



Creating a Practicing Muslim: A Study of Qawmi Madrasah in Bangladesh

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Authors' contributions

This work was carried out in collaboration between all authors. All authors read and approved the final manuscript.

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ABSTRACT

This research aims at identifying teaching and learning approach adopted by the Qawmi Madrasahs of Bangladesh. The focus of teaching and learning system is a fundamental issue in Qawmi Madrasah as it is a faith-based Islamic School. The pedagogy should focus on developing a good Muslim practice and adhere to Islamic rules and regulations in their daily life. Document analysis, observation and short discussion have been used to collect the necessary data. This study, also make use of knowledge, practical implementations and historical aspects of the Madrasah. Data were gathered from secondary documents, oral tradition and observation. Findings of this study show that Qawmi Madrasah has practiced a profound traditional system of teaching and learning which is based on text memorization, oral transmission and discussion and controlled argumentations between teachers and students.

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1. INTRODUCTION

Madrasah education is an Islamic education system runs alongside the modern secular education systems in Bangladesh. While modern secular education is practiced across the globe, Islamic education system known as Madrasah education is only prevalent in the Muslim countries. There are two systems of Madrasah education in Bangladesh; the government controlled Aliya Madrasah and the private controlled Qawmi Madrasah. Thus, Qawmi Islamic education institution is one of the two main streams of Madrasah system in the country. The main intention of the Qawmi Madrasahs is to offer Islamic traditional education to young Muslims to be practiced in their daily life. Role of the high level Qawmi Madrasah (which is called Jamiyyah / Arabic university) provides Fatwa (religious solution) on modern daily issues according to the justification of Quran, Sunnah, Ijma (agreement of the Muslim scholars) and Qias (process of analogical reasoning) to the Muslim society [1].

2. REVIEW OF THE LITERATURE

2.1 Education Structure in Bangladesh

The education system in Bangladesh falls into four categories: 1) general system of education which consists of three stages such as primary, secondary and higher secondary education, and tertiary education -college and university level, 2) Madrasah education 3) technical or vocational and 4) professional education.

2.2 Meaning of Madrasah

The word 'Madrasah' is derived from Arabic verb darsun which means teaching, educating and schooling. Therefore, Madrasah education refers to an Islamic religious education system. The word Madrasah connotes school as an institution of Islamic religious education [2]. To the western people, Madrasah is just a school with Islamic curriculum [3]. According to Ellis [4] Madrasah institutions had not emerged at the advent of Islam until Nizam-ul-Mulk first introduced Madrasah Nizamiyyah in Baghdad during the 11th century. For Sikand [5] Madrasah is known as an institute which provides traditional knowledge of Islam to South Asians.

In India, first Madrasah education system was introduced through the establishment of Calcutta Aliyah Madrasah 232 years ago. Calcutta Aliyah Madrasah was the first organized Madrasah, established in 1780 by Warren Hastings, a British Bengal governor of East India Company [6].

2.3 Madrasah Education in Bangladesh

There are two types of Madrasah education in Bangladesh; they are Aliya Madrasah and Qawmi Madrasah. Aliya Madrasah in Bangladesh is the part of that Calcutta Aliyah Madrasah. However, in Bangladesh, this Aliya Madrasah is under the control of government with integration of religious and modern education. This type of education is currently one of the national education systems in Bangladesh which is known as Bangladesh Aliyah Madrasah Education. Sixty percent 60% of modern subjects have been included with the Aliyah Madrasahs' curricula. It prepares graduate with the knowledge of Modern science and technology and other branches of the modern education beside the Islamic religious education. Therefore, students get opportunity to continue their further study about modern subjects in the public and private universities. After graduation from the university, students can manage the job in the private and public sectors [7]. Aliyah Madrasah has primary, secondary and higher secondary level of education similar to the formal education system of Bangladesh [8]. Salary for the teacher of Aliyah Madrasah received from the government. According to the report of [9] Dakhil Madrasahs of Aliyah system, found that about 87% incomes come from governmental salaries and MPOs, to Ellis [4] 80% salary of Madrasahs' teachers and administrators come from government.

Qawmi, on the other hand, is different from that Aliyah system of education because it is controlled and managed by the private management committee. Their system does not focus on modern education due to its religious orientation.

Qawmi Madrasah is not a well-designed education institute, since it could not develop its curriculum according to the needs of present world. Qawmi curriculum much more focus on their own ideological orientation related to religion, philosophy, mission, vision, curriculum approach and teaching methods rather than on current facts. Science 42 years of the

independent of Bangladesh, Qawmi Madrasah could not change its old system of teaching and learning settings. During teaching and learning session, teachers and students follow the old fashion of Nizamiyyah system. It is also look like Halaqah (study circle) a way was practiced in Baghddad during 11th century.

2.4 Meaning of Qawmi Madrasah

Word Qawmi is originated from Arabic Qawm which means public. All the activities of this madrasah are controlled by private management body. This Madrasah is established and funded by donation, Zakat fund, Charity fund and endowment funds from the public. The students of this Madrasah enjoy free education including food and accommodation [1].

2.5 Brief History of Qawmi Madrasah

The groundwork for Qawmi Madrasah was done in 1867 after about 100 years of establishment of Calcutta Aliya Madrasah. The failure of the Calcutta Aliya Madrasah led to the emergence of Qawmi Madrasah in 1867. The history of the emergence of Madrasahs is related to the last Nawab (king) of Bengal (a province of India) Siraj-ud-Daula, who was dethroned by a few English army of the British East India Company in 1757 at the battle of Palashy (a place where battle happened).

After took over the Bengal in 1757 by British East India Company, administrative power of the country shifted from the Muslims to the British. The Muslim's belief including education, arts, culture and custom of the society of Bengal faced atrocious conditions. Accordingly, Western culture and civilization crept into the Muslim society.

Even though, Calcutta Aliyah Madrasah was established to change the lives of the Muslims through education, but the curriculum was designed to meet the needs of the British colonized Indian administration and to prepare young Muslim as work force for the British East India Company in Bengal [10].

Two different systems of education; western secular and religious were introduced. The Western secular education was designed to prepare the upper-class Bengal Muslims for British administrative posts and to propagate the western culture and values among the people of Bengal. On the other hand, religious education was introduced for the poor Bengal Muslim

families. In fact, the system of education created a gap between the state and religion which created a dilemma to practice social lifestyle and religion together [2].

The Muslims of Bengal eventually understood that the policies of the British were to divide them and weaken their political, cultural and intellectual power [10]. Indian Muslim scholar, Shah Waliullah Muhaddis al-Dehlovi was the first to realize the dangerous demoralization and dreadful conditions of the ordinary people in the Indian sub-continent. He intended to change Muslims through continuous religious awareness creation to instill Islamic values and foster brotherhood among them. This radical thinking led him to establish a new education system. Thus, he built a new system of Madrasah 'Dar-ul-Ulum Deoband' with other famous scholars in 1867 to practice Islamic culture, preserve Islamic civilization, prepares Islamic scholars and to raise a sincere group of Muslims to Allah [11]. Madrasah Dar-ul-Ulum Deoband was established in the light of Waliullah's religious school of thought and introduced old Dars-i-Nizamiyyah curriculum in the education systems [2,8].

3. METHODOLOGY

This study uses historical methodology. Historical methodology is the process by which researcher gather evidence and formulates ideas about the past. Specifically, oral tradition, secondary documents and observation methods were adopted in this study to provide historical evidences for Qawmi Madrasah education system in Bangladesh. Oral tradition is process of passing down unwritten from one generation to another. It is classified as primary source in historical methodology. Gilbert [12] Suggested that oral tradition may be accepted if it Broad conditions stated and Particular conditions formulated. The researcher spent a few weeks during class time on the Qawmi Madrasah campus of Narsingdi city to observe teaching and study curriculum of Qawmi Madrasah. In addition, documents related to curriculum and pedagogy were reviewed to obtain state of heart of Bangladesh Qawmi Madrasah. Stories and personal experiences of community dwellers those who witness the development of Madrasah in its heydays. Evidences showed that old Dars-i-Nizamiyyah curriculum is in effect in these Qawmi education systems. Students are seated on the floor in front of the teacher and teaching is by oral transmission (two-way communication) during class hours that reflects the old Talaqi technique of 11th century of Bagdad.

Furthermore, study circle of teaching and learning style represents the schooling methods of Ahl-ul-Suffah of Masjid al-Nabawi (Mosque of holy Prophet) at Medina which built a strong relationship between teacher and students. After class hours, students read the book, memorize the text and organize a group discussion among them to understand the Muhadarat (lesson) that was delivered by the teachers.

4. FINDINGS

4.1 Qawmi Madrasah in Bangladesh

Qawmi Madrasah of Bangladesh is a successor to Madrasah Dar-ul-Ulum Deoband India [13]. Qawmi which is one of the major two streams of Madrasah system in Bangladesh focuses on Islamic traditional education. The medium of instruction is Arabic, Urdu, Farsi and to a lesser extent to the Bengali language [4].

Most of the Muslim scholars of East Bengal province (current Bangladesh) noticed problems related to education, culture, ideology and Muslim social norms same as faced by the Indian Muslim scholars during the middle of 18th century [14]. Upon much attention to these problems, Sheikhul Islam Maulana Habibullah along with Deoband fashioned Bengali scholars and Ulama established Madrasah Dar-ul-Ulum Moinul Islam Hathazari in Chittagong, Bangladesh in 1901 based on the philosophy of Dar-ul-Ulum Deoband [1]. Later on, many famous Madrasahs were established by various Muslim scholars in Bangladesh. The most famous includes Madrasah of Potia, Mekhol in Chittagong, Lalbagh and Malibagh Madrasah in Dhaka, Dar-ul-Ulum Datta Para (Datta Para Madrasah) of Narsingdi District, Balia Madrasah in Mymensingh and Jmiah Emdadiah of Kishorgong [15]. These all are private institutions allied to the Deobandi fashion introducing traditional Dars-i-Nizamiyyah curriculum in their education. Rules and regulation of the Qawmi Madrasah are maintained by a private autonomous board known as 'Bangladesh Qawmi Madrasah Education Board' (Befaq-ul-Madaris of Bangladesh). However, in 2006, the government of Bangladesh recognized this Madrasah with the conditions of reforming the education systems.

4.1.1 Education level of Qawmi Madrasah

According to the information of Pathoo Talika (Syllabus of Qawmi Madrasah) [16] provided by Befaq-ul-Madaris of Bangladesh (Bangladesh Qawmi Madrasah Education Board) Qawmi

Madrasah have five levels; Ibtidiyah (Primary), Mutawassitah (Secondary), Sanobiyah Uliya (Higher Secondary), Fazilat (Graduate) and Taqmil or Daurah (Postgraduate) levels similar to Aliya Madrasah [17]. According to the report of [13] two other sections like Qur'an and Tazwid (qur'anic grammar) and Hifzul (memorization) Quran are focused in the system. Certificate is awarded to a student who passes the Daurah levels examination successfully from the Madrasah. In addition, after this level, students can continue another 2/3 years in some others higher Qawmi Madrasah to become specialist in Ifta (Specialization in Islamic Law). For this, they can go either in Bangladesh or overseas, like Qawmi Madrasahs in India or Pakistan. After receiving this qualification, student is called as Muhaddith (scholar in Hadith), Mufti (religious judge) or Maulana (religious guidance) according to his area of Takhassus (Specialization) [18].

4.1.2 Dars-i-Nizamiyyah and Qawmi Madrasah

Dars-i-Nizamiyyah curriculum was planned by Mulla Nizam-ud-din, a prominent Muslim scholar and educationist from Lukhnow of northern India in the Middle of the eighteenth century [19]. Regarding Dars-i-Nizamiyyah curriculum [20] stated that "The primary emphasis of this Dars-i-Nizamiyyah was on the 'ma'qulat' (rational sciences), as distinguished from the 'manqulat' (transmitted sciences).

According to the study of [17] Language of instruction for Dars-i-Nizamiyyah curriculum was Urdu and Farsi, because, this curriculum was formed during the reign of Mughal emperor. Where, Urdu and Farsi were the official language of Mughal government. So, in order to meet the requirement of Mughal administration of ancient India, these two languages were employed in that curriculum.

Dars-i-Nizamiyyah curriculum of instruction has been practicing in Qawmi Madrasah education system since the establishment of Dar-ul-uloom Deoband in 1866. They offered an insight into the use of old Dars-i-Nizamiyyah system in their education [21]. Producing a good practicing Muslim scholar who will be committed to Islam was the main goal of this institution. They expected their students to be the leader for five time's regular prayers, Muslim missionaries, mentors and Muslim intellectuals. They taught their students most comprehensive and authoritative texts of Islamic Intellectual heritage to produce religious guidance to the all Muslim [19].

Through study, observation and understanding of the teaching and learning methods of these kinds of Madrasahs, it can be understood how the Qawmi Madrasah has succeeded to be an important educational organization that preserves Islam and prepare Islamic scholars across Bangladesh. Qawmi Madrasah has a unique curriculum, based on the framework of religious understanding, spiritual concern, moral and ethical awareness, respect for Islamic obligatory activities like Sunnat (an act liked by prophet Muhammad), Mustahab (Desirable Acts), leaving Haram (illegal) activities and profound respect and better relationship between teachers and students.

For the purpose of this research, a traditional old method of Nizamiyyah curriculum has been exposed where Qawmi Madrasah is known as an institution or center of Islamic religious knowledge and maker of a good practicing Muslim. Regarding the producing of religious knowledge and religious scholars, Qawmi Madrasah has more expertise compared to the Aliya Madrasah [17]. The researcher observed that teachers of Qawmi Madrasah are well prepared in religious pedagogy of old Nizamiyyah curriculum and so the methods and techniques are seen in their application. The products of the Qawmi Madrasah are very simple, religious, anti-violent and pacifist in orientation. Furthermore, they consider issues of akhirat (Hereafter) before all aspects of life, even though they are brought up with different worldview. During the collection of the data from, Dar-ul-Ulum Datta Para (Datta Para Madrasah), a famous Madrasah in Narsingdi District of Bangladesh, researcher found some reflections of the traditional nature of education in the teaching and learning activities.

4.1.3 Education and curriculum of Qawmi Madrasah

Curriculum and education system of Deobandi style Qawmi Madrasahs included Tafasir (Qur'anic commentary), Hadith (Tradition of Prophet), Shariyah (Islamic law), Arabic literature, Sarf (morphology), Nahu (arabic grammar), Balagat Mantiq (logic), Fiqh (Islamic jurisprudence), Usul-al-Fiqh (fundamental of Islamic jurisprudence), Sirat (life of prophets), and some Urdu and Farsi language [22]. The language of instruction is Urdu and Arabic but Urdu is most usage tradition than Arabic in their teaching and learning practices. Bengali language also used in some extends.

According to [8] current Qawmi Madrasah of Bangladesh introduced English Language, Mathematics and a few social science subjects beside the old curriculum of Dars-i- Nizamiyyah. Ellis [4] revealed that, even, some modern subjects have been included in their curriculum but only at the primary level with a minimal effort.

Qawmi curriculum much more focus on their own ideological orientation related to religion, philosophy, mission, vision, curriculum approach and teaching method rather than on current facts. Qawmi Madrasahs curriculum content is related to Islamic religious sciences, theology and Arabic knowledge. Curriculum doesn't provide any knowledge and skills need for current global world. Due to the absence of advanced knowledge, sciences and technologies in Qawmi education, graduates are deprived of private and government administrative job [1].

Ruman & Abdullah [22] found that, even though they add social sciences subjects but the content of subjects is not adequate and not suitable according to the current needs. The curriculum content has been prepared by them and printed under the service of their 'Befaq-ul-Madaris of Bangladesh' (Bangladesh Qawmi Madrasah Education Board).

Apart from these, teachers' quality, teaching staff, resources, teaching materials, lesson plan and traditional technique methods are the main problems in Qawmi Madrasah, especially in the primary level.

Therefore, looking into these shortcomings, in order to keep pace with modern global world, the government of Bangladesh urges them to reform their education systems by introducing and developing modern subjects and content. According to the draft copy of Qawmi Madrasah Shikhaniti (education policy) [23] English subject has been introduced in current Qawmi Madrasah curriculum to meet requirement of current global age.

4.1.4 Qawmi Madrasah model

Base on the observation and documents study, research found that old Dars-i-Nizamiyyah curriculum is in effect in these current Qawmi education systems. Students seat on the floor in front of the teacher and teaching is by oral transmission (two-way communication) during class hours which reflects the old Talaqi (face to face) technique of 11th century of Bagdad. On the other hand, study circle of teaching and learning

style represents the schooling methods of Ahl-ul-Suffah (poor religious companions) of Masjid al-Nabawi (Mosque of Holy Prophet) at Medina which built a strong relationship between teacher and students. After class hours, students read the book, memorize the text and organize a group discussion among them to understand the muhadaraht (lesson) that was delivered by the teachers.

Qawmi Madrasah education was designed with old Dars-i-Nizamiyyah curriculum and fashioned with the environment of ritual activities like regular five times prayer (solat). The integration of teaching and learning practice to the regular ritual activities is considered as the main reason behind the profound respect and deep relationship between teachers and students. This is a unique technique to pursue knowledge from the teachers. The main focus of Nizamiyyah Curriculum of Qawmi Madrasah was to prepare a good practicing Muslim by providing Islamic knowledge and performing ritual activities according to that knowledge. They will be able to protect Islam, defend Islam against western challenges and to join in preaching Islam to others actively [20]. Teachers pay attention to students' moral, spiritual and character development while imparting the proper knowledge from the Qur'an and Sunnah. This is really difficult to find in the current educational prospect.

Thus, to develop a strategy paper on modernization of the Madrasah education system in Bangladesh, a study was carried out by (Bangladesh Enterprise Institute [17]. Therefore, curriculum evaluation was also the part of their study. Evaluation was done to know the end result of Qawmi graduates, where they go after finishing their study. Study showed that education system of Qawmi Madrasah is not standard to get the job for the Qawmi graduates. Job opportunity is very limited. There is no job they can get only just become a teacher in their own Madrasah, Imam in a community Mosque, speaker in a Waz (preaching) and Mahfeel (religious talk program), appoint as private house tutors for teaching religious subject, Qadhi for marriage register, perform Jenajah prayer (funeral prayer), leading various religious occasions like akikah (slaughtering cow / sheep / goat for new born bay), Milad (offering prayer for prophet), Qur'an Khani (Qur'an revision) and Duwae Khatam (pray for departure soul). Bano [1] stated that, working sectors of Qawmi graduates are confined to Mosques and Madrasahs. They are not good enough to work with other

organizations either government or private but with religious organizations and Islamic NGOs.

Thus, Curriculum of Qawmi Madrasah has been criticized by the modernist for its two faults: one is outdated curriculum of Qawmi Madrasah which only focused on Islamic religious subjects and the second one is the no involvement of the Qawmi graduates in the contribution to the nation building, social responsibilities and political role. Therefore, Qawmi Madrasah cannot produce students with enough skills and satisfactory quality to contribute in the national workforce.

4.2 Qawmi Madrasah Curriculum and Preparing Individual

Even though, Qawmi Madrasah is a traditional institution, but there is a precious insight into the pedagogy that represents Dars-i-Nizamiyyah style, which produces a good practicing Muslim. The researcher also observed that, text interpretation of the ulama (Islamic scholars) of Qawmi Madrasah develop students' knowledge and motivates them to work according to the ilm (knowledge).

In sum, their overall concern and priority is on the issues of akhirat (Hereafter) as well as Iman (believe), Amal (doings), Akhlaq (character), Adab (discipline) with utmost concern over Halal legal and Haram / illegal aspect of Islamic issues. The emergence of this Madrasah is to protect Islam and Muslim identity through instilling Islamic practice first in student's own life then to do Da'wah (calling people) to the path of Islam. Thus, [24] found, their main focus is to get the happiness of almighty Allah and entering into the paradise. According to [1], students are brought up with vast Islamic knowledge including the art of debate and discussion skills. They are trained to be able to debate with any religious people and on religious issues.

They believe that, if anyone stays away from the Qur'an and Sunnah, then he or she will be detached from Islam and will be a loser in the Hereafter. The uniqueness of Qawmi Madrasah's pedagogy is the emphasis of Faith in Allah, Tawaqqul ala Allah (dependence on Allah) and adherence to the Sunnat and its implementation in the daily life. The difference between this Qawmi Madrasahs and other religious institutions is the strictness in adherence to the basic principles of Islam. The researcher's observation found that, teaching and learning approach concentrates on religious issues which exclusively reflect on Islamic culture in the majority of the students' life. Beside observation,

there was a discussion with the Maulana Shawqat Hossain sharker, Muhtamim (principal) and Shah Anayet Ullah, Mufty & Muhaddith of Dar-ul-Ulum Datta Para (Datta Para Madrasah) of Narsingdi District, Bangladesh regarding the ideology of Qawmi Madrasah. They mentioned some special aspects of Qawmi's system that beautify its educational atmosphere and shapes students' life to become a good practicing Muslims. Some special aspects are:

- Mosque and Madrasah must be close together.
- Amal action according to the ilm (knowledge)
- Following the Sunnah (prophetic traditions or an act liked by Prophet Muhammad) in every action.
- Five times regular Prayer must be with the congregation.
- Tilawah (Qur'an recitation) and Zikr-ul-Allah (remembrance of Allah) must be practiced.
- No participation in any non-Islamic activities or political activities.
- Not to disturb other religions, people and their ritual activities.
- Close adherence to Sheikh or Murabbi (a pious, religious and spiritual man) for educational development, moral growth and spiritual progress.
- Tabligh (preaching Islam) is one of the main activities of teachers and students.

4.3 Challenges

Madrasah education system is facing a lot of criticism and problems from various groups of people in Bangladesh. Debates and arguments are going on over the Madrasah education.

While, Begum [25] found four different groups of people in the society those who exposed different opinions regarding Madrasah education. Religious Hardliners is the first among the four groups, claim that Madrasah cannot provide good education by combining modern and religious education systems together. They believe that neither religious education nor western modern education is good in Madrasahs, and Madrasah should not provide modern education. The second group is the Secular Hardliner who agrees with religious hardliners. To them, religious education is not essential. Religious Moderates is the third group who think Madrasah education should be maintained as it can generate good citizens for the Muslim society since it is not possible from secular

schooling system due to the absence of religious education. The fourth group is the Secular Moderates who agreed with Religious Hardliner's opinions and also agreed to have religious education but not necessarily to have it exactly from Madrasah. Therefore, these became big challenge for Madrasah education in general.

On the other hand, Qawmi authorities not agree with government to reform their education to prepare graduates according to the needs of global demand. There is however, a misunderstanding about reform among the Qawmi Ulama (scholars), teachers and students. To them reform means introducing western secular education which is an affront to Muslim identity and Islamic values. Subsequently, they don't introduce modern subject at all.

Job opportunities are very limited for Qawmi graduates. They are not able to join in the private and government sectors job because of no recognition of their certificates from the government. This is due to lack of modern subjects and curriculum. Typically, Qawmi graduates work in the various Muslim non-government NGOs, join the same organizations teachers, or become Imam (leading prayer) and Khatib (speaker) of a Mosque. There are several reasons why Madrasahs and graduates from Qawmi Madrasahs face these problems.

- Sources of funds for Madrasahs are through donations, charity, Zakat and foreign aid so they are not stable.
- Qawmi students require certificate from Aliya Madrasah for further studies either in Bangladesh or abroad, otherwise they are not eligible.
- Due to lack of modern subject, absence of current market based skills, current economic vision of the country and students less knowledge about social needs, Qawmi graduates have failed to join the social activities and to contribute for the country development.
- Due to the flaws in the Qawmi education system in Bangladesh, they are not able to prepare human resources. This leads to unemployment and less development for the country.

5. RECOMMENDATIONS

During the 9th century, Madrasahs were known as prestigious institutions throughout the Europe because of Muslim scholarship development. Subsequently, those days were known to people

as a brilliant age or golden age of Islamic civilization, while rest of the world including the whole Europe was experiencing the Dark Ages. During that time, Madrasahs provided religious sciences as well as social science subjects. Some of the subjects taught in the Madrasahs were related to modern hard sciences including medical sciences, technology, mathematics, physics, astronomy and so on [26].

Some notable scholars of that time including Al-Khawrezmi specialist in mathematics, algebra, logarithms and geometry, Al-Biruni disclosed the theory of the earth rotating before Galileo, Ibn Rushd was an Andalusian mathematician and medic, Ibn an-Nafees was a physician, Ibn-ul-Haitham a great mathematician, Abu Bakr ar-Razi created sulfuric acid Abu Musa al-Kufi for Chemistry, Ibn Jabir for Nitric acid and many more were the product of those kind of Madrasah.

Compared to the success of Madrasahs in those days, the current Qawmi Madrasah in Bangladesh are not able to produce human resources according to the current needs of the modern world, because of solely religious oriented education. In order to get back the same prestige, Qawmi Madrasah of Bangladesh must have to revamp their education systems.

Qawmi should develop the education system by introducing modern subjects to overcome these problems and challenges, so that, they can serve not only for the religious purposes but also for economic and nation development.

Therefore, to develop education, they must integrate Islamic religious knowledge and western modern knowledge through integrated education process. It is a process of integration between Islamic and western modern knowledge. According to [27] Muslim scholars should study the traditional knowledge Turath (authentic knowledge) that has comprehensive guideline for integration and Islamization process. He also suggested filtering system of the western modern knowledge in order to take the beneficial knowledge, while rejecting anything that would be contradict to Islamic thought. So, Qawmi authorities should follow the theory of Al-Alwani to integrate modern knowledge in their education system and to come out from the misunderstanding about the modern knowledge.

6. CONCLUSION

The study explored the importance of Qawmi curriculum to prepare a good individual with

religious values. This research at Qawmi Madrasah presents some insight into the role of Dars-i-Nizamiyyah style of curriculum to acquisition of Islamic knowledge and reflects it in their practices. Furthermore, it revealed how Qawmi curriculum of Dars-i-Nizamiyyah style can improve the students' Ilm knowledge and Amal (doings) together in the light of Qur'an and Sunnah. Fundamental nature of Dars-i-Nizamiyyah curriculum provides a unique style of teaching and learning activities with Qawmi pedagogical approach.

COMPETING INTERESTS

Authors have declared that no competing interests exist.

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