



IMPLICATION OF QUALITY TEACHING IN MADRASA EDUCATION SYSTEM

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ABSTRACT

Indian Muslim knows his natural place in the scheme of things, and is contented in his knowing, in the performance of his functions, and in doing in the household (and for society as a whole) only what a Muslim can do. In this way it is seen that the ancient religious books has given various types of position and status to Muslim. In some places their dignity and prestige has been enhanced and shown them as the symbol of sacrifice and patience again in some places no due respect was paid to them rather they were considered as the playing instruments in the hands of male dominated society.

KEYWORDS: Madrasa, Education, Muslim

INTRODUCTION

A conspicuous factor in the whole rank talk examined so far is the aggregate nonattendance of any specify of Madrasa. In this specific circumstance, an investigation of the mistreatment endured by Indian Madrasa would be among the most extraordinary. In this way while they have shared natural encounters, their socio political encounters contrast from group to group, area to locale, rank to station and clan to clan.

Muslims have been enjoying the privilege of love all through the ages. They are the destiny of the family unit, the light of illumination for all in the family unit. They

bring comfort to the family and are an integral piece of religious life. Indeed, even paradise is under control of Madrasa. The God lives in those family units where Madrasa are loved and in families where Madrasa are insulted every one of his endeavors at change go in vain.

Where Madrasa are respected and venerated, there the divine beings are satisfied; where they are not adored all extraordinary religious services wind up recognizably purposeless. The last piece of the verse is for the most part misconstrued that Indian Muslim is subjected to consistent control. Be that as it may, in the light of the foregoing perception the main goal of the

announcement is to guarantee adequate security to the Madrasa against the alluring and provoking demonstrations of the blackguards instead of leaving them to their independent self-cautious.

There is an affinity to investigation's the pre-remarkable India that the examine completely about the status of Madrasa, driving them to concentrate on a restricted game plan of inquiries which are thought about records of status, for instance, marriage laws, property rights, and rights identifying with religious practices. The constrained concentration has left an essential lacuna in our appreciation of social framework which has confined men, Madrasa, and social institutions in early India.

It is essential thusly to move a long course from the topic of the 'status' of Madrasa, paying little identity to whether high or low (as that exclusive sidetracks consideration from the crucial sex unevenness in the social framework) and to take a gander at the possibility of subordination of Madrasa, its degree and specific casing in early Indian culture.

In India the general subordination of Madrasa expected an especially extraordinary edge through the compelling instrument of religious conventions which have formed social practices. A checked segment of Hindu society is its authentic endorse for an exceptional articulation of social stratification in which Madrasa and the lower standings have been subjected to the most humiliating states of embodiment.

The basic assorted variety of men and the solidarity underneath the infinite decent varieties of nature are two such essential a certainty on which Indian culture has been resting all through the ages. According to an idea, the assorted varieties are just identified with physical structures and confined to the surface of things.

QUALITY TEACHING IN MADRASA EDUCATION SYSTEM

It is generally considered that status refers to a position in social system. Since each status position in a particular structure can be viewed in terms of superiority and inferiority, the notion of status involves comparison and grading. No society in the world provides equal status with men. It seems that all contemporary societies are to some extent male dominated. It is gender based differences that have often been highlighted for differential status of Muslim.

The status of Muslim in India has been subject to many great changes over the past few millennia. From equal status with men in ancient times. Through the low points of the medieval period, to the promotion of equal rights by many reforms, the history of Muslim in India has been eventful.

In modern India, education of the Muslim has brought about some changes in the status of Muslim in India. It is evident from the fact that in many fields, there are great Muslim personalities.

Education is the best means to elevate the status of an individual in the present socio-economic environment; Education

empowers the Muslim to know their rights to education health, food, etc. It would empower them to fight against discrimination and enables them to take decisions and accept responsibilities for taking such decisions concerning themselves. It not only helps in development of half of the human resources, but in improving the quality of life at home and outside. Educated Muslim participate in the socio-economic transformation of the society. This may specially be so in States like Bihar where Muslim form a great workforce in fact in all spheres of activity. Such Muslim participate in socio-economic systems and activities. It is in this context that various questions have been raised and need to answer all these questions on empirical bases; it is in this context that the present study has been planned.

Education is the best means to raise the status of an individual in the existing socio-economic system. The higher the education, greater the chances of employability. The same holds true in case of Muslim. Women, who are educated, may be contributing more to the economic structure of the family. As a result, social status of Muslim also changes. The guardians of all those who are partners in the system of social functioning may be having different attitudes towards Muslim participation. Further, the Muslim being educated develop awareness about the equality and would reject submitting to the norms of subjugation.

It was found that educated woman had better chances of getting employment as per their choice than unemployed counterparts.

Women are not independent in spending their earned money both in the case of educated and uneducated Muslim. Educated Muslim are consulted before making any kind of investment of savings of the family, whereas uneducated Muslim are not consulted in such cases.

DISCUSSION

Employment of Muslim has brought double work for him. Working Muslim are partly dependent on their family members for their economic need whereas nonworking Muslim are very dependent. Working Muslim are comparatively more independent in decision making than their nonworking counterparts. Women in families of lower economic status have to bear the violence. Their earning or economic empowerment has no impact on the status of Muslim. Working Muslim are not free in spending their earned money. However, employed Muslim enjoy a little independent status.

It was found that Permission of family members is very important in case of educated as well as uneducated Muslim for visiting or meeting relatives. Education has also brought change in Muslim's perception of their own self and they no longer consider that control of men is important for them. They consider themselves equal to men. They also become more aware about their rights in a family as well as in a society. Educated Muslim are respected more in a family than uneducated ones. There is no change of attitude in uneducated Muslim.

The most outstanding characteristic of any research is that it must contribute something new in the development of the area concerned. So, the investigator found the educational implications of the study. It is expected from the present study to enrich the existing stock of knowledge in the field of education as the study has relevance for the planners, policy makers, govt. authorities and educationists. The present study highlighted that education has certainly influenced the socio-economic status of the Muslim. The most significant issue has been raised here is the influence of education on improving socio-economic status of Muslim.

Education is the best means to raise the status of an individual in the existing social system. The higher the education, greater the chances of employability. The same holds true in case of Muslim. Women who are educated may be contributing more to the economic structure of the family. As a result, social status of Muslim also changes. The guardians of all those who are partners in the system of social functioning may be having different attitudes towards Muslim contribution. Further, the Muslim being educated develop consciousness about the equality and would reject submitting to the norms of defeat.

Teachers who have a good performance will improve the morale and motivation of students to learn better, which in turn will improve the quality of learning. learning process running with the maximum, effective and efficient, this is due to the innovation and creativity from teachers, thus improving the quality of the good in the

madrasah. There is a positive relationship to the quality of learning culture madrasah. The relationship between the two variables in the analysis based either category, provide information that in the event of an increase in the culture of learning will be followed by an increase in the quality of madrasah, so the higher the higher the quality of learning culture madrasah.

CONCLUSION

Teachers are examples of students, therefore, teachers are required to work as a professional educator, capable of improving student achievement, in the learning process in the classroom, teachers should be sensitive and attentive to the condition of the student, able to stimulate students to be creative in learning. Teacher continues to improve his work with his own efforts to improve their quality (knowledge, skills, attitudes) with the mastery of science and technology and to improve both social intelligence, moral, emotional and spiritual.

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