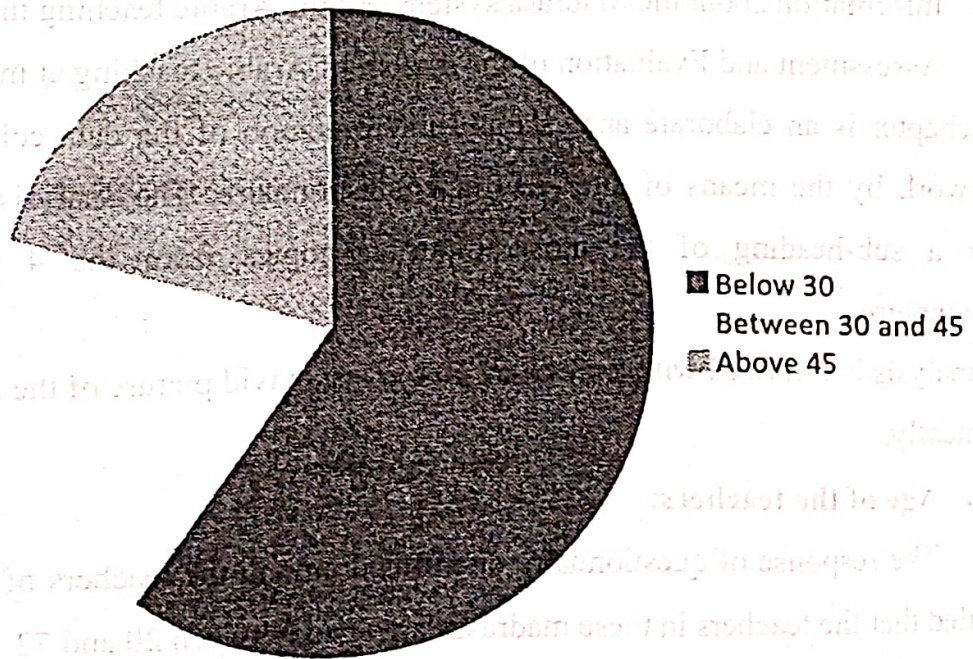
The number of the teachers who are aged above forty is 20%. The eldest of these teachers was a teacher who was aged 72. What created curiosity and caught the attention of the researcher is that this teacher who is aged 72 was energetic and active in the class room. His age never reflected in his classroom appearance.

Picture 1: (in the next page)

The pie chart shows the age of the teachers in the madrasas.

The 60% of the teachers are aged below 30,
20% are aged between 30 and 45 and
20% are aged above 45.

Age of the teachers



Picture .1: The pie chart showing the age

2. Educational Qualification of the teachers:

The response of questionnaire distributed among the teachers of the madrasas revealed that the teachers in these madrasas are a mixture of graduate and non-graduate persons. The question was divided in two parts. One part was concerned with the educational qualification of the teachers in the religious field whereas the other part was concerned with their educational qualification in the secular field.

In the religious field, the 75 percentage of the teachers were graduates who have successfully completed the course of study in the Islamic colleges or educational institutions. They graduated from the Islamic educational institutions like Jamia Nooriya Islamiya at Pattikkad in Malappuram district of Kerala state, Baqiyatu Ssalihat at Vellore in Tamil Nadu, Darul Huda Islamic University in Malappuram district of Kerala state, Rahmaniya Arabic College at Kadamery of Kozhikkode district in Kerala, Darussalam Arabic College at Nandi in Kozhikkode district of Kerala, the colleges affiliated to the Coordination of Islamic Colleges centred at Markaz in Valanchery of Malappuram district in Kerala, Markazussaqaqatil Islamiya at Kozhikkode of Kerala, Jamia Nadwiya at Edavanna in Malappuram district of Kerala, Jamia Islamiya at Shanthapuram in Malappuram district of Kerala and etc.

The remaining 25% were not graduates of any Islamic college or educational institution; rather they studied the Islamic subjects from mere the Dars, the system of higher education in the Islamic subjects run in the masjids under the supervision of the Qasi of the Mahallu.

The names of the graduate teachers in the Islamic field were suffixed with the titles showing their degrees like Faizi, Baqawi, Hudawi, Darimi, Rahmani, Wafi, Saqafi, Swalahi and etc.

The names of the non-graduate teachers were suffixed with Moulawi which shows that they are educated in the Islamic field at Dars, and not in any college.

Picture 2: (in the next page)

The pie chart shows the educational qualification of the teachers in the Islamic field.

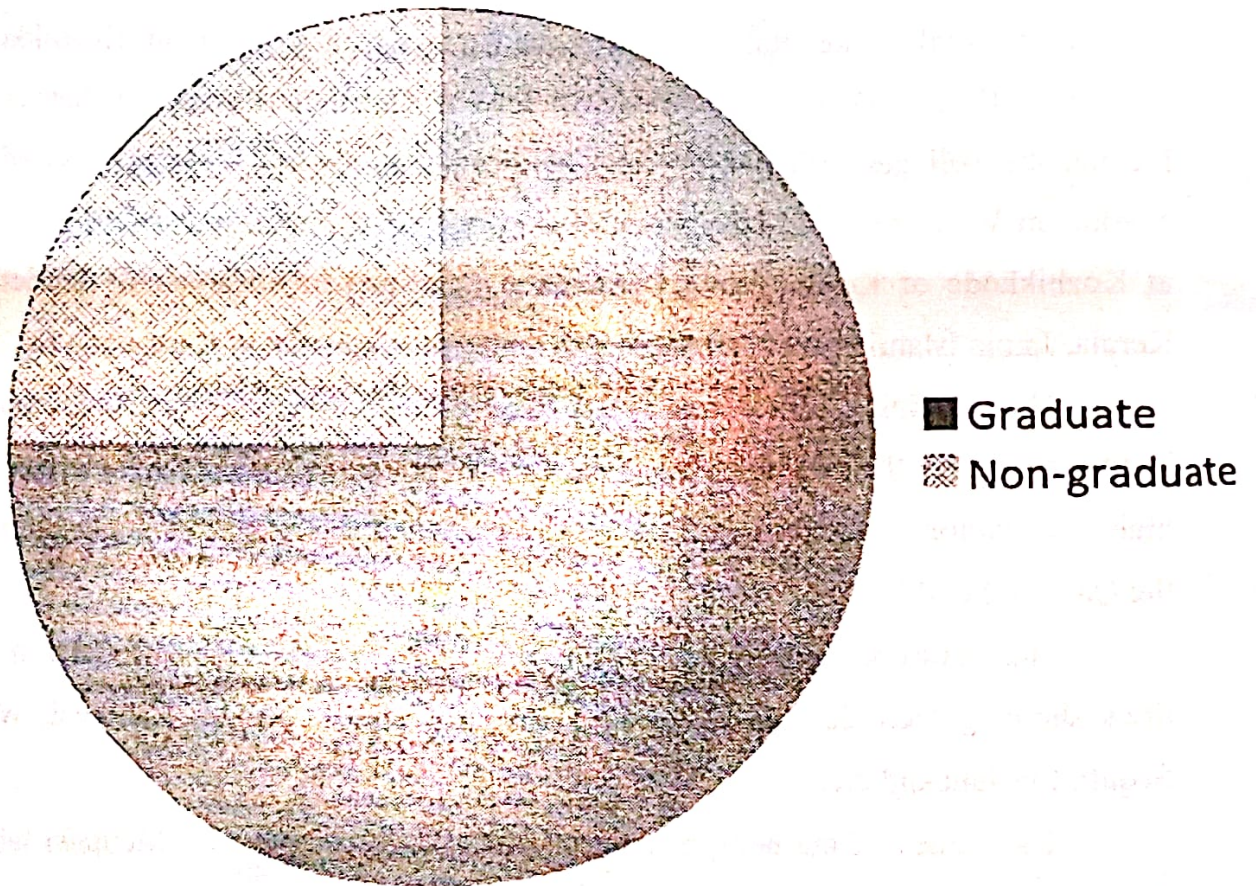
75% of the these teachers is graduates in the religious field and

25% is non-graduate in the religious field.

Picture 2: Pie chart showing the educational qualification of the teachers in the religious field

The response of the teachers to the question regarding the educational qualification in the secular or non-religious field revealed that 40% of them are not educated up to the level of SSLC or 10th standard and the 60% of them are educated up to level ranging between SSLC and Post-Graduation.

Educational Qualification in the Religious Field



20 teachers out of the 100 teachers who participated and responded to the questionnaire have SSLC, 20 teachers are educated up to Plus Two, 10 teachers are degree holders and 10 are post graduates.

The secular or non-religious education of these teachers up to 10 or 12 is because of the normal education system prevalent in Kerala whereas the graduation and post-graduation are result of the newly introduced system of educational system of imparting both religious and non-religious education together in a combined manner as realized by the systems of Darul Huda Islamic University and Coordination of Islamic Colleges under Markaz at Valancheri in Malappuram district of Kerala.

Picture 3:

The pie chart shows the educational qualification of the teachers in these madrasas in the secular field.

40% of these teachers are not educated up to SSLC,

20% are educated up to SSLC only,

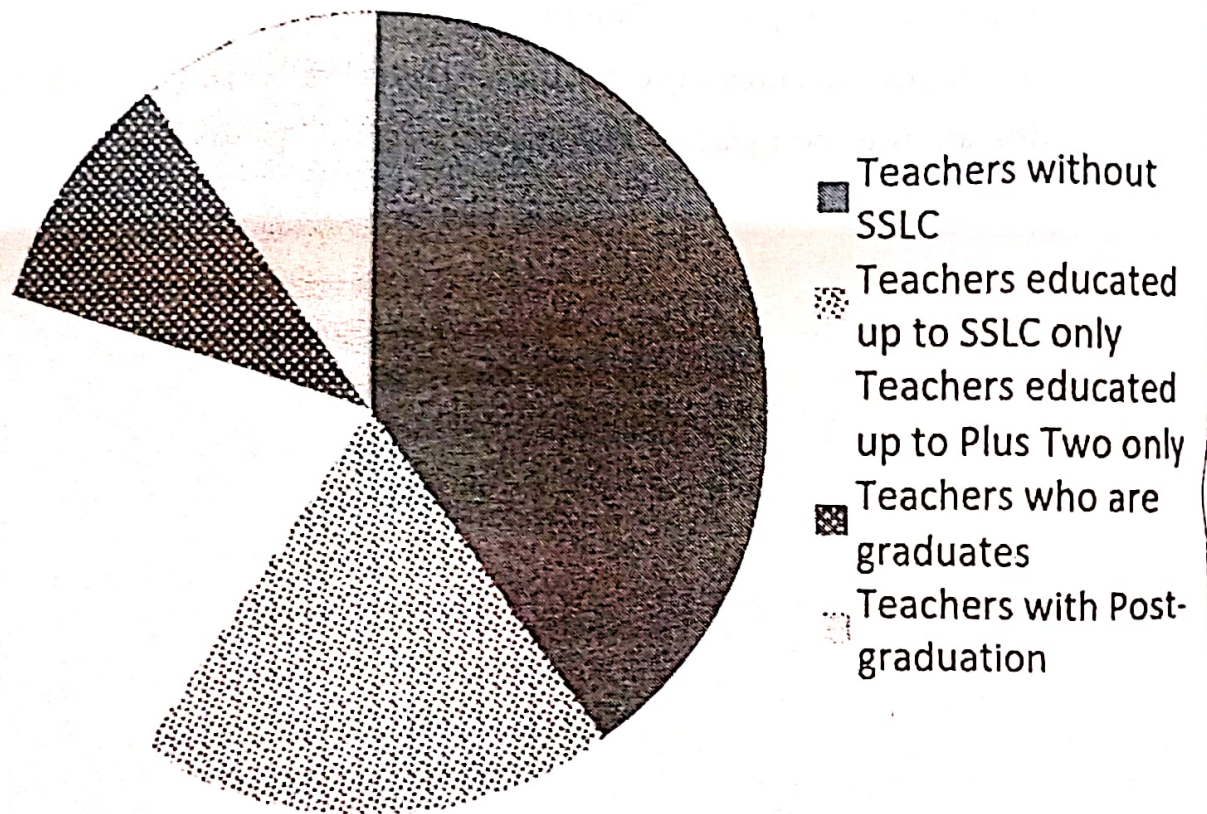
20% are educated up to Plus Two only,

10% are graduates from any of the Universities in Kerala or out of Kerala and

10% are with post-graduation from any of the Universities in Kerala or outside.



Educational Qualification of the Teachers in the Secular (non-religious) field



Picture 3. Pie chart showing the educational qualification of the teachers in the secular (non-religious) field

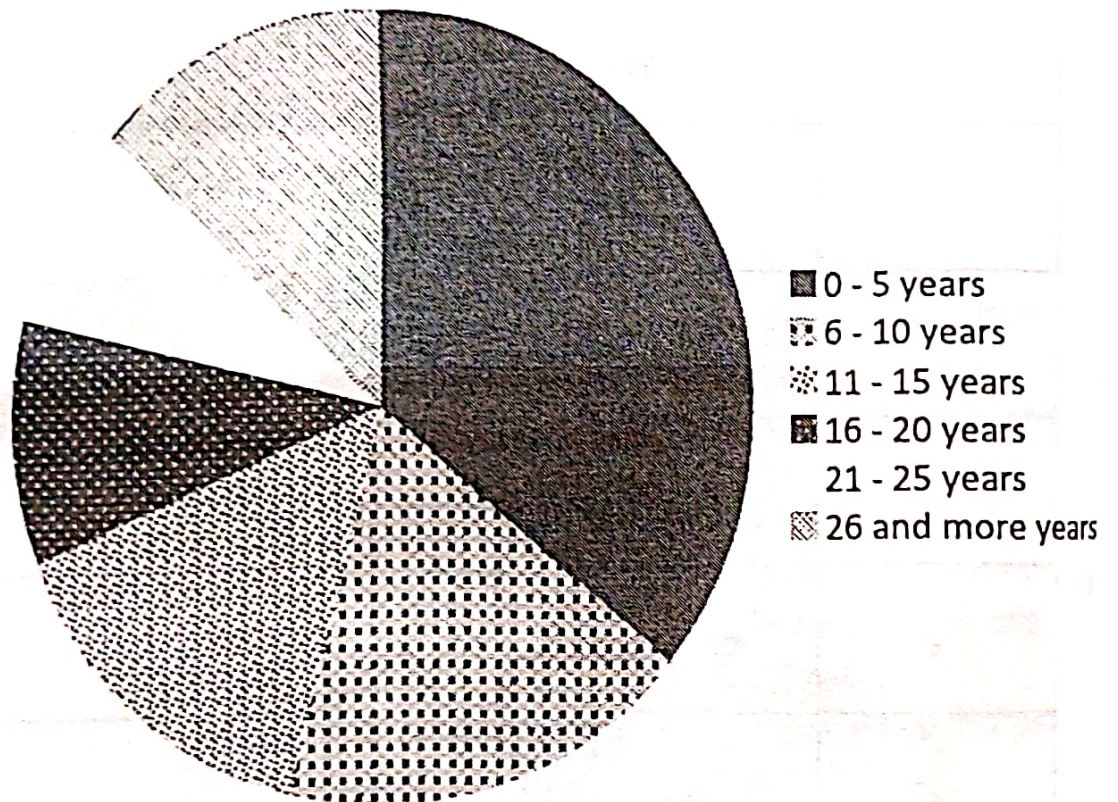
3. Experience in Teaching at Madrasa:

The analysis of the responses of the teachers to the question of experience in teaching gave a result as follows:

Serial No.	Year of Experience	Percentage of the Teachers
1	0 to 5	36
2	6 to 10	18
3	11 to 15	15
4	16 to 20	9
5	21 to 25	8
6	26 and above	14

The data of experience are shown in pie chart in the picture 4.

Experience of the teachers in the madrasa



Picture 4 : Pie chart showing the experience of teachers in madrasas

As revealed by the chart, the most number of the teachers is less experienced. This less experienced category is constituted by the younger generation. The percentage of the most experienced teachers is less than the half of the percentage of the less experienced.

What is positive with regard to the experience is that 18% and 15% of the teachers in the madrasas are with experience of years ranging between 6 – 10 and 11 – 15 respectively.

4. Data regarding the class charge of teachers:

Normally, a teacher is in charge of a class in the sense that he has to teach all the subjects for the students of that class. This is the system followed in these madrasas. The period system is prevailing in the most of the madrasas, but no change of teacher in each period is happening there.

One of the points that deserve the attention is that in most of the madrasas one teacher is given the charge of more than one class in the sense mentioned. So, a teacher is responsible to teach and care more than one class either in the same session or in different sessions.

The timing of the madrasa system is scheduled in a way that never conflicts with the timing of schooling of the students. So, in the morning, the timing will be till 9.30 at maximum and in the evening it will not start but after 5.00. In some madrasas, all classes are conducted in the morning itself in two or more sessions, whereas in others, it's conducted in the morning and evening sessions. This adjustment of running, for example, a madrasa of 10 classes with 5 teachers is to meet the financial burden of the committee in an easier way.

There are some madrasas which are run with equal number of teachers and classes, i.e. 10 teachers for 10 classes or 7 teachers for 7 classes. But they are very small in number.

The teachers who participated in the survey were asked about their charges of the classes. Their response was analysed and concluded as followed:

Serial No.	Number of classes in charge of one teacher	percentage
1	One Class	5
2	Two Classes	65
3	More than Two Classes	30

Only 5% of the teachers out of the 100, was in charge of only one class whereas 65% of them was in charge of two classes and 30% of them was in charge of more than two classes.

Though this system brings about a relief with regard to the financial burden on the committees of the madrasas, it negatively affects the teachers and the students in the form of over-burden for the teachers.

Picture 5 shows the analysis of this data in pie chart.

Picture 5: Pie chart showing the data regarding the class charge of teachers.

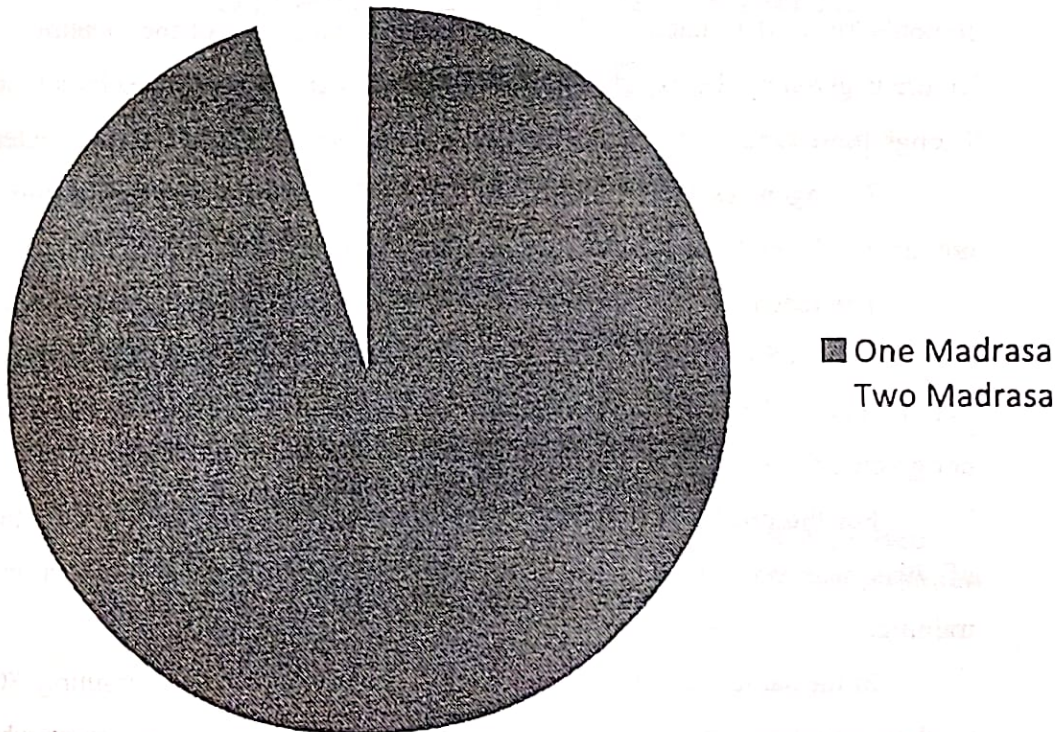
5. Service of Teachers in One or More Madrasas:

Because of the convenient schedule of the madrasa system and the small payment, some teachers work in more than one madrasa. A question was asked about this matter.

The response from the teachers shows that 95% of the teachers work in one madrasa whereas 5% of them work in two madrasas. Some of them work in two madrasas in the morning session itself because these two madrasas are located in nearby places. Some work in two madrasas in the morning and evening sessions.

Picture 6 shows the data regarding this matter.

Service of Teachers in One or More Madrasas



Picture 6: Pie chart showing the data regarding the service of teachers in one or more madrasas

6. Pre-Service and In-Service Training for Madrasa Teachers

In the madrasa system, arrangements are made to train the teachers before joining the service and in between the service. Though all the agencies provide these trainings, the most notable one among these arrangements is the system introduced and practiced by the Samastha Kerala Islam Matha Vidyabhyasa Board (SKIMVB). The teachers who are teaching in the madrasas run by the SKIMVB are either graduates of Islamic educational institutions where they are given training of teaching as part of their course or non-graduates who have attended the Muallim Training

Course (MTC), a training course offered by Samastha exclusively for the would-be teachers of madrasas.

In the system of madrasa run by the SKIMVB, there is the arrangement of monthly range meeting in which the attendance of each and every teacher is compulsory. In that meeting, along with other proceedings of the meeting, a training lecture is given by the experts or resource persons and it's followed by a model class. Though these arrangements are there, they are effective only to a limited extent.

The agencies other than the SKIMVB also provide trainings of this kind but not in a as planned and effective way as that of the SKIMVB.

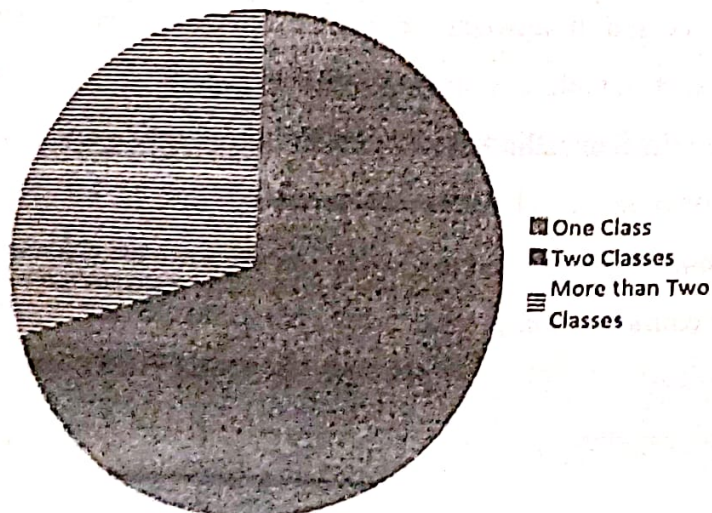
The teachers' response regarding their pre-service and in-service training was not much hopeful as it showed. All the teachers in the madrasas have not undergone training before the joining the service and a considerable number are neither attending nor given a chance to attend the in-service training.

For the question regarding the attendance in pre- service training, the answer of 70% was positive whereas the remaining 30% never attended a pre-service training.

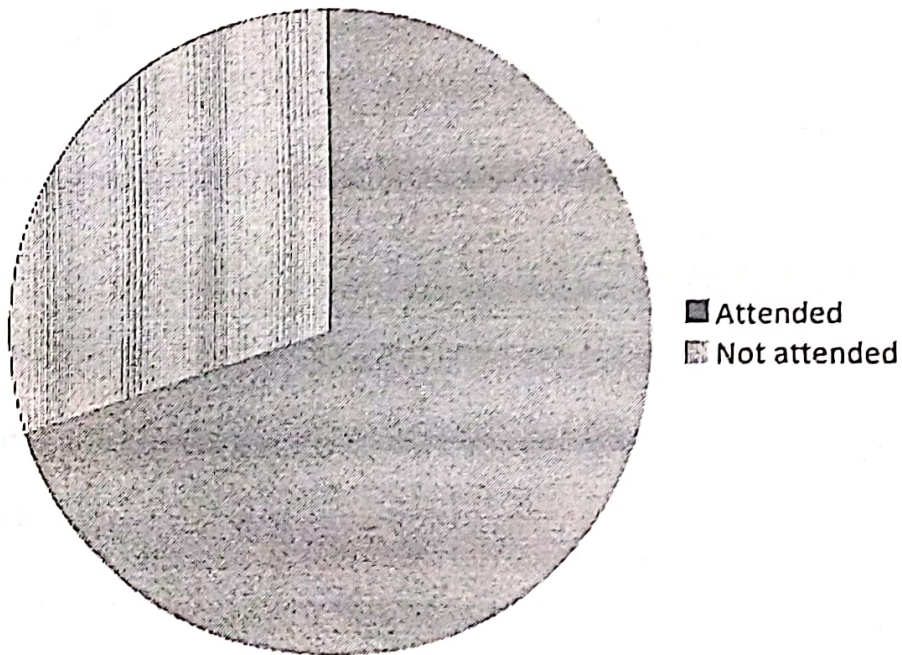
In the same way, for the question regarding the in-service training, 80% of the teachers answered that they have attended in-service training programs whereas the 20% answered that they are not getting or attending any in-service training.

The picture 7 and the picture 8 show the data of teachers' attendance in training programs before joining service and in between the service both respectively.

Data of Class Charge of Teachers

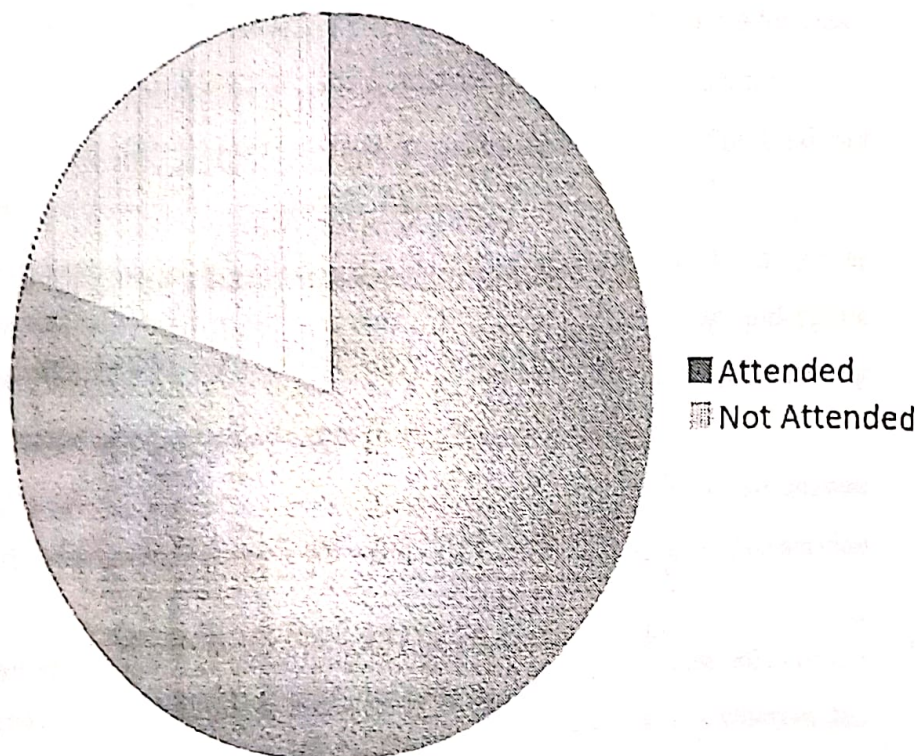


Attendance in Pre-Service Training



Picture 7: The pie chart showing the details of teachers' attendance in pre-service training program

In-Service Training Programs



Picture 8: The pie chart showing the data of teachers' participation in the in-service training programs

Only 70% of the teachers have undergone pre-service training courses. The pre-service training is either included in the curriculum of the study of graduate course or specially designed for the purpose.

Only 80% of the teachers have attended the in-service training programs designed for madrasa teachers. One of the in-service training programs which is regularly conducted is 'thadreeb' by the SKIMVB. The name 'thadreeb' is an Arabic word which means 'Training'.

7. The Educational Agencies under which Madrasas are registered:

Presently, the agencies that provide religious education to the emerging generation are SKIMVB (Samastha Kerala Islam Matha Vidyabhyasa Board), KSVB (Kerala Sunni Vidyabhyasa Board), KNMEB (Kerala Nadwatul Mujahedeen Educational Board) and MTI (Majlis al Thahleemil Islami).

In total, there are more than nine thousand and nine hundred madrasas registered under SKIMVB, less than thousand madrasas registered under each of the KNMEB and KSVB and more than four hundred madrasas registered under MTI.

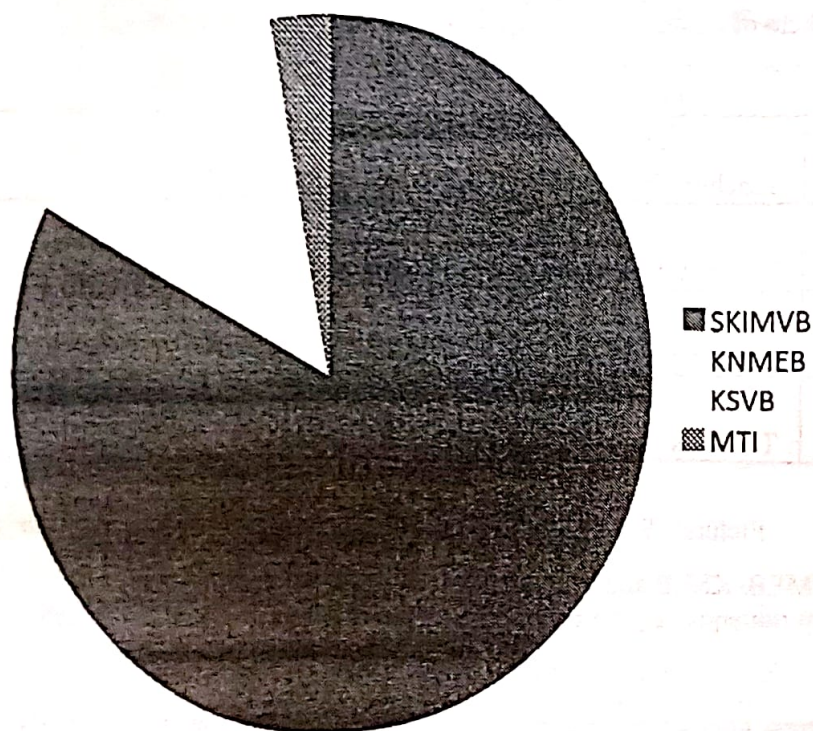
In this study, the teachers were mostly from the madrasas of Samastha Kerala Islam Matha Vidyabhyasa Board because it's the biggest agency that provides the religious education to the Muslims of Kerala. The statistics of the madrasas or teachers of madrasas who became a part of this study is as follows:

1	Teachers from madrasas registered under SKIMVB	80
2	Teachers from madrasas registered under KNMEB	9
3	Teachers from madrasas registered under KSVB	8
4	Teachers from madrasas registered under MTI	3

Picture: 9 shows the statistics of madrasas registered under SKIMVB, KNMEB; KSVB and MTI.

The madrasas selected for the study was proportionate to the statistics.

Statistics of Madrasas registered under various agencies



Picture 9: Pie chart showing the statistics of madrasas registered under various agencies of Islamic education in the Malabar region.

8. The classes offered in these madrasas:

The mode of study in the madrasa system is following a class based system similar to the system of public schooling. The entire curriculum of the system is distributed among the classes from 1 to 12, considering the general understanding level of the students and the importance of the subject matters.

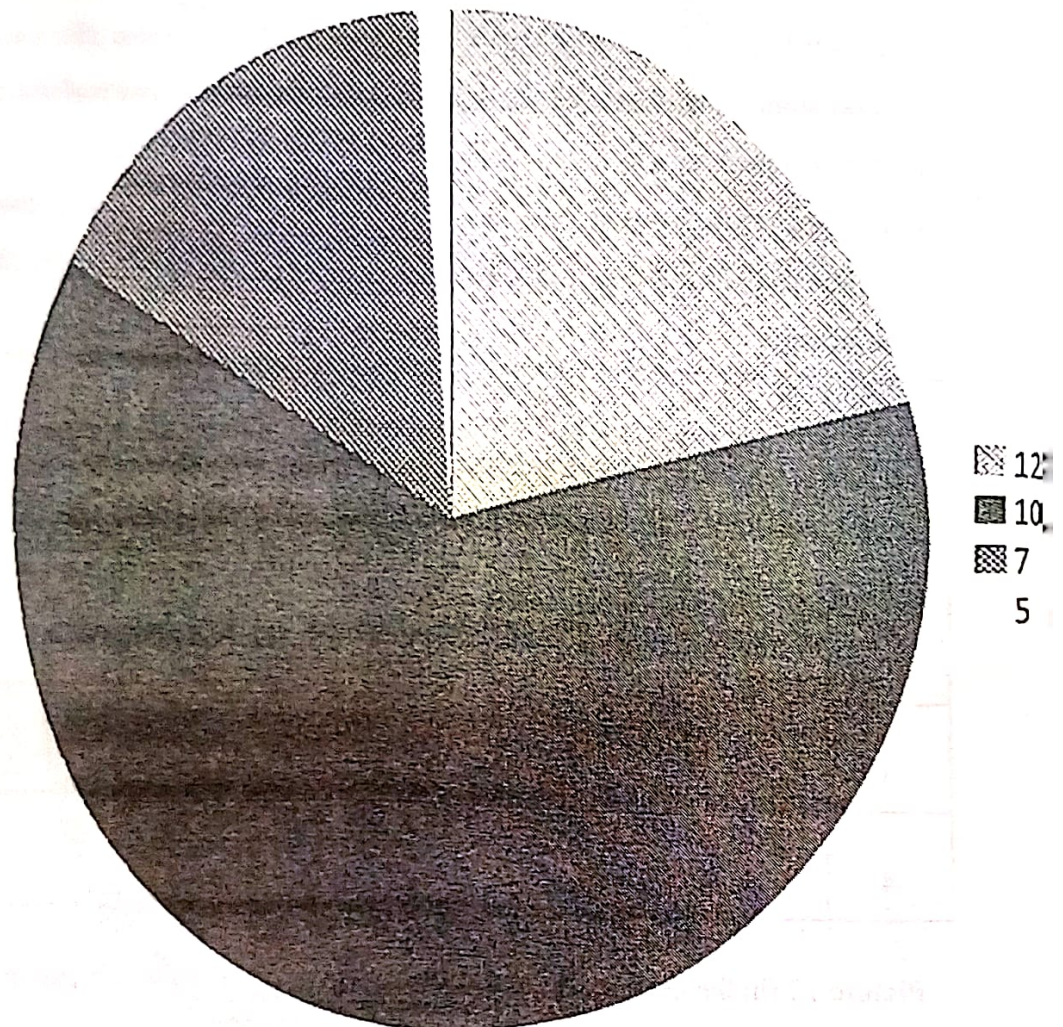
All the madrasas are not offering the classes from 1 to 12. Some of the madrasas offer classes till 5, some offer classes till 6, some offer classes till 7, some offer classes till 10 and some offer classes from 1 to 12. The classes offered by one madrasa depend on the financial capacity and infrastructural facility of the madrasa.

Out of the madrasas participated in this study, only 20 madrasas provided classes till 12 whereas the number of madrasas provides classes till 10, 7 and 5 are 60, 15 and 5 respectively.

	Classes offered	Number of Madrasas
1	12	20
2	10	60
3	7	15
4	5	5

Picture 10 (in the next page) shows a pie chart which gives an overall idea of classes offered by the madrasas that participated in this study.

Classes offered by Madrasas



Picture 10: Pie chart showing the statistics of classes offered by madrasas that were selected for this study

From the chart it's clear that the most of the madrasas are offering classes only to 10. Our study revealed that the madrasas provide the classes till 10 in a semi compulsory manner whereas the 11 and 12 are provided only on the demand from the part of the students or parents.

The examinations are conducted at thrice a year under the supervision of the agency. The question papers are prepared by a body appointed by this agency. But the evaluation is done by the teachers of each madrasa themselves.

A public examination in the sense that the evaluation also is done in a centralized manner is conducted at end of 5,7,10 and 12 years and certificates are issued for these examinations.

So, students and parents consider these classes as important milestones in the primary Islamic education. Our study also revealed that some of the parents and students stop attending madrasas after the completion of 5 or 7 thinking that they have one certificate in Islamic education.

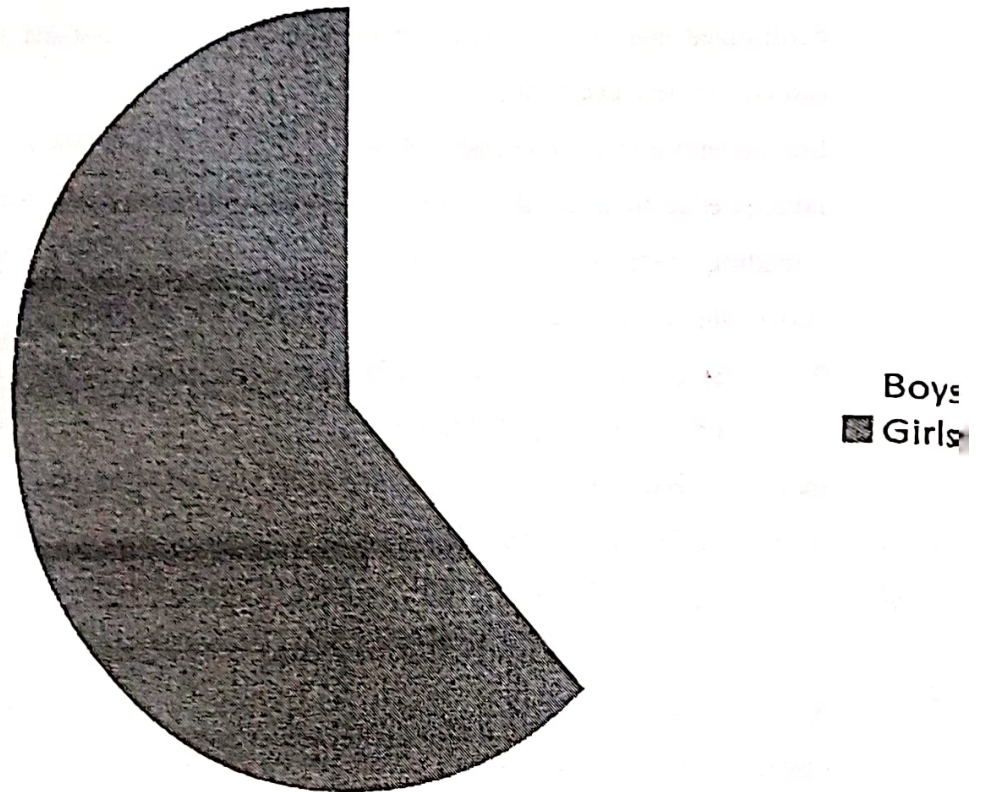
9. Strength of Students in the Madrasas:

The boys and girls between the ages of 5 and 19 are the students of the madrasas. What this study remarkably revealed with regard to the number of students is that the girls who attend madrasas outnumber the boys in a large quantity.

The 100 madrasas selected for the purpose of this study have 22412 students in total. 62% of them were girls. The strength of students in the primary classes is almost equal in the ratio of boys and girls. But it changes when it comes to higher classes. The boys stop attending madrasas after 5 due to various reasons.

Class	Boys	Girls
Primary	11206	11206
Intermediate	11206	11206
Advanced	11206	11206
Higher	11206	11206
Total	44824	44824

Strength of Students in Madrasas



Picture 11: Pie chart showing the ratio of boys and girls in madrasas

The following table shows the number of girls and boys out of 22412 students of 100 selected madrasas:

Students	Number	Percentage
Boys	8517	38
Girls	13895	62

10. Year of Establishment of Madrasas:

The madrasas in Kerala emerged in the 1920s and the new ones are established as per the need. The madrasas which were selected for this study range between those established before the independence of India and those established in the year of 2014.

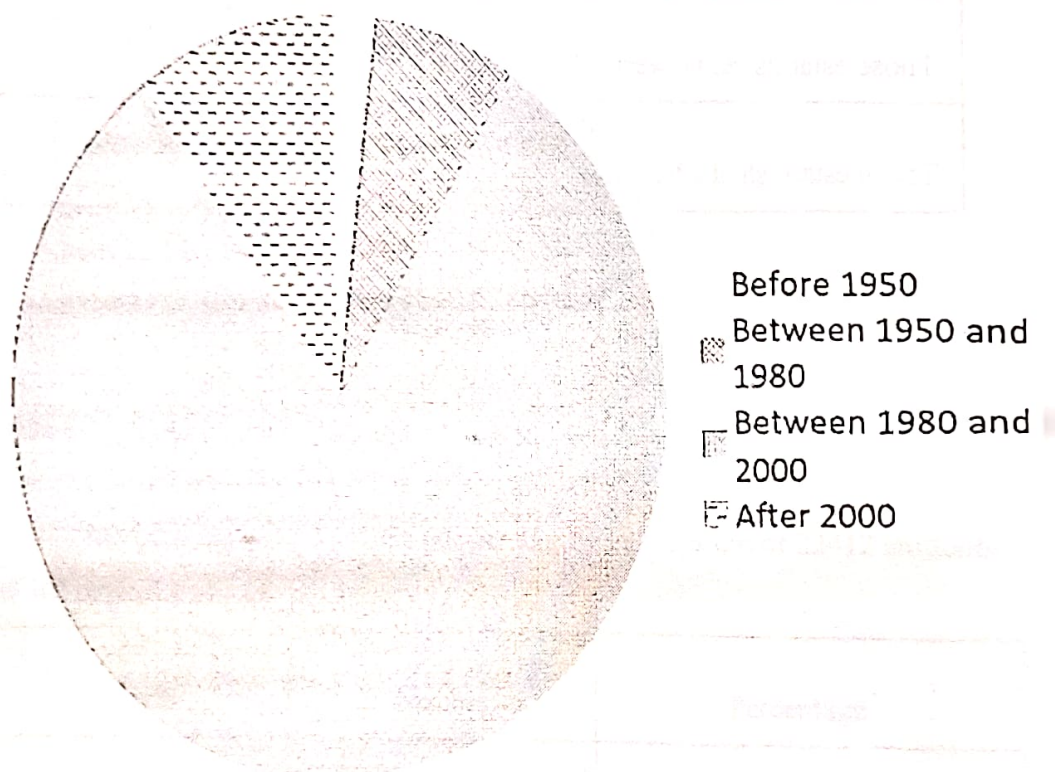
The statistics of 100 selected madrasas is as follows:

Those established before 1950	2
Those established between 1950 and 1980	7
Those established between 1980 and 2000	81
Those established after 2000	10

Timing and Teaching Hours:

As mentioned earlier, the timing of madrasa is designed in a way that never conflicts with the timing of public schooling system. So, in the morning session, it ends by 9.30 at maximum and in the evening session, it never starts before 5 o'clock. At the same time, the madrasas function beyond 9.30 am on the holidays such as Saturday and Sunday.

Establishment of Madrasas



The study revealed that there is no a uniform system of timing in practice with regard to the starting and ending of madrasa in the morning or evening sessions. Also, there is no a fixed duration of daily timing of madrasa in practice, though it's there in theory or regulation.

The response to the question regarding the timing and total hours per week brought the study to the conclusion as follows:

- a. There are madrasas with morning session only

- b. There are madrasas with morning and evening sessions
- c. There are madrasas with more than one sessions in the morning itself
- d. The madrasas which function in the morning only are following various timings such as:

6.30 to 8.40

7.00 to 9.00

6.30 to 9.30

- e. The madrasas which function in the evening also are again following different timing such as:

5.00 to 6.30

7.00 to 8.30

- f. There is not a fixed number of hours per day or per week that is availed to teach the students.
- g. In some madrasas, one hour is the duration of total teaching hour per day for a class whereas it's one and half an hour in some others and only 45 minutes in some others.
- h. In the madrasas that follow the system of only one session in the morning only, one teacher for one class is followed. But in others where more than one session in the morning or morning and evening sessions, one teacher for more than one class is followed.
- i. The madrasa of more than one session in the morning follows a complicated system of timing. For example; one madrasa with timing of 6.30 to 9.30 in the morning never gets 3 hours of teaching per day. Rather, it gets one and half an hour per day as explained: It starts the first session at 6.30 and in most cases; the classes of this session will be senior classes like 5 to 10. By 8 o'clock, this session will end and the second session will start for the junior classes and will end at 9.30.
- j. Out of 100 madrasas selected for this study, only 15 were functioning with only one session. The rest 85 were functioning with more than one session either in the morning or in the morning and evening. (as shown graphically in picture 13)
- k. Out of 100 madrasas selected for this study, the time duration availed for teaching per day is as follows:

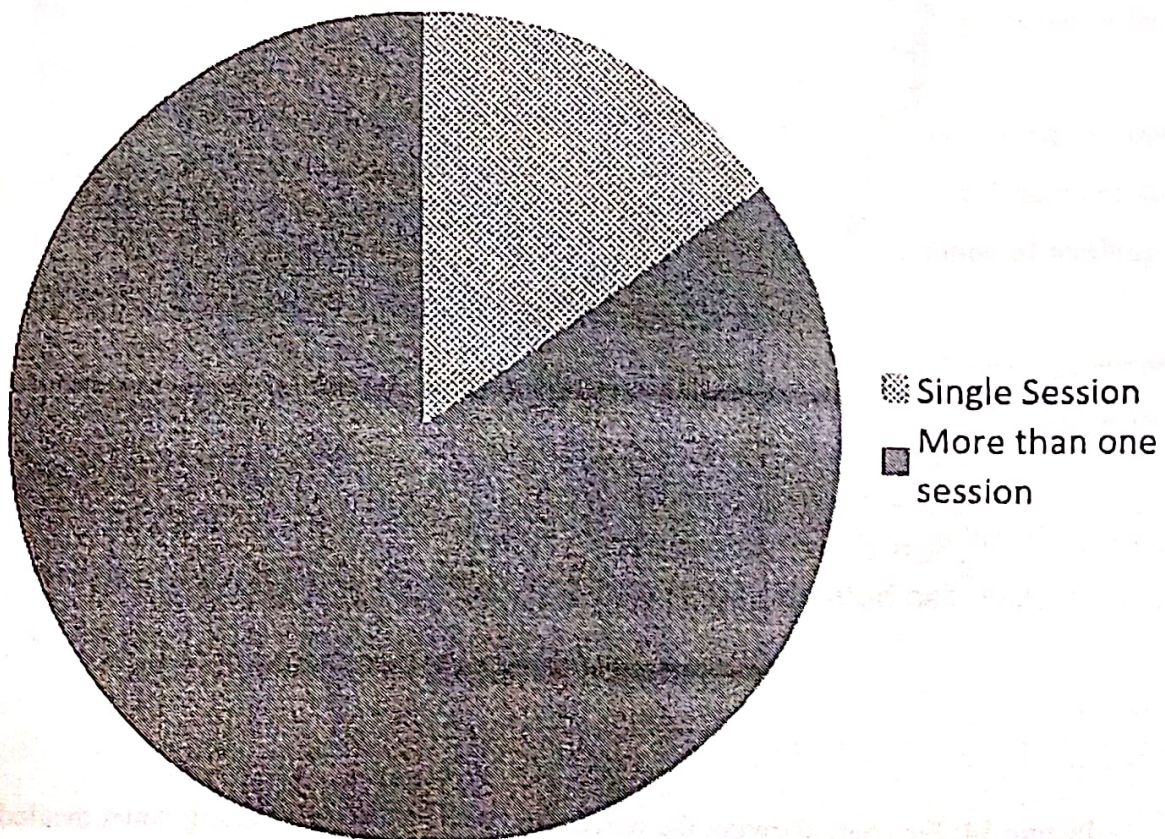
	Duration	Percentage
1	2 hours	10
2	one and half an hour	74
3	less than one and half an hour	16

(The same is graphically shown in picture 14)

Picture13: Pic chart showing the data regarding the madrasa with single session and more than one session

Only 15% madrasas are functioning with single session whereas 85% madrasas are functioning with more than one session.

Single or more sessions of Madrasa



Duration of teaching per day

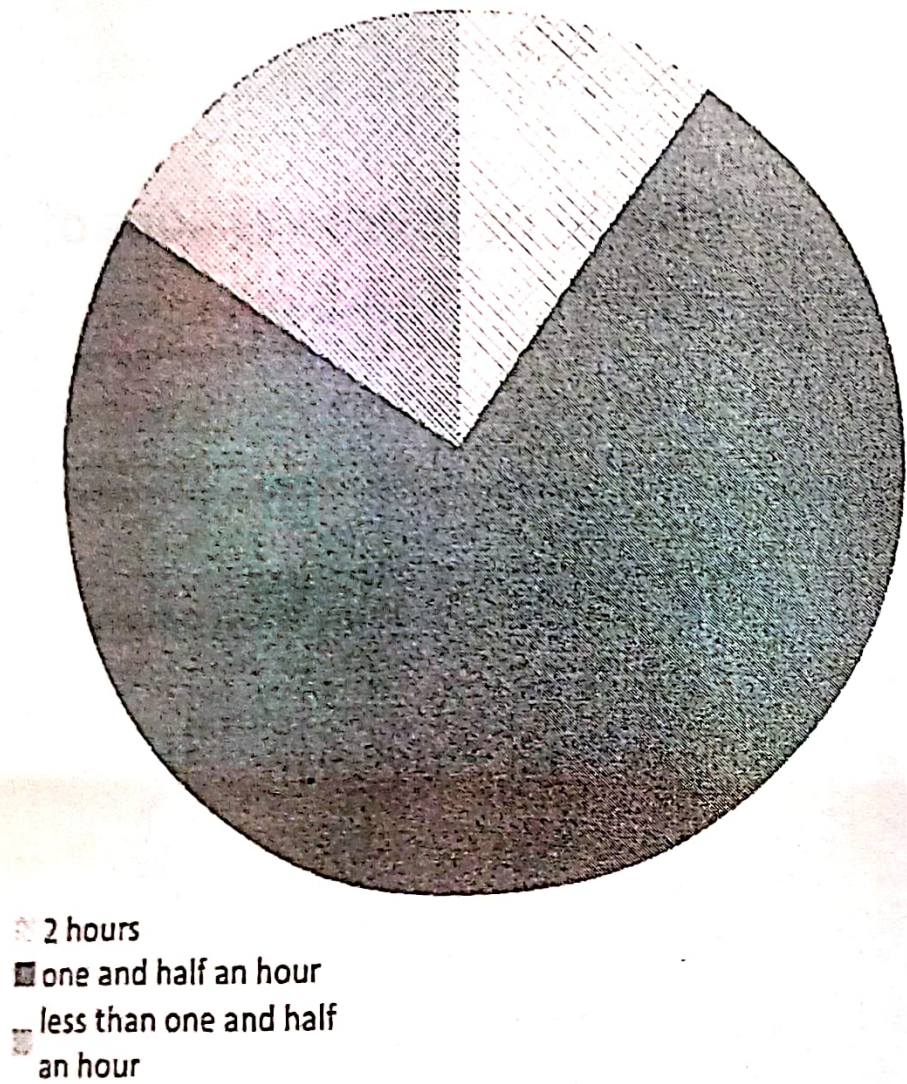


Figure 14: Pie chart showing the percentage of duration of teaching hours available by madrasas per day

Period System:

Teachers were asked about the period system which divides the total teaching hours of a day into equal parts in which particular subject is taught. What the researcher could find out is that the period system in the said way is rarely followed in the madrasa system.

The popular method followed in the madrasa is to fix particular subjects for particular days and to teach those subjects according to the convenience. In doing so, no fixed time is allotted for one subject and so, it happens that a subject gets more time and another subject will not get even least time.

More excitingly, the researcher could find out that in some madrasas the system followed in this regard is to teach only one subject a day, to teach all subjects a day and to teach as much subjects as the time permits. As per the justification given by the teachers, every system has its own advantages as they claimed.

The madrasa which follows the period system is running in a systematic way yielding better results in comparison to other madrasas. They are only 8% out of the 100 madrasas.

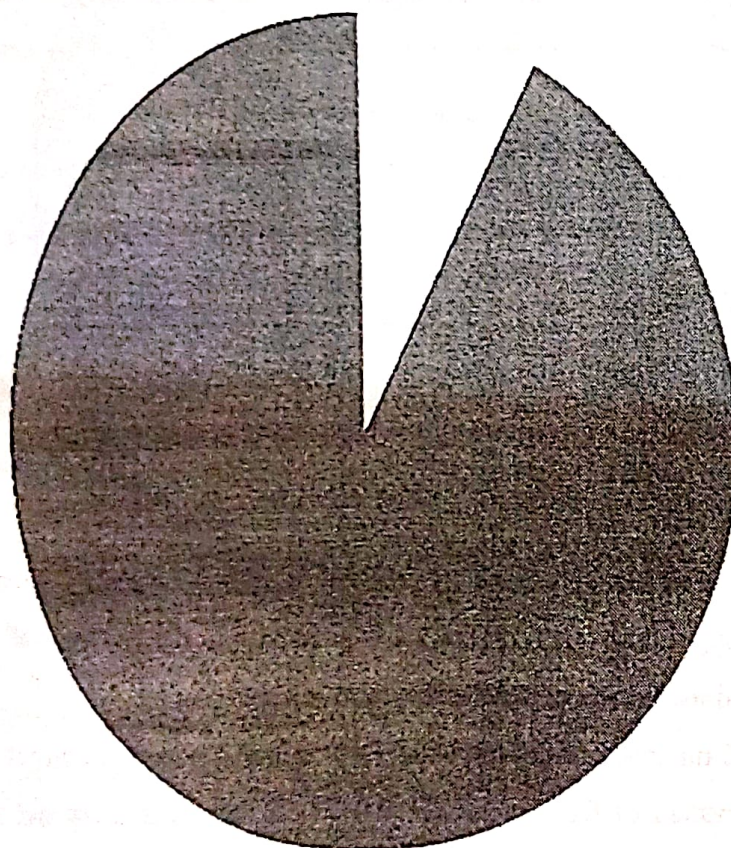
In this 8% of madrasas, they vary in the duration of one period. In the madrasas with two hour of teaching per day, the period systems is of 3 hours of 40 minutes. At the same time, in madrasa of one and half an hour duration of teaching, the system followed is 3 hours of 30 minutes.

The 92 of 100 madrasas were not following period system. 13 madrasas out of this 92 taught only one subject per day whereas 5 madrasas taught all subjects daily and 8 madrasas taught as much subjects as possible per day.

66 madrasas out of 92 which don't follow a period system followed the said popular system of fixing particular subjects for particular days and teaching those subjects according to the convenience.

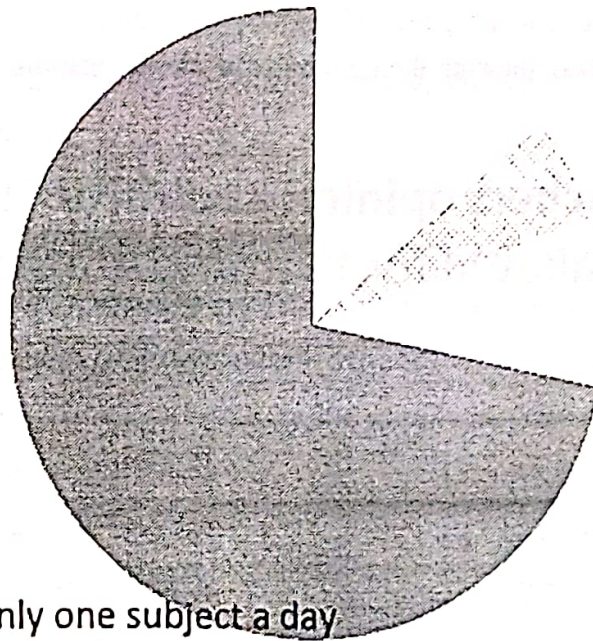
Picture 15: Pie chart shows the data regarding the madrasas following and not following the period system

Period System: follows or not?



Follows
■ Doesn't follow

Method followed other than period



- Follow other method
- ▨ Teach as much subjects as possible
- ▩ Teach all subjects, one after one
- ▧ Teach only one subject a day

Picture 16: Pie chart showing the ratio of methods followed other than period system.

The other method is of fixing particular subjects for particular days and teaching those subjects according to the convenience.

13. Time allotted for Teaching Arabic:

The response of teachers to the questions regarding the time allotment for the teaching of Arabic language deserves a special attention, because the response reflects a major issue or problem faced in the area of Arabic language teaching in the madrasas. The lack of enough time is what is arrived at after analyzing their responses to the question of periods and time allotment for Arabic teaching.

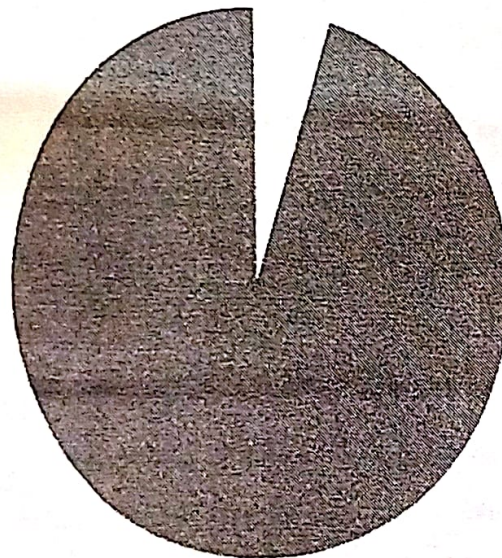
What the researcher could arrive at as conclusion is:

- Maximum 30 or 40 per day is allotted for teaching Arabic language
- Period or time is not allotted daily for teaching Arabic language

- Maximum 3 periods or 2 hours and 15 minutes per week is allotted for Arabic teaching per week
- 95% of the teachers are of the opinion that the time allotted for the teaching of Arabic language in the madrasa is not enough for effective teaching

Picture 17: Pie chart showing the opinion of teachers regarding the time allotted for teaching Arabic in the madrasas

Teachers opinion about the time allotted for teaching Arabic



Time is enough
 ■ Time is not enough

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The researcher, by analyzing the response of teachers to the question regarding the teaching method, arrived at the conclusion that the dominantly prevailing method of teaching adopted in madrasas is the traditional one. To the surprise of the researcher, no teacher was teaching the students adopting mere the modern method of teaching.

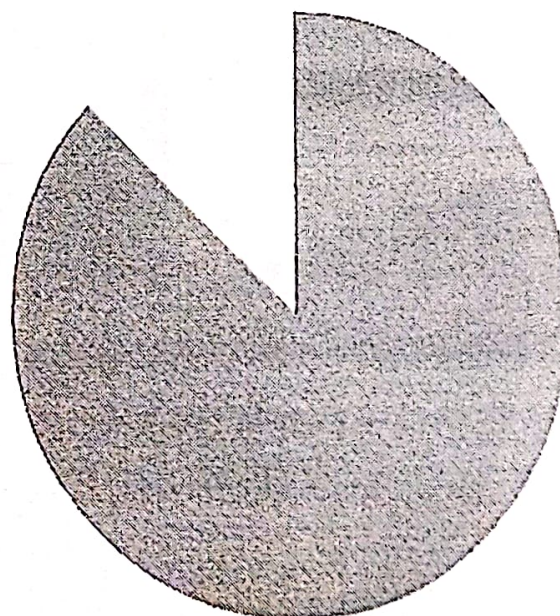
To the question 'which is the method you adopt for teaching students', 87% of the teachers responded that they were following the traditional method and the remaining 13% replied that they followed a steady mixture of both the traditional and modern methods.

The modern method doesn't mean the method using the smart classrooms or other sophisticated devices of the modern period, rather just using computers or mobiles to make the students listen to the Arabic pronunciation and narrations.

To the question of giving students tasks based on the topics and chapters, most of the teachers responded positively but the worried that the students were not doing the tasks with interest and punctuality.

Though they claimed that they are giving tasks based on the topics or chapters, the researcher observed that these tasks were worth to inspire or touch their interests.

Teaching Methods at Madrasas



- Follow traditional Method
- Follow a mixture of traditional and modern methods

Picture 18: The pie chart showing the comparison of methods adopted by teachers in madrasas

There is no any teacher who completely adopts modern method to teach at madrasa.

15. Feedback:

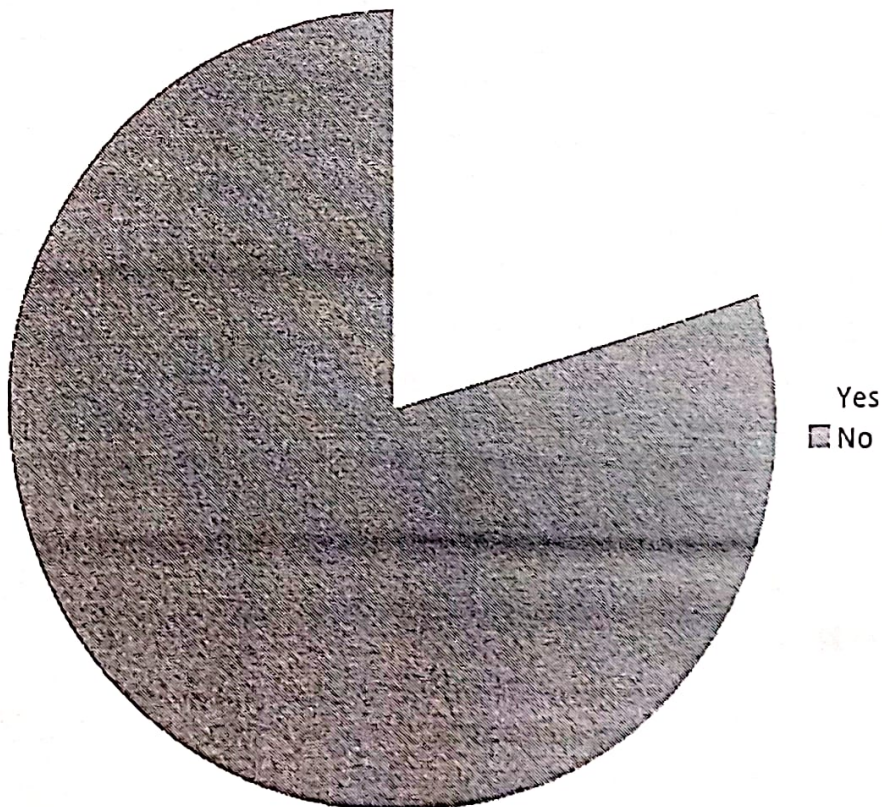
That the taking of feedback from the students was not popular matter is what is concluded by the analysis of the response from the teachers. Out of the 100 teachers who participated in the survey, only 20 answered positively while remaining 80 said that they were not taking feedback from the students or parents.

The researcher could understand from the teachers that the 20% who answered that they take feedback were not doing it in a systematic way. Picture 19 and Picture 20 show the comparison of the responses of the teachers regarding the question of feedback from the students and parents, respectively.

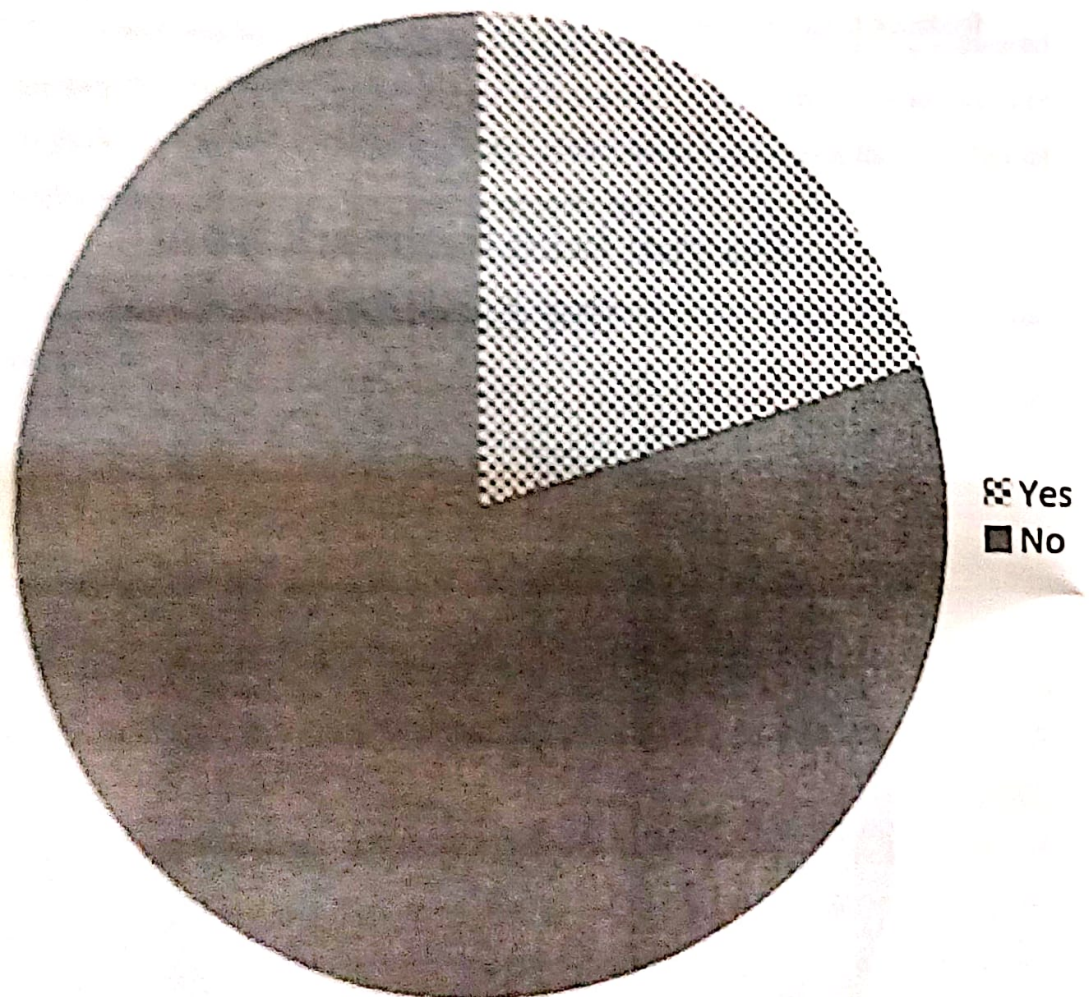
Picture 19: Comparison of teachers' response to the question of feedback from the students

Picture 20: Shows the comparison of teachers' response to the question of feedback from the parents

**Do you take feedback from
the parents?**



Do you take feed back from
Students?



Language Teaching Facilities:

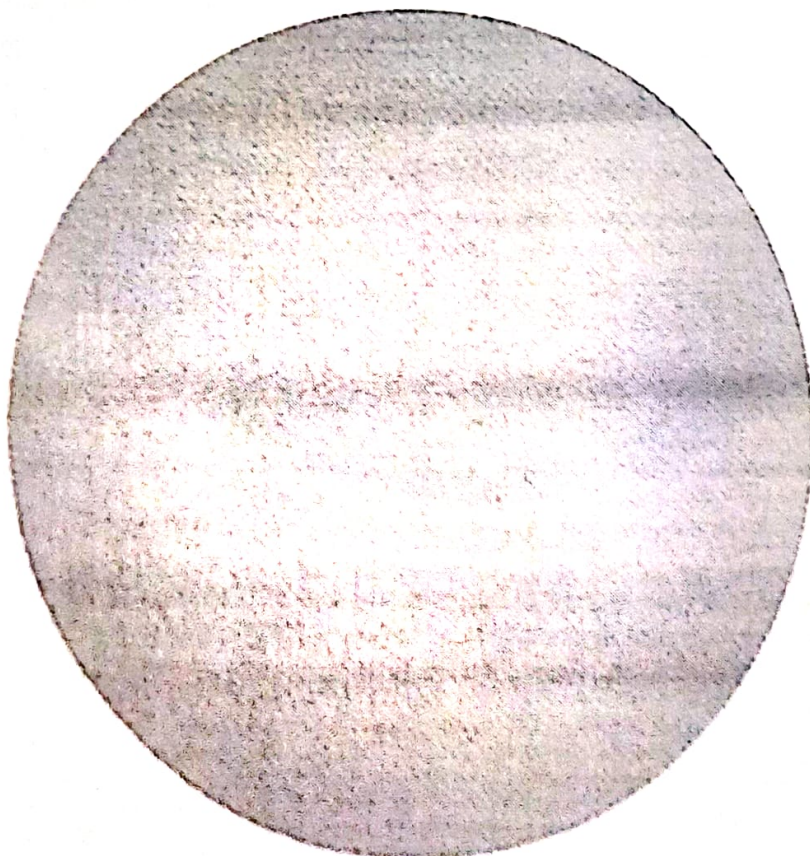
The institutes where the foreign languages are taught are usually equipped with language learning facilities such as blackboards, LCD projector, language lab, audio visual aids, interactive boards and etc. So, the researcher made an enquiry of this facility at the madrasas. What was found after the enquiry is quite alarming.

The madrasas which are the primary centres where the students are introduced to a foreign language are least equipped or seldom equipped with the facilities of language learning.

What all the madrasas have among the facilities is mere the blackboard and it's used by all the teachers.

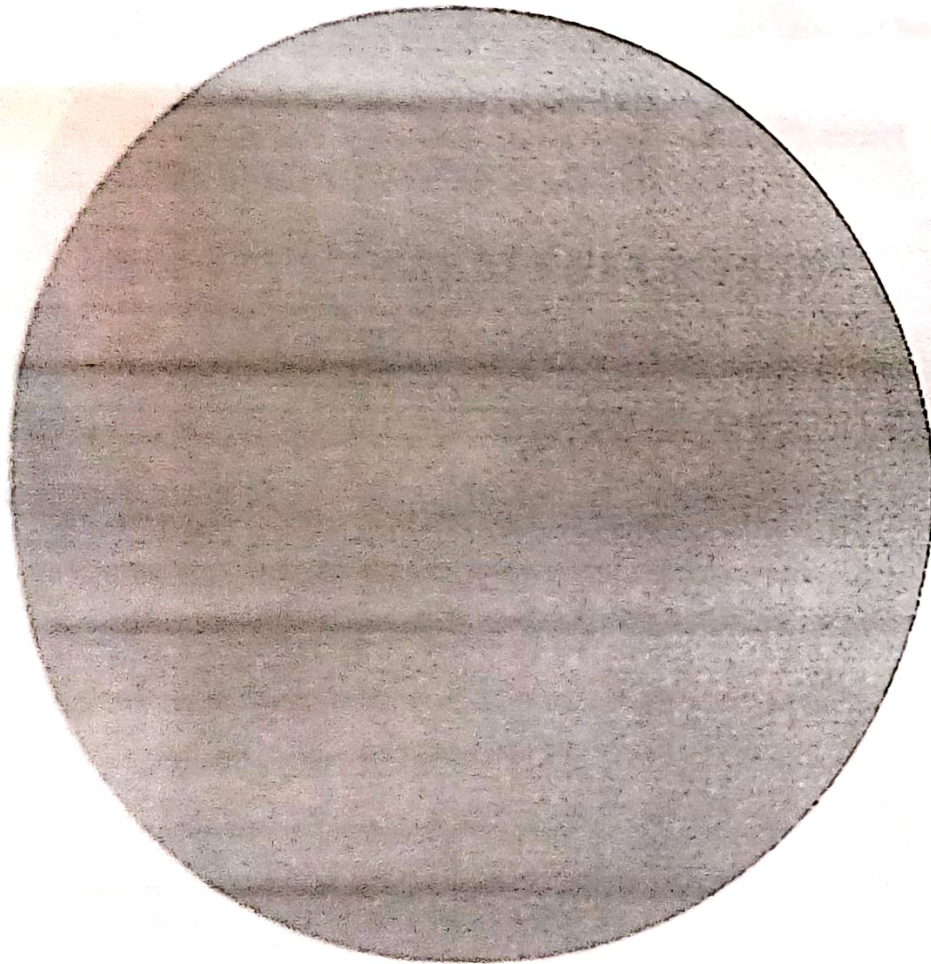
Picture 21: Shows the availability of blackboards in all madrasas

**Whether the teacher uses the
black board or not?**



Yes

Whether the madrasa is
equipped with blackboard or
not?



Yes

Figure 22: Shows that all teachers make use of blackboards for teaching

Though all the madrasas are equipped with blackboards, the reality regarding the LCD projector, language lab, audio visual aids and interaction boards is quite worrying.

The following table shows the availability of the facilities other than blackboard in these madrasas:

	Device	Yes	No
1	LCD Projector	98%	2%
2	Language Lab		100%
3	Audio aids such as tape recorder	8%	92%
4	Audio Visual aids such as TV and computer	5%	95%
5	Interaction board		100%

Out of the 100 madrasas which came under study, only two madrasas have the facility of LCD projector. When asked whether they use it for the purpose of language teaching, the answer was 'yes'. But, it was used quite rarely.

None of these madrasas has the facility of language lab and interaction board.

8 madrasas out of this 100 have the audio aid of tape recorder or MP3 player which they use to help students learn the recitation of holy Quran quite easily.

5 of these madrasas have the facility of audio visual aid such as TV and computer. They are used for the purpose of teaching students Arabic, but not frequently.

What was understood from the deep search is that though the available facility is used for the purpose of teaching, they are not effectively used for the purpose of teaching the language.

The CDs and cassettes and other applications found in these madrasas were only of the recitation of Holy Quran and not of Arabic language learning.

Though this is the dominant fact, it's not denied that the researcher found one or two teachers who use these facilities effectively for the purpose of teaching Arabic. They have, either themselves or with the help of others, downloaded interesting and easy applications designed for the purpose teaching Arabic and facilitate the students to watch it in TV or computer.

17. Awareness of the students about the need and significance of Arabic language:

One of the inevitable components of learning is the awareness about the need and significance of the topic or subject being learned. Unless and until this awareness is instilled in the students, the successful landing is not possible at the destination.

When the researcher made an enquiry in this area, the result was that along with all other reasons that negatively affected the learning of Arabic language at madrasas, the lack of awareness about the need and significance of the Arabic language was one major factor that hindered the expected outcome from being produced.

Almost half of the students are not aware of the need and significance of the Arabic language whereas the other half is aware of its religious significance.

Much more worrying is that this awareness which is found in nearly half of the students is never reflected in their approach to the study of Arabic language. So, they never feel any importance or usefulness in learning it.

The teachers have been taking steps to make students aware of the need and significance of the Arabic language but it's not much effective. It's because, as revealed from the response of the teachers regarding their attempts to instill awareness about the need and significance of the Arabic language, the main purpose emphasized while teaching Arabic language at madrasas is the religious one. As can be guessed, nowadays, the religious factor only can't attract the learners.

When asked about which of the purposes among religious, material and both the religious and material is emphasized while teaching students, the response of the teachers went as follows:

Religious: 98%

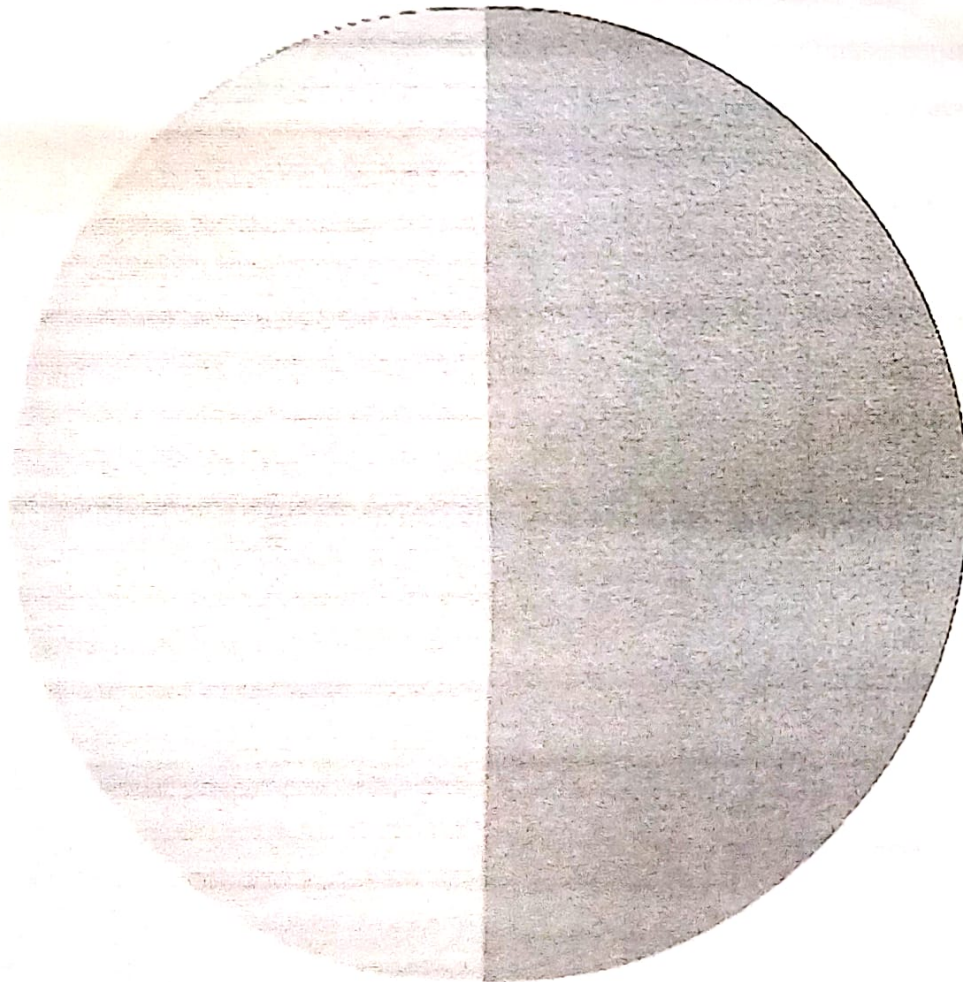
Material: None

Both: 2%

The following are some charts showing the awareness and related facts.

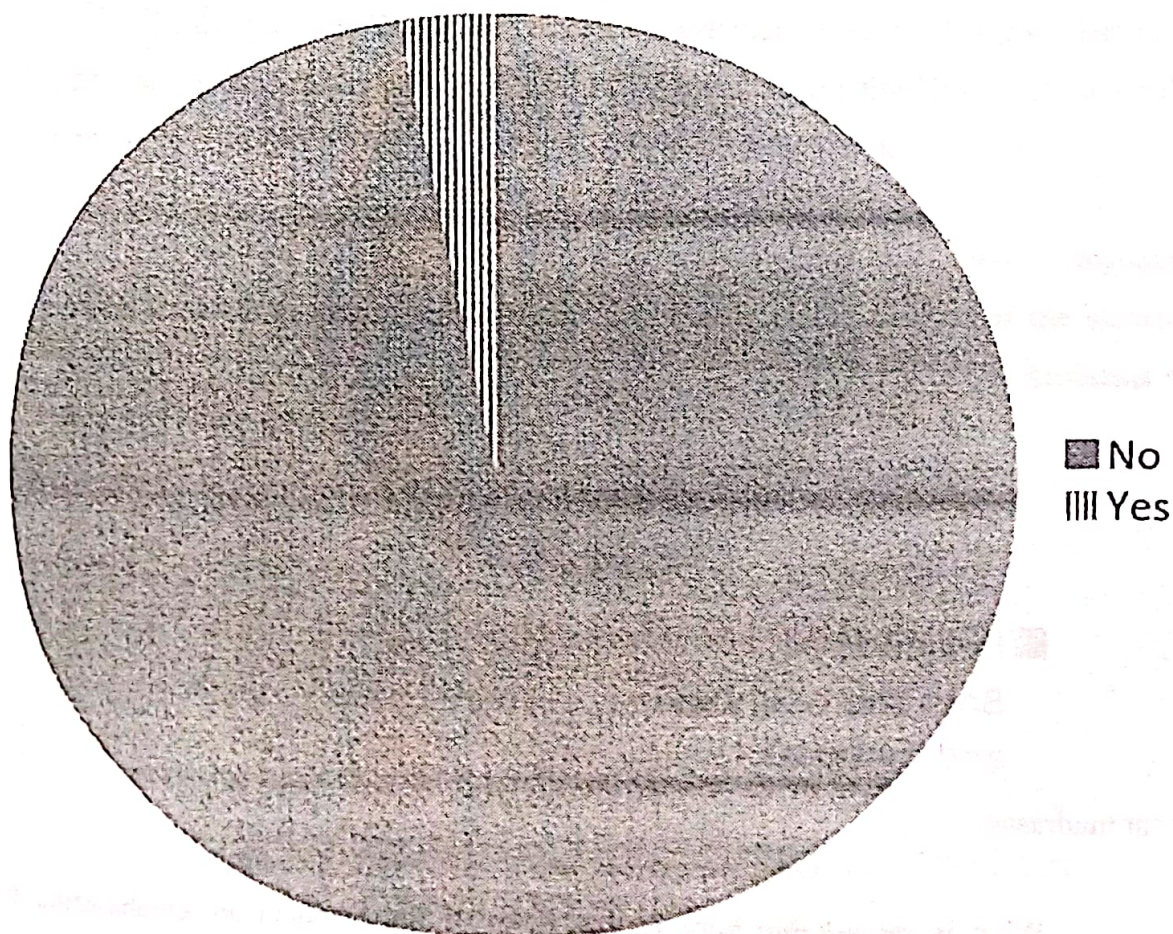
Picture 22: shows the awareness of the students about the need and significance of the Arabic language

**Are the students aware of the
need and significance of the
Arabic language?**



■ Yes
■ No

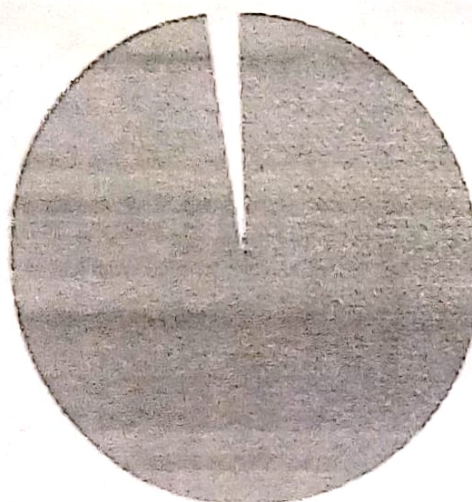
Whether the awareness is reflected in the approach to the learning of Arabic or not?



Picture 23: shows the reflection of the awareness in the approach to the learning

Picture 24: shows the ratio of the purpose emphasized while teaching Arabic

Purpose emphasised in teaching Arabic at madrasas:



■ Religious
 ■ Both the religious
 and material

at madrasas

What is remarkable here is that none of the teachers are emphasizing the material purpose learning Arabic language at madrasas.

18. Syllabus for Teaching Arabic at Madrasas:

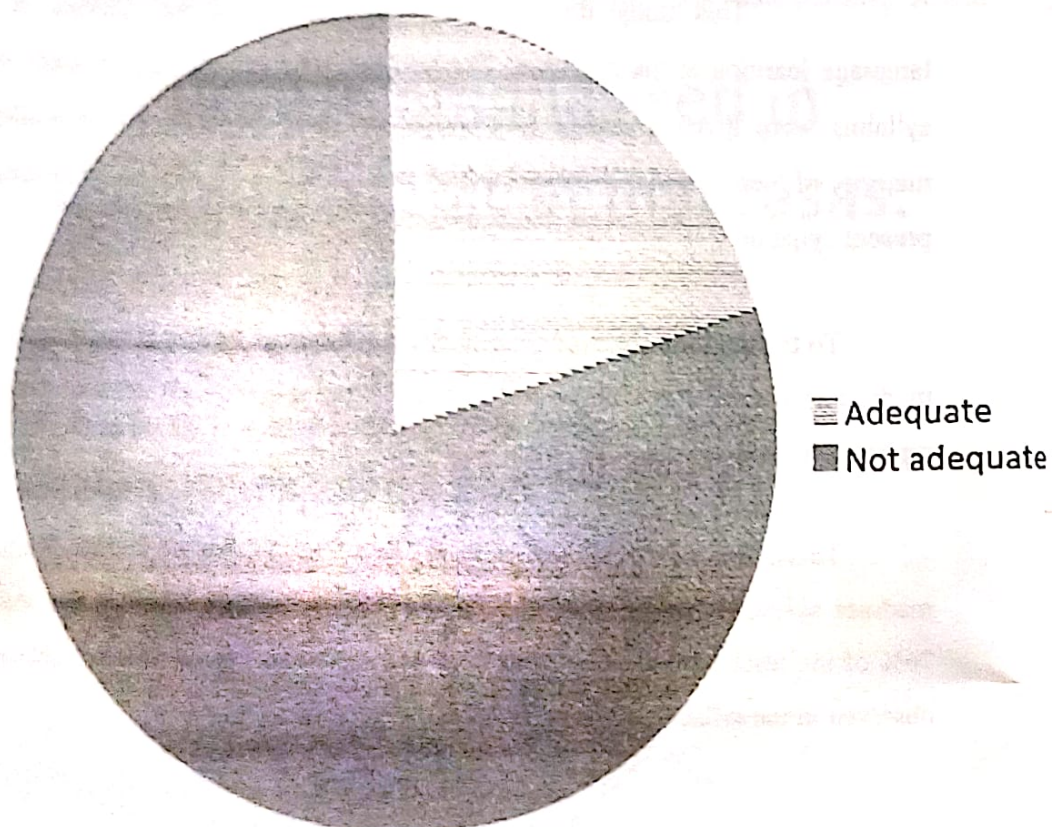
Syllabus is an important component of learning. Whatever the subject be, there should be a perfect syllabus which was prepared after serious and deep discussions and consultations with the experts. A syllabus prepared in this way only can help the students reach the destination successfully.

This study attempted for an evaluation of the syllabus of Arabic language learning at the madrasas. The teachers who are directly in touch with the syllabus were given a chance to evaluate it. Their response was bewildering as majority of them found it disadvantageous and called for a complete remolding of the present syllabus.

To the question 'Do you think that the syllabus of Arabic language learning in madrasa is adequate to achieve the goal of language acquisition?' 80% of the teachers replied 'No' and described the discrepancy they observed in it.

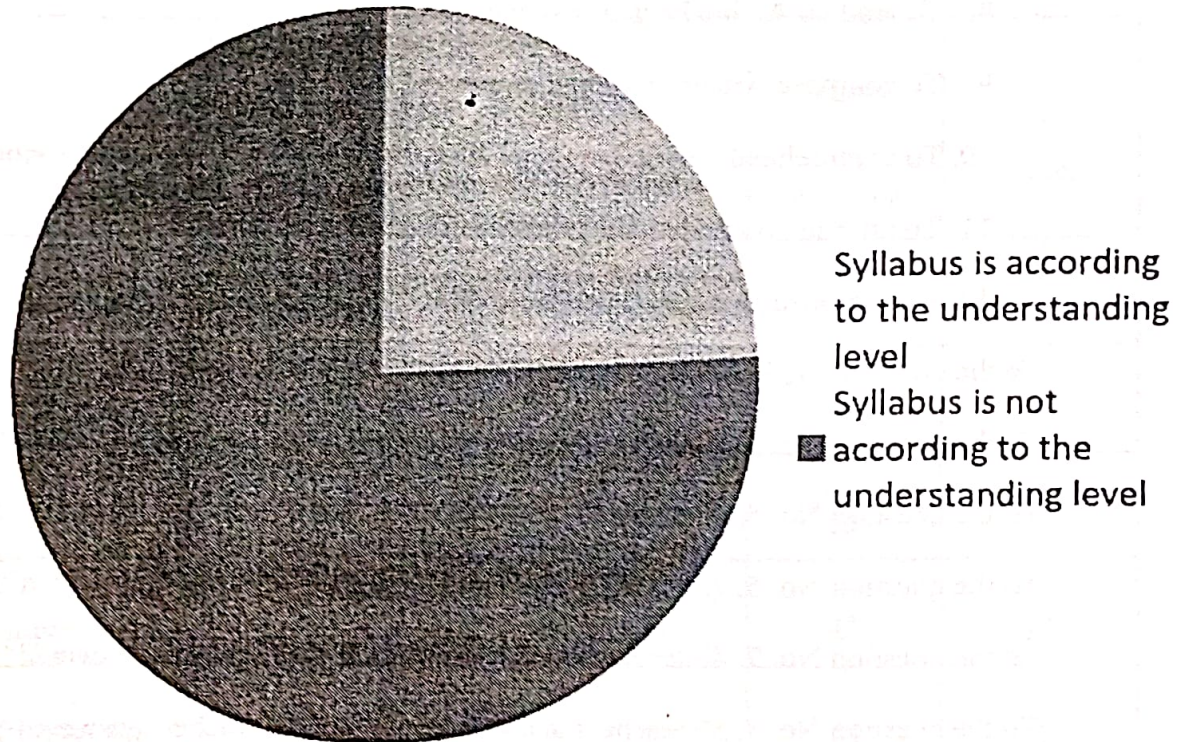
To another question 'Do you think that the syllabus of Arabic language in madrasa system is designed according to the understanding level of the students?' 76% of the teachers responded with 'No' and mentioned some of the problems they observed in the syllabus in this regard.

Adequacy of the Syllabus of Arabic language to achieve the goal of language acquisition



Picture 25: Shows the evaluation of the teachers of the adequacy of syllabus of Arabic language at madrasa to achieve the goal of language acquisition

Design of the syllabus and the level of understanding of the students



Picture 26: Shows the evaluation of the teachers of the syllabus of Arabic language and its compliance with understanding level of the students

19. Evaluation by the teachers:

The evaluation of the teachers, of the outcome of the system invites a serious deliberation. Let's look at their response to a question given to them:

After the completion of course at madrasa, is the student able:

1. To understand Arabic language alphabet?
2. To pronounce Arabic language alphabet?
3. To write Arabic language alphabet?

4. To understand an Arabic language word?
5. To pronounce an Arabic language word?
6. To write Arabic language words?
7. To understand an Arabic language sentence?
8. To read an Arabic language sentence?
9. To compose Arabic language sentences?
10. To comprehend Arabic language uttered at various situations?
11. To utter in Arabic language based on certain situations?
12. To compose passages based on certain situations?

To the questions 1, 2 and 4 all the teachers answered 'Yes'.

To the question No. 3, 90 teachers answered 'Yes' and 10 teachers answered 'No'.

To the question No. 5, 78 teachers answered 'Yes' and 22 teachers answered 'No'.

To the question No. 6, 75 teachers answered 'Yes' and 25 teachers answered 'No'.

To the question No. 7, 40 teachers answered 'Yes' and 60 teachers answered 'No'.

To the question No. 8, 55 teachers answered 'Yes' and 45 teachers answered 'No'.

To the question No. 9, 25 teachers answered 'Yes' and 75 teachers answered 'No'.

To the question No. 10, 15 teachers answered 'Yes' and 85 teachers answered 'No'.

To the question No. 11, 10 teachers answered 'Yes' and 90 teachers answered 'No'.

To the question No. 12, 5 teachers answered 'Yes' and 95 teachers answered 'No'.

These answers can be comprehended as:

As per the evaluation of the teachers, the students who come out of the madrasas after completion of the madrasa course are capable of understanding, pronouncing and writing the alphabet and words. But they are not capable of understanding, comprehending, composing and uttering sentences in Arabic language.

In short, it can be summarized as follows:

The language teaching at madrasas is not fructifying in the achievement of real goal of language learning.

	Excellent	Good	Average	Below Average	Not Least
Reading	3	15	12	70	-
Writing	3	12	10	70	5
Speaking	1	13	9	55	22
Comprehending	2	10	30	48	10
Composing	1	15	20	45	19

One more picture of the teachers' evaluation of the efficiency of the students in the overall handling of Arabic language is given below. The numbers given in each column are the numbers of teachers out of 100 who gave that mark.

Chapter 4

Summary, Findings, Suggestions and Conclusion

Chapter 4

Summary, Findings, Suggestions and Conclusion

Summary of Research Report:

Madrasa as the centre of primary religious learning assumes a significant position in the educational and cultural life of the Muslims of Kerala. It exerts high influence in their religious and cultural enlightenment and so they consider it and its instructions with high regard.

Arabic language learning is an important component of the curriculum of the madrasa system. It's a subject which occupies a significant portion of every standard. So, the learning of Arabic language at this madrasa level leaves an everlasting imprint in the Arabic language acquisition of the students who are coming from madrasas.

This fact led the researcher to an enquiry into the depth of this matter. The researcher concentrated the study in the Malappuram district of Kerala, which is the district with the highest Muslim population. The title of this study is 'Critical Reconsideration of Madrasa System in the Study of Arabic Language among Muslims of Kerala in General and Malappuram District in Particular'.

The research was carried out by field work which included interview with prominent personalities in the field of religious education in Kerala, leaders of Islamic educational institutions run under various Islamic organizations in Kerala, teachers and students of madrasa. For the purpose of collecting data, a questionnaire also was prepared and distributed among hundred teachers from madrasas run under various organizations. This selection was done randomly and no organization was spared from the selection.

The report of this research work was prepared on the basis of this field work, interview and the data collected by the means of questionnaires. The design of this enquiry was divided into four parts:

1. Personal Information of the person who gives information
2. Information about the institution where that person belongs to
3. The system of Arabic language learning at the madrasas
4. The evaluation and assessment of the outcome of this system by the persons who represent the system

So, the report is presented with focus on the major components that occupy a vital position in any of these four parts mentioned.

That report is summarised as follows:

The teachers of madrasa are aged between 20 and 72. The 60% of the teachers are aged below 30, 20% are aged between 30 and 45 and 20% are aged above 45. The researcher observed in his visit to the madrasas that all the teachers were active and energetic in the curricular and extra- curricular activities, sans any difference being shown between the aged and young.

The teachers of the madrasas are a mixture of graduate and non-graduate persons. 75% of the teachers are graduates in the religious field and 25% is non-graduate in the religious field. In the field of non-religious education, 40% of these teachers are not educated up to SSLC, 20% are educated up to SSLC only, 20% are educated up to Plus Two only, 10% are graduates from any of the Universities in Kerala or out of Kerala and 10% are with post-graduation from any of the Universities in Kerala or outside.

The most number of the teachers in the madrasas is less experienced because it is constituted by the younger generation. What is positive with regard to the experience is that 18% and 15% of the teachers in the madrasas are with experience of years ranging between 6 – 10 and 11 – 15 respectively.

In most of the madrasas, one teacher is given the charge of more than one class in the sense that he has to teach all the subjects for the students of those classes.

So, a teacher is responsible to teach and care more than one class either in the same session or in different sessions. Though this system brings about a relief with regard to the financial burden of the committees of the madrasas, it negatively affects the teachers and the students in the form of over-burden for the teachers.

Because of the convenient schedule of the madrasa system and the small scale payment, some teachers work in more than one madrasa. 95% of the teachers work in only one madrasa whereas 5% of them work in two madrasas.

In the madrasa system, arrangements are made to train the teachers before joining the service and in between the service. Only 70% of the teachers have undergone pre-service training courses. Only 80% of the teachers have attended the in-service training programs designed for madrasa teachers. Though all the agencies provide these trainings, the most notable one among these arrangements is the system introduced and practiced by the Samastha Kerala Islam Matha Vidyabhyasa Board (SKIMVB) namely 'thadreeb'.

The agencies that provide religious education to the emerging generation in Kerala are SKIMVB (Samastha Kerala Islam Matha Vidyabhyasa Board), KSVB (Kerala Sunni Vidyabhyasa Board), KNMEB (Kerala Nadwatul Mujahedeen Educational Board) and MTI (Majlis al Thahleemil Islami). SKIMVB is the agency that runs the most number of madrasas and MTI is the agency that runs the least number of madrasas.

The mode of study in the madrasa system is following a class based system similar to the system of public schooling. The entire curriculum of the system is distributed among the classes from 1 to 12. All the madrasas are not offering the classes from 1 to 12. Some of the madrasas offer classes till 5, some offer classes till 6, some offer classes till 7, some offer classes till 10 and some offer classes from 1 to 12, depending on the financial capacity and infrastructural facility of the madrasas.

The boys and girls between the ages of 5 and 19 are the students of the madrasas. Girls outnumber the boys in a large quantity. The 100 madrasas selected for the purpose of this study have 22412 students in total. 62% of them were girls.

The madrasas in Kerala emerged in the 1920s and the new ones are established as per the need. The period after 1980s witnessed the high rise in the number of madrasas.

The timing of madrasa is designed in a way that never conflicts with the timing of public schooling system. So, in the morning session, it ends by 9.30 at maximum and in the evening session, it never starts before 5 o'clock. At the same time, the madrasas function beyond 9.30 am on the holidays and Saturdays and Sundays. There is no a uniform system of timing in practice with regard to the starting and ending of madrasa in the morning or evening sessions. Also, there is no a fixed duration of daily timing of madrasa in practice.

The popular method followed in the madrasa is to fix particular subjects for particular days and to teach those subjects according to the convenience. In doing so, no fixed time is allotted for one subject and so, it happens that a subject gets more time and another subject will not get even least time. In some madrasas the system followed in this regard is to teach only one subject a day, to teach all subjects a day and to teach as much subjects as the time permits.

Regarding the time allotment for the teaching of Arabic at madrasas, the researcher could find out the following facts that the maximum 30 or 40 per day is allotted for teaching Arabic language, period or time is not allotted daily for teaching Arabic language, maximum 3 periods or 2 hours and 15 minutes per week is allotted for Arabic teaching per week and 95% of the teachers are of the opinion that the time allotted for the teaching of Arabic language in the madrasa is not enough for effective teaching.

The dominantly prevailing method of teaching adopted in madrasas is the traditional one. To the surprise of the researcher, no teacher was teaching the students adopting mere the modern method of teaching.

That the taking of feedback from the students and parents was not popular matter is what is concluded by the analysis of the response from the teachers.

11

The madrasas which are the primary centres where the students are introduced to a foreign language are least equipped or seldom equipped with the facilities of language learning. What all the madrasas have among the facilities is mere the blackboard and it's used by all the teachers.

Along with all other reasons that negatively affected the learning of Arabic language at madrasas, the lack of awareness about the need and significance of the Arabic language was one major factor that hindered the expected outcome from being produced. Much more worrying is that this awareness which is found in nearly half of the students is never reflected in their approach to the study of Arabic language. The teachers have been taking steps to make students aware of the need and significance of the Arabic language but it's not much effective.

One remarkable point is regarding the syllabus of Arabic language at madrasas. As found after study, the call for change is being made from the inside. To the question 'Do you think that the syllabus of Arabic language learning in madrasa is adequate to achieve the goal of language acquisition?' 80% of the teachers replied 'No' and described the discrepancy they observed in it. To another question 'Do you think that the syllabus of Arabic language in madrasa system is designed according to the understanding level of the students?' 76% of the teachers responded with 'No' and mentioned some of the problems they observed in the syllabus in this regard.

The evaluation of the teachers, of the outcome of the system invites a serious deliberation. They are of the opinion that the teaching of Arabic at madrasas is very weak.

Major Findings of this study:

This research study entitled 'Critical Reconsideration of Madrasa System in the Study of Arabic Language among Muslims of Kerala in General and Malappuram District in Particular' was carried out as a field study and so the researcher visited many madrasas in different parts of Malappuram district and met many prominent personalities and leaders who manage and lead the system of primary religious learning in this region.

During this field study, the researcher witnessed many problems and difficulties faced by the teachers and learners in the madrasas. A number of issues which hinder the smooth functioning of an educational institution and classroom were noticed by the researcher. An endless list of findings can be prepared by those data.

But, as the area of this study is the madrasa system and study of Arabic language, only the findings which are directly connected with the language learning are listed here.

1. Lack of enough awareness about the need and significance of the Arabic language:

One of the inevitable components of learning is the awareness about the need and significance of the subject being learned. Unless and until this awareness is instilled in the students, the successful learning is not possible at the destination.

The researcher found that the students as well as the teachers in the madrasas are not well aware of the need and significance of learning Arabic language. Arabic in the modern days is a language with wide range of possibilities. Though it's so, the teachers who are teaching students the Arabic language are mentioning the religious importance of the Arabic language only. What is forgotten or neglected is the fact that mere the religious significance of one thing won't attract people to it.

2. Infrastructural facilities of the madrasas don't provide a classroom ambience:

Most of the madrasa classrooms are big halls partitioned by curtains. Hence, the sound of the teacher and the students from the neighbouring classroom is disturbing the classroom.

The researcher also observed that the seating arrangement of the classrooms in many madrasas is not proper. Rather, it's an adjustment in the space available.

The infrastructural deficiency of this kind poses a big challenge to the classroom ambience of the madrasa of classrooms. Also, it leaves a strong negative

effect not only on the learning of the language but also on the learning of other subjects.

3. Inadequacy of the present syllabus to take the learner to the cherished goal of mastering language and its non-compliance with the understanding level of the students:

The present syllabus of Arabic language in the madrasas is not adequate to help the learner to achieve the goal. The study found that in the primary classes, students are given the basic lessons of reading and writing of alphabet and words. In the next stage, they are not offered a continuity of the earlier stage. Rather they are confronted with a complex text of grammar of Arabic language.

So, this results in the overburdening of students and compels to deal with Arabic language without sufficient knowledge of basics. This creates reluctance in the students towards Arabic language.

For a student who is learning a language as foreign language, the syllabus should be designed in a way that will help him to enjoy the learning process. It should go from the simplest to the simpler, then simple, then hard, then the harder and then the hardest. But the opposite process is observed in this regard.

4. Less use of Arabic textbooks:

The textbooks of the madrasa system are mostly prepared either in Arabic-Malayalam or Malayalam. This affects the improvement in the learning of Arabic language negatively. Though the Arabic-Malayalam helps to improve the familiarity with Arabic letters, it's harmful to the improvement of the language.

5. Lack of enough time:

For the successful completion of the teaching process, enough time is inevitable so as to facilitate the teaching, re-teaching, evaluating and revision. But in the case of most of the madrasas, enough time is not availed even for the very first teaching.

6. Lack of learning facilities:

For the teaching of a foreign language, many facilities are required. There should be basic amenities like audio and audio-visual aids, interaction boards, LCD projectors, modern devices like computer and etc. In the madrasas, these facilities are seldom found.

The lack of these facilities affects the study of language in two ways. One is that the learning process can't be completed successfully without them. Second one is that the students who are getting access to these devices at the schools harbor ~~substance~~ *substance* to the learning method at madrasa which is not supported with these facilities.

7. Lack of effective training for teaching language:

The teachers in madrasas are undergoing training programs prior to joining the service and in between the service. But these trainings are not effectively materialized in the area of language teaching. Hence, they are compelled to follow the monotonous method of teaching, dictating and etc. and so they fail to produce interest in the students towards learning Arabic.

8. Following the traditional method of teaching accounts for the lack of expected outcome:

The students in the contemporary era are familiarized with various ways and techniques of teaching. Hence, the traditional method which is followed in the madrasa system will not attract him. This will result in the lack of expected outcome of the attempts made in the area of language teaching.

9. Teachers attitude accounts for the bad result in teaching Arabic at madrasas:

The researcher, by the close watch, could find an attitude in teachers that is against the spirit of teaching. The teachers are engaged in other activities and so they

are least concerned with the teaching. This leads to coming to classes without enough preparation.

10. Less engagement of students with study and related activities:

The students in the madrasa are not given required tasks based on the topic or the subject. Hence, the teachers fail to engage them with study related activities which will help to improve at least the familiarity of the students with the language. Instead, the students are given a lecture of the textbook and in most cases, these lectures won't yield any result.

Suggestions and Recommendations:

The researcher found many areas that need an urgent attention of the concerned authorities. These areas can be divided in to two categories:

1. The general category that concerns the madrasa system in general
2. The particular category that concerns the teaching of Arabic in particular

Here the researcher presents some important suggestions and recommendations.

Suggestions in general:

1. Infrastructural improvement: The researcher noticed a critical issue of infrastructural deficiency in the madrasas. Classrooms are not with proper settings and enough space.
2. Unification of the timing: Madrasas are run with different time schedules and durations. Most of the madrasas don't have enough time to teach effectively.

Suggestions in particular:

1. **Syllabus re-structuring:** As understood from the study, the present syllabus of Arabic learning at madrasas is in dire need of re-structuring. The re-structuring process should be done by experts of the field after a serious deliberation.

The syllabus also needs to curtail the size and re-form it in a way that can be taught effectively in the allotted time.

2. **Use of modern techniques:** The teaching process of Arabic in madrasas lack updating and inclusion of modern techniques. This lack reflects in the outcome of the teaching process. To get rid of this drawback and attract students towards the Arabic language learning, use of modern techniques is suggested. The content of the textbooks of basic Arabic learning should be prepared in an enjoyable and simpler manner.

3. **Use of modern technology:** The madrasas are lagging far behind other educational institutions in terms of use of modern technology and modern devices. For language teaching, some facilities are inevitably required. So, the researcher suggests:

a. Use of LCD projector

b. Use of audio aids

c. Use of audio visual aids

d. Use interaction board

e. Establishment of smart classroom

4. **Re-structuring the timing of madrasa and allotting enough time for the Arabic language teaching:** One of the main complaints from the part of the teachers and students regarding the teaching of Arabic is the lack of enough time. So, a re-

structuring in the timing and allotting enough time for Arabic teaching is strongly recommended.

5. Improved training programs and establishment of a full-fledged training institute: One of the basic needs of the teachers and especially the language teachers is the training. Prevailing training programs need improvement and updating.

The establishment of a full-fledged training institute for the teachers of madrasa by any of the agencies that are running madrasas is highly recommended.

6. Take measures to make the learning of Arabic language enjoyable.

Conclusion:

Madrassa as the centre of primary religious learning assumes a significant position in the educational and cultural life of the Muslims of Kerala. It exerts high influence in their religious and cultural enlightenment and so they consider it and its instructions with high regard.

Arabic language learning is an important component of the curriculum of the madrasa system. It's a subject which occupies a significant portion of every standard. So, the learning of Arabic language at this madrasa level leaves an everlasting imprint in the Arabic language acquisition of the students who are coming from madrasas.

This study was done with an intention of the critical reconsideration of the system of these madrasas in the study of Arabic language. It concentrated in the Malappuram district of Kerala. The study revealed many alarming facts which need an urgent consideration from the part of the concerned authorities.

The Arabic language is, for the students in Kerala, a foreign language. So, the approach to this language must be in the way a foreign language is approached. The teaching of this language at madrasa level, as found by the study, is not satisfying at all. It needs a total re-defining so as to keep abreast of the time and attract the attention of the students. Only then, the expected outcome of language learning and teaching can be materialized.

This report is designed in five chapters. One chapter presents an overview of the madrasa system. An attempt is made to trace the introduction of this system. A picture of this system in Kerala clearly delineated. Another chapter is of analysing and interpreting the data collected by the field study. The findings of this study are presented in the fifth chapter. A summary of the research report and suggestions that will surely help the system improve are presented in this part.

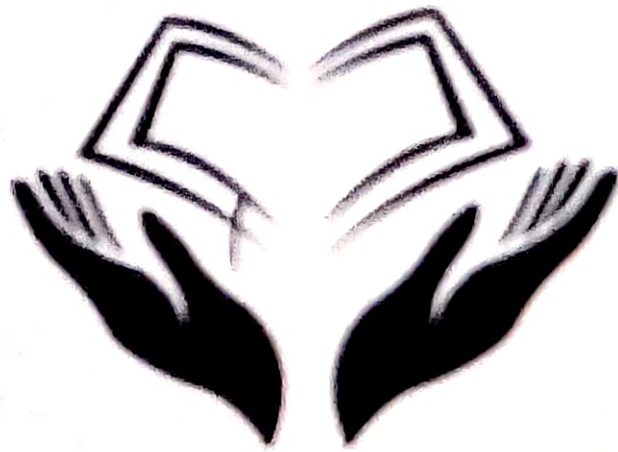
The researcher hopes that this report will catch the attention of the concerned and pave the path to a revolution in the study of Arabic language in the madrasas.

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