



**An Internship Report
On
Factors affecting the Guardians Satisfaction Madrasah Education
System, A Study on Alom Modolbag Sabanunnesa Dakhil
Madrasah.**

Submitted To

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LETTER OF TRANSMITTAL

11th April 2019

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Subject: Submission of internship Repot.

Dear Sir,

With due respect that I, would love to inform you that right here is the record on that turned into assigned to me publish under the internship program. It turned into an amazing pleasure for me to do the assigned record. I've conducted my internship program in **Alom Modolbag Sabanunnesa Dakhil Madrasah**, Changaon, Ashulia, Savar, Dhaka. together with your kind supervision. I accept as true with that the expertise and experience I accumulated during the internship period, will be useful in my destiny professional existence.

I made each undertaking to prepare this file correct, shiny and complete and attempted my degree great to accumulate applicable and insightful data in the scheduled time and restricted resources. Any brief coming on this record is truly my fault.

It will be a remarkable achievement for me if you kindly go through the record to check the fruitfulness of it. It'll be a distinguished triumph for me if the document meets up your proper expectation.

Sincerely Yours,

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It gives me great pride to certify that the projected report titled has been finished by, Department of Business Administration, Daffodil International University, Dhaka beneath my supervision and steering. As a way as I recognize, that is an authentic work, which has not been published in any magazine or submitted to any institution for any degree.

I do hereby accept it as a fully recommend Internship report for evaluation.

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STUDENT'S DECLARATION

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We have tried to return the branch against misfortune and loss because of past promises broken.

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Chapter one

Introduction

1.1 Introduction

The historical background of Madrasa education dates back to the time of our Prophet Muhammad (pbuh). At that time, madrassa education depended on religion. The subject of their education was the Qur'an, Hadith, the duty and duty of the pure Muslims. At this point, all the madrasas have done well because their subjects and destinations were placed on religion and religious education. However, at present we have three structures of education: madrasas or religious education, general education and English medium education. In our general system of education, emphasis is placed on need-based education, which is the manifestation of business and business, then again, Madrasah education has strengthened world-based education despite religious education. At present we can see that our madrassa education has been arrested on various issues for not considering the expertise of the concerned. The opportunity to rebuild this madrasah education can be significant and helpful. So consideration should be given in this case so that it can be standardized according to the interest of time. The Madrasah points to an organization that is unusually well-managed for Islamic education and culture. Madrasah education started from the time of Hazrat Muhammad (sm). He set up Darul Arkham at the foot of the Safafael, the Sufa Residential Madrasa, and Darul Qur'ah Madrasa, northeast of the mosque (in rehab in Madinah). In addition, the mosque-i-nawabi (AD 22 AD) and nine different mosques in Madinah were similarly used as centers of education. Hazrat Omar (RA) and Hazrat Ali (RA) established two huge madrasas in Basra and Kufa. During the Umayyad regime, many mosques were used as madrasas. Abbasid rulers disrespected madrassa education. Apart from building mosque-based madrasas, they also built separate madrasas. The necessary education in mosques for children was then almost compulsory.

During the time of the Sultanate (122-1 Bengal76), madrasa education was practiced in Bengal. At that time many madrassas were established in Bengal. Of these, Maulana Taquiuddin Arabi Madrasa is the most established in Mahasantosh. In 1248, Sultan Nasiruddin, Badaruddin Ishaq, Minhajuddin, Nizamuddin Damasci and Shamsuddin

Khawarijmi arranged an educational program for the education of the madrassa which was successful for over a century.

Maulana Abu Touma established a madrassa in Sonargaon in 1278 and was the largest madrassa in Bengal at that time. Sultan Alauddin Hussein Shah (1-5) built numerous madrasas in Gaur and Malda. Madrasah educational programs during the Sultanate included Arabic, Nahu, Saraf, Balagat, Manatik, Kalam, Tassauf, Works, Fiqh and Philosophy.

The scope of madrasah education was expanded during the Mughal period by incorporating various fields of information and science. At that time, madrasas were gradually added to the education of astronomy, mathematics, geography, accounting, agriculture, public administration, biology, zoology, fine arts, and many more.

At present, there are three structures of madrasah education in Bangladesh. Apart from the prevailing Mastab, the mosque-based madrasa education structure, the madrassa structure was introduced in Bengal after the establishment of the Aliya Madrasa in Kolkata in 954 and the Quami Madrasa structure was established after the establishment of the Chittagong Darul Ulum Mainul Islam Madrasa in the 5th.

Aliya Madrasa is a body for advanced education that runs according to the educational program and prospectus surrounded by an education commission formed by the legislature. There are five steps in Aliya Madrasa, to be specific, Ibtedi (required, five years in length), Dakhil (al chisik, five years in length), Alim (upper assistant, 2 years), Fazil (undergrad, 2 years) and Kamil (Masters, 2 years). Year) The overall length of madrasah education is thus 16 years. At Kamil (postgraduate) degree, after two years of education in Tafsir, Hadith, Fiqh, Arabic Writing and Mujawabid branches. There are two types of Aliya madrasas in Bangladesh. The madrasas run by the Legislative Assembly are known as the official Aliya Madrasas, and those approved and awarded by the administration are called private Alias Madrasas.

Alia madrasas of Kolkata Alia madrasas are jointly created in Bangladesh. After the founding of the Aliya Madrasa in Kolkata, the administration has shaped the board of trustees at various points to change the Aliya Madrasah. The top management staff of the madrasa presented it in 1791, ten years after introducing its teaching system and

prospectus. This prospectus was implemented in all the madrasas (counting Assam), Bihar and Orissa in partnership with Alia Madrasa in Kolkata. বোর্ড In 18৯, the board made several amendments to the Kaliyat Aliya Madrasa. The Advisory Team, led by Justice Norman ১৮ In 18৯, the madrasa education underwent some changes in Bengal. Dhaka Madrasa (by Government Kobi Nazrul School) and Chittagong Chittagong Darul Ulum Mahasinia Madrasa (now Government Mohsin School) and Rajshahi Madrasa (by Rajshahi Government Madrasa and 1873) were established with subsidy with the help of Mohsin.

The Hunter Committee's report of 12 was implemented in 5. It was proposed in Calcutta Aliya Madrasa to open a 5-year title (proportional) class in the 5th. The Mohammedan Education Advisory Committee, headed by A.H. Harley, laid down some measures in the first three to make some changes to the structure of the madrasa education.

The educational program organized by the Mohammedan Education Advisory Committee, chaired by Principal Shamsul Ulama Abu Nasser Wahid, suggested the use of an old plan and a new conspiracy framework in 1 and it was transformed into reality. Two plot juniors and seniors of the new plot madrassa were presented with the intention of making Muslims interested in learning English. The junior madrassas are directed up to class five and the senior madrassas are up to class ten. Senior madrasas were brought under government support and English was made compulsory for them. The Muslim authorities became interested in special education to take up another plan at the madrasa for landing in government positions.

In 1227, the Shamsul Huda Committee advised to lead the central assessment of the old schemes of senior madrassas in Bengal and Assam under the Madrasa Education Board, such as the Alim, Fazil, and Fakhrul Muhaddisin assessments. According to Kamil's schedule, the issues discussed were Siqa Sita (Bukhari, Muslim, NASA T, Tirmizi, Ibn Maja, Abu Dawood), Asulul Hadith, Tafsirul Baizabi, Tafsirul Kashaf, Tafsirul Kabir and Tafsirul Mazar, among others. Mantic, History of Islam and so on.

A Madrasah education board, styled by the Central Madrasa Examination Board, was formed in 192 as the Assistant Director of Mohammedan Education and the Registrar of the Calcutta Aliya Madrasa Head. Madrasah Board of Education was affiliated with the Madrasah-e-Aliyah as an administration association from 1227 to 1979.

The Momen Committee or the Muslim Education Advisory Committee of 3 and the Mawla Baksh Committee of 3-4 proposed to change the education system of Alia

Madrasah. The suggestions made by the Syed Moazzamuddin Hussein Committee on 6th of the Madrasah were implemented in the Hadith section of the Kamil class, which were implemented from 1st July onwards. -Itakan, History of Islam, and History of Hadith Discipline. The associated themes were included in the Fiqh region of the Kamil class: Fiqh, Asul Fiqh, Hadith, Kalam, History of Islam and Fiqh discipline. The adjoining areas were included in the Adil section of the Kamil class: ancient and modern prose, poetry, history of Islam, history of Arabic literature, literary criticism, etc.

There are numerous Madrasahs including those who have received awards from the block in East Bengal, including government-backed Alia Madrasa and Madrasa-e-Alia Dhaka, Sylhet Government Alia Madrasa and Bogra Government Alia Madrasa, in agreement with the education system of Alia Madrasa. When Madrasah-i-Aliya was shifted to Dhaka after the partition of India in the year 1947, the Madrasa Board's evaluation was conducted by the University of Rasaka. East Bengal Education System Reorganization Committee (1949-51), led by Akram Khan, Ashrafuddin Chowdhury Committee of the 6th, Ataur Rahman Education Reform Commission of the 7th, M Sharif National Education Commission of the Year, Islamic SM University Hussain Islamic University University (1963). Madrasa Review Committee (১৯৬৯), chaired by Chowdhury, Bangladesh National Education Commission of 1972-73 and Madrasah Education of 193 The Reform Committee made several proposals for improving the education of madrasahs.

In the light of the suggestion of the Kudrat-e-Khuda Committee, in 1977 a national educational plan and multidisciplinary schedule was presented at the government-controlled Aliya Madrasa. This schedule was strengthened in the ALAIM assessment conducted in 1977. and the Phase Evaluation held in 1978. All the courses of SSC and HSC were excluded in this method at the Alam and Fazil level, except for the text material selected for the madrasahs in these two classes. They are given different status compared to SSC and HSC. This council presented science education at the madrasa.

A senior madrasa education system committee was formed in the Senior level under the leadership of Professor Mostafa Bin Qasem. On June 7, 1978, the Madrasa Education Board was transformed into a self-regulatory body. Baki Billah Khan, the director of the Independent Directorate, was named its first director.

In light of the proposal made by Mostafa Bin Qasem's Board of Trustees, in 1984 changes were made to different degrees of general madrasah education: Ibtedi (required 4 years), Dakhil (5 years 4 years), Alim (2 years assistant), Fazil (undergrad 2 years), And Kamil (post-graduate 2 years); All 16 years. The prospectus, as planned by this Board of Trustees, came into force in 1. Admission was granted to the SSC and HSC level, including all courses at SSC and HSC level, which was approved for Madrasah education. Since madrassa education is linked to general education, students will now be able to seek admission to schools or colleges as they await completion of madrassa education. In any case, because Fazil (undergrad) and Kamil (postgraduate) degrees are not linked to general education degrees, underrated schools can achieve similarities for landing positions in schools or madrassas, but not in different areas.

The amount of Aliya Madrasas has continued to grow in terms of changes in the Madrasah education. During the period 7-7, there were 2,4 madrasas from Ibtedi to Kamil level. The Aliya Madrasas (from Dakhil to Kamil) consisted of 5 government-run people - 1937 to 377 each. In 1971, the number of Madhras of Dakhil, Alim, Fazil and Kamil was 1,575. The perfect number of madrasas in 2007 stands at 9,493. Of these, 7,7 alim, 5,3 fazil and 1 Kamil madrasa.

Until 2006, the Madrasa Education Board controlled the evaluation of all degrees in madrassa education. Currently, 3 years long Fazil Course and 2 year long Kamil Course (all 5 years) are presented in unison with General Education through Islamic University (Amendment Act) 2006. It was then chosen that the Madrasa Board subsequently submit the direct examination and alim evaluation from 25 just. According to this law, 1,686 Faz Fazil madrasas and 3 according to Kamil madrasas are currently affiliated with Islamic universities. As a result, the distinction between general education and madrasa education for some time has now been removed.

1.2 Background of the Report

The Dakhil and Alim levels are comparable to auxiliary and higher optional school individually. Dakhil is for a long time and Alim for a long time's length. As of now, there are four areas in the Dakhil level: Dakhil General Section, Dakhil Science Section, Dakhil Mujabbid Section, and Dakhil Hifzul Quran Section. Under the New Scheme strategy, both the Dakhil and Alim levels place accentuation on science. Notwithstanding, as a general rule, most of the Dakhil and Alim Madrasahs don't have

an essential research center. Indeed, in various Madrasahs, the situation of science instructor regularly stays empty.

In Bangladesh, as of now, there are 4,865 Dakhil and 1,090 Alim Madrasahs that are government approved⁷. Much the same as the Ebtedayee Madrasahs, Madrasahs at these levels need to satisfy 18 conditions before applying to the Board for government endorsement.

These Madrasahs are additionally worked through government awards, gifts from the neighborhood network, understudy expenses, nearby government awards, and charges and installments from religious events. Practically all wellsprings of salary are pretty much sporadic.

The Madrasah Education Board or the Directorate of Higher and Secondary Education don't have any standard observing or review exercises for Dakhil and Alim level Madrasahs. A sort of observing takes place anyway for reviewing and for the portion of awards. In any case, a few of these sorts of Madrasahs are incorporated among the 251 Madrasahs that lost government endorsement and MPO in light of charges of defilement and fumble.

1.3 Methodology

1.3.1 Data Collection:

The enormous statistics changed into collected from three MES'S which incorporate understudies, guardians, instructors, and principals. This Madrasah had been picked haphazardly, as getting entry to those Madrasah is difficult because of being beneath personal manipulate and the board. Other than MES'S have additionally been studied so as to expose signs and symptoms of improvement effect of the challenging difficulty. An all-out quantity 90 Guardians rounded out the surveys (both MES'S and GESs), and 60 understudies' meeting had been settled. For this research, 10 educators, 60 Guardians and a pair of principals have been met from MES'S. However, 20 understudies from GESs rounded out the survey, 10 educators, 30 guardians, and 1 central have been met.

Table 1.1 Madrasah Education System Participant

StudyArea: Dhaka No. of Madrasah (N-5) Total participants (N-100)	No. of participants
	50
Guardians Interview	10
Students Interview	40
Principals Interview	2

Dhaka is the capital of Bangladesh and it's been selected because the study area because it has a very great quantity of faculties in Bangladesh, which consists of 68.55%

1.4 Scope of the Study

The City of Dhaka likewise has the fine faculties (saw) that draw in several understudies every 12 months from everywhere during the country. Madrasah Board is the exam focus and it is located in Dhaka, yet it has stretched out its department to different massive urban communities as well. Prior, so as to show up for the regularly occurring examination, understudies from distinctive portions of Bangladesh needed to visit Dhaka however as of late, they are able to take a seat for the examinations in the location where they grew up. Despite the fact that this observes modified into done in a totally short length consequently, it covers the most effective one vicinity in Bangladesh. Therefore, it does no longer cowl the whole of Bangladesh's Madrasah Education System. Further, because of the loss of getting right of entry to, extra madrasah students couldn't be organized for an in-depth interview. This has an examine additionally lacks parents' right socio-financial fame; despite the fact that the Studier could get to understand their instructional and occupational popularity but the profits recognition could not be acquired because of the sensitivity of the problem. This has drawn a line of demarcation to the study carried out.

1.5 Objective of the Study

- ❖ To know the students' quality and their background, curriculum, teaching techniques, examination system and evaluation method of Madrasah Education in Bangladesh
- ❖ To know the satisfaction level of guardians.
- ❖ To Find out the problems and Recommendations of MES
- ❖ Evaluate the Factors Affecting on Guardian Satisfaction

Chapter Two

Literature Review

There are people who embrace Islam. It became the basic fascination for the people of the country to understand Islam, which is the character of Ibn Qasim who applied the teachings of Islam with the burden of righteousness and mankind. Also, the religion of Islam (the Dai) does an effective job informing the Islamic culture. Ibn Qasim (1-5 AD) ruled by rules "from person, person and person." The companies / educational networks and Islamic lessons he applied to Sindh Punjab were still established in Pakistan and some parts of India. After the time period, Muslims repeatedly came to India, for example during the Ghazni dynasty, Ghuri, Delhi Sultani and the Mughal Empire. The Mughal Empire ended near the British pilgrims. At this point, the people who have made Pakistan and India distinct from the British are two nations. Accordingly, East Pakistan is separated from West Pakistan in what we now know as the People's Republic of Bangladesh (Keya, 1980: 1-3; Niner, 1956: 910).

Bangladesh was one of the former in the past known as East Pakistan, and subsequently in 1971, it was separated from the political focus of West Pakistan. The nation is in contact with the other three borders of the state - India, southeast Myanmar and bay of the south. Its breadth is similar to that of Java and Madura Island. As a correlation, Bangladesh's Land Territory is the Fifth Territory of the Republic of Indonesia. The majority of the population is Sunni Muslim (its population is currently about 1 million people), Hanafi school-arranged and political system of popular government-designated parliamentary structure (Bangladesh Islamic Foundation Board, 5: 1).

Prior to the close proximity of Islam to Prophet Muhammad, the Indian sub-mainland had a friendly relationship with the Arab merchants who preached Islam during the exchange. This is in the opinion of the Prophet: "You leave [the lessons of Islam] without a hymn" (At-Tibrazi and Robson, ١٩٦٥). With the help of Islam's teachings and teachings, Arab brokers Islamize the number of Kadangalars living along the Malabar coast.

As noted above, further progress of Islam took place when Commander Muhammad ibn Qasim conquered the reign of the renowned dictator King Dahir and the lower stable stood among the higher authorities. There is also a lack of cordial relations between Arabia and India, as Khursan Khalifa Usman ibn Aufan assisted the war between the Persian Lord Persian King Dahir. Later, Dahir even protected the Umayyad caliphate of non-conformists (Wheeler, 1992: 60-61). What is more, seize the Saudi ship originating from Jajiraatul Yakut ("Java") (Ali, 1973: 2-3; A. Karim, 1974: 10-11).

Ibn Qasim realized how to dispel the noble idea that there is no persuasion of the religion and religion of Islam harmony. Later, not too long ago, Muslims lived in this district, despite the fact that Muslims in India were still in the minority (about 12-15% of India's largest population). The preachers of the religion of Islam show the prevailing religion, later these examples of traditional religious education became a fetus for the introduction of the model of madrasah education. Islam spread beyond the Arabian Peninsula and after making three landmasses (Asia, Africa and Europe). At this point a religious school or madrasa was built. At the time of Abdur Rahman al-Dakhil, Amir of the autonomous Umayyad dynasty in Cordova in 5 AD, the madrassa was right in hand (Yatim, 3: 1). It may be the first to operate throughout the existence of an officially established Islamic madrasa with the assistance of the administration.

During the second Amir Abdur Rahman (122-53 AD), the madrasa ended Islamic colleges / schools, which subsequently advanced to the time of Khalifa Hakam II (1961-76 AD) in Cordova, a Muslim ruler who was known as a science scholar. ? Who effectively established 17 colleges in Andalusia. Cordova itself now has a board of professors as an efficient institution for education. In addition to Morocco, the madrasa that became a Christian university in the ninth century. Intuitively, the University of Al-Azhar in Cairo (which still exists and one of the major Islamic universities on the planet) was founded in 983, when Abdul Aziz, the Caliph of the Fatimids of Egypt (976-996 AD).

It must be stated, that when the predecessors of Western science (Greek thinking) were practically wiped out, clearly the Islamic government determined how to survive through Damascus (Umayyad I) and Baghdad during the Abbasid period (Bayt al-Hikmah), through interpretive efforts (Lugd. , 1963: 59; Yao, 2017: 41). Cairo was built through Durh Alhikmah and was transported back west with the Cordova satellite city of Qasar al-Zahra, al-Madinah az-Zahriyah and Andalusia. During the second decree, logical practice (madrassa education and college) progressed so quickly, that the city of Cordova was known as the city of books. For example, in the tenth century in Andalusia, 100% of the uneducated people were preparing the mark of a ruler in France (Imamuddin, 1969: 172-181).

The madrasa that is most prevalent among Sunni Muslims is the Nizamia Madrasa in Baghdad, which was commissioned in 1065 and finished in 1067, during the time of the Prime Minister of Nizam al-Muluk. Two decades later, the school became a university (Nizamiya University). This madrasa educational plan is not the same as the Islamic educational institution mentioned earlier. In Nizamiya, subjects were encouraged to identify only with Islam, with common practices not guided by any part of the imagination (Nakostin, 2003: 50; Nizar and Nizar, 2007: 168). This is probably the reason why Indonesian Islamic education experts say that Nizamiyah has been the primary school throughout Islam's existence. While at Al-Azhar University, the educational plan changed under the guidance of Shiite religion. Soon, madrassas and colleges in Andalusia have created many researchers who specialize in different orders that improve Europe as a whole, even in the golden age of Islam (even for the most part in educational issues).

Madrasah in Bangladesh

As of now referenced, that alongside Muhammad ibn Qasim and different Muslims who administered the Indian subcontinent, at that point numerous researchers, Sufis, and others as people spread Islam and lived in Khanqah, a kind of Sufi cabin. Khanqah is an appearance of Islamic cultural assimilation with indigenous culture. The procedure of cultural assimilation can be separated into three stages: regular, education, and association. In normal stages, the way of life of Islam brought by dealers and ministers of Islam separately, and some of them came at the same time with the Muslim armed force to the subcontinent. In spite of the fact that its basic role is for exchange,

the errand of passing on religion can not be relinquished. The evangelist, by direction of the Prophet Muhammad, moves to pass on the lessons of Islam, which is normally done at night as the recreation snapshots of exchanging time. Despite the fact that proclaiming movement directed in characteristic and individual way, it demonstrated effective with numerous indigenous individuals who can acknowledge and change over to Islam (Hamka, 1975: 674-690; M. A. Karim, Style, and Maya, 2007: 145-155). In the end, it is shaped little bunches under the direction of the ministers who proceed normally.

As a note, Islam officially created in the Eastern piece of India as a rule, and Bangladesh specifically and the encompassing zones, was under the inception of Ikhtiar Al-Noise Muhammad Bakhtiar Khalji, commandants of the Sultan Ghuri Muhammad, Ghuri Tradition in Afghanistan who vanquished the capital of Bengal, Nadia in the time of 1194 Promotion (Duff, 1899: 313-314). In the interim, the proselytizers of Islam have Islamized the quite a while back. For instance, Abu Yazid al-Bustami, is a well known Sufi Muslim in the Indian subcontinent with the name, Bayazid Bustami (d. 872 Promotion), who built up khanqah in north Chittagong, as the biggest port city in Bangladesh (Zaman, 1980: 181-182), and up to this point the Khanqah with his tomb still exists. The creator himself had gone to the Khanqah of Bayazid Bustami in 1976 Promotion.

It tends to be said that in the Ninth Century Promotion there was a spot to learn or madrasah (Khanqah) in the locale of Southeast Bangladesh as an Islamic learning place for understudies who originate from various districts. Afterward, to suit the understudies/Satri (Kantri in Indonesian term) at that point it is fabricated customary school or madrasah for the understudies and educators, called Khanqah, which is renowned as Pondok Pesantren (Boarding Islamic School) in Indonesia. In the interim, there is likewise a spot to gain proficiency with the religious lessons of Islam, however it is selective and there are relatively few, just in the home of the Buzurgh/Waliullah. The open accepts that the specific Buzurgh has profound religious learning, particularly the study of Makrifat and it is considered to have an immediate association with God or an otherworldly delegate, for example, Hazrat Abdul Qader Jilani (Zaman, 1980: 180-184).

Conventional madrasas showed religious lessons in realizing, holding, and literally memorizing (M. Karim et al., 2007: 149-151). This continued until the entry of the

advisers into Bengal in 1757, where Britain defeated the Nawab (Sultan) Sirajuddaula, the ruler of Bengal, and colonized the subcontinent until the advent of 1947 (Ali, 1973: 383-384; 721). In the last phase, it is also shaped the organization to arrange all the districts in which the madrasa was developed and spread, this time may be named as the time of education. In the last phase, there is no other way to conduct traditional madrasas and to maintain the legitimacy of Islamic purposeful propaganda and teaching, other than the structure of the part of the religious preachers. They are clearly prepared in the Islamic philosophy and the historical background of the Muhammadan war in the promotion of Islamic motives is praiseworthy (Nayner, 6: 6-8). During the time of this confederacy, there was a Madrasah based Khankah published in South Asia as well, which was changed to Aliya Madrasah in the advertisement of the year. It was said that Islamic education was still going on in the madrasas even after the British led the Indian subcontinent. Immediately, English was transformed into the official language of the English government, which supplemented the Persian language and Urdu, especially the language of Muslims and the people of South Asia when all was done.

The English government welcomes people from South Asia to learn English for common reasons. The Hindus quickly decided that they would immediately master the language and be involved in significant situations in the English government. The reason they stood before it even reached this point was that Muslims have been relentlessly in power since the eighth century, especially from the beginning of the twelfth century until the advent of 185 AD. For this reason it is a decent open door for Hindus to fulfill the terms of administration. The Muslims were unexpectedly influenced by the fatwa of the Indian ulama at that time, and this is comparable to Indonesia, where there were no ulama Muslims forbidding (it is forbidden) to acquire proficiency in the language of Kafir. And refrain from working with criminals.

Then again, the Muslims were far behind when they were at odds with the Hindu population. This situation is very long, at the moment some Muslim researchers like Sir Syed Ahmed Khan, Allama Shibli Nu Mani, Syed Amir Ali, Allama Sir Muhammad Iqbal showed.

Syed Ahmed Khan (1717 AD), who previously held the title "Sir" (among the Muslim researchers of India) from the Assembled Kingdom of London, welcomed the Indian government, especially the Muslims, for coordinating and mastering the English

government. Language. Since language is a communication tool for the advancement of groups of people. In 1970, Pramoshan established a school for Muslim Muslims in Gazipur, India, with the purpose of promoting Islam through this educational organization, not only reducing the substance of Islamic education but also teaching English. He later established a formal school in May 1875, named after the Mohammedan Old English Oriental School (MAOC), and was adopted by the UK government. The MOOC was created in 1920 at the time as a university called "Aligarh University" which is still acclaimed by the world (Moudud, 1970: 276-277). Despite the religious practice, it is generally offered in the same way as English, and others, towards the part of the advertising system of the century. From these schools, Madrasah-i-Aliyah (Senior Islamic Secondary School) was the main madrasa in Kolkata (Kolkata) (Moudud, ১৯ 1970: 287).

The Madrasa Education Load was created for the Madras Aliyah Board in West Bengal, Kolkata (then the capital of the then English Government). দেওয়ার In 1947, the following year, after the load-up of Madrasa-Allah, and Madrasah education, England moved to Dhaka, then East Pakistan (though still existed in Kolkata). The issues indicated under the Madrasa Education Board of Kolkata (Kolkata) in West Bengal are as follows: Sociology, Science, Arabic and Islamic Religious Philosophy (Hadith, Tafsir and Fiqh).

This is not a significant improvement in the administration of the madrasah aliyah during the rule of Pakistan (though it was left in the interest of Islam). There were then two state madrassas in East Pakistan Madrasa-i-Aliya, Dhaka and Sylhet. Even more important, there are a number of aliya madrasas in the state madrasas overseeing the private sector with similar educational programs.

As mentioned earlier, the madrasa was supervised by both the Khankah and the outside. There has been a new order of the madrasa since it was started by Muslim people, including Sir Syed Ahmad Khan. Since the inception of Pakistan and the founding of Bangladesh, different types of madrasas can be divided into three rallies: state madrasas, private madrasas such as state madrasas, and qomi / kharizi madrasas. There are a few degrees of madrasa (state or private madrasas): 1) Dakhil, (six years), 2) Alim, (two years), 3) Fazil, (two years), and 3) Kamil (two years).

The Qomi Madrasa or Dar-i-Nizami is a formal term still known for the rustic network called the Khariji Madrasa. It is seen as an alternative model of education described

above and is overseen by a very private part. Previously, the educational plan did not provide general issues, but a large part of the Qomi Madrasa was overseen by the Bangladesh Kawami Madrasa Board, the general / mainstream educational plan was presented, but the bit is a moderately accessible contrast to the last two types of madrasas.

The issues recognized by the madrasa have not been realized and the alumni are separated by the administration all The graduating class of the madrasa cannot function in the public sector. In 1965, a large exhibition of around 1.5 Understudies from various madrassas in East Pakistan gathered in Dhaka, requesting that the madrasa certificates should be comprehended by the state. For example, they received the same national subject with higher ption medical school (HSC) at the fascial level, but this was not realized by the state. The opportunity that they need to go to university, before going to university, they should go to HSC first. During the rules of Bangladesh, there is much noteworthy advancement in the administration of madrasah education both state and private. Since the 1980s, numerous progressions occurred in the educational program. Dakhil level, from the outset taken for a long time to 8 years after the fact, and for Fazil level from 2 years to 3 years. There are additionally obligatory subjects in the Dakhil level as pursues:

No	Subjects	Values
1	Qur'an Majid and Tajwid	100
2	Arabic I	100
3	Arabic II	100
4	Tauhid wa al-Fiqh	100
5	Bangla (Bengali)	100
6	English	100
7	Social Science	100
8	General Science	100
9	Mathematics	100

10	Agricultural Science/Home Economics	100
TOTAL		1000

Source: <http://www.bmeb.gov.bd>.

Exceptional majors at the alim level depend on the interests of the understudy, alim general, alim morbid, alim science and business studies alim, who qualified with the HSC general. Although in Fazil proper degree every four years he has conducted variant courses with liberal arts (BA) education and has graduated from the Kamil level with the recognition of the University which is the level of Expression (Mama) of X.

Madrasas are both state or non-government graduates who have the same opportunity to work in all government fields according to their particular field. As mentioned now, all the madrasas and government-funded schools are overseen by the Bangladesh Madrasa Education Board, whose term is the Bangladesh administration under the coordination of Bangladesh in the immediate education system. This is contrary to Indonesia's education framework, where there are two services that have two controls: education and religion service

It is under the service of strengthening the State Mechanical Assembly, for the provision of staff / educators / teachers in the Bangladesh Madrasah Education Board. Regarding the state evaluation, monitoring, accreditation, review and administration of others, the Bangladesh Madrasa Board of Education, Dhaka, Bakhshi Bazar is given full expertise.

In Bangladesh, there are several Islamic universities and a few Aliyah madrassas (Kamil) and senior madrassas (Fazil) that make up the undergrad (BA) and S (mama) levels. In the meantime, a large number of senior (alim) accredited proportional school accreditation (HSC) and junior madrassa (filing) levels are proportional to accredited assistant school certification (SSC).

Alia madrasa, madrasa senior and junior nonetheless have a kawami madrasa. The Qomi Madrasa was listed under the Qomi Bangladesh Madrasa Board, which provides general subjects despite religious issues, and 5% of its administration is submitted to the chiefs of the Kawami Madrasa. In addition there is a madrasa that is not bound by the state education plan. This national madrasa is known as Dar-i-Nizami / Khareji Madrasa. A portion of these madrasas received no financial assistance from the administration. The madrassa is similar to the Indonesian traditional madrassa or pesantren.

There are Furkania madrasas that are usually found in mosques or outside mosques. This national madrassa is called Ibtidaiyah (informal Islamic grade school). This mosque or madrasa is funded by the Legislative Council. There are thousands of Hafezi madrassas (about 6,4 overs in East Pakistan and 10,000 madrassas currently expanded). The Prophet Muhammad (peace be upon him) developed this fast through one of the highest: "If a family has a Mukhtar (Hafiz) al-Qur'an, he will mediate the whole family, so they will go to heaven." This Hadith has no undesirable status (whether it is sufficient / powerless), but the Hadith is exceptionally prominent in all details and inspires inspiration to hold the Qur'an.

Chapter Three

Analysis and Findings

Exceptional majors at the alim level depend on the interests of the understudy, alim general, alim morbid, alim science and business studies alim, who qualified with the HSC general. Although in Fazil proper degree every four years he has conducted optional courses with liberal arts (BA) education and has graduated from the Kamil level with the recognition of the university which is the level of excellence.

Madrasas are both state or non-government graduates who have the same opportunity to work in all government fields according to their particular field. As mentioned now, all the madrasas and government-aided schools are overseen by the Bangladesh Madrasa Education Board, whose term is the government of Bangladesh under the co-ordination of the immediate education system. This is contrary to Indonesia's education framework, where there are two services that have two controls: education and religion service

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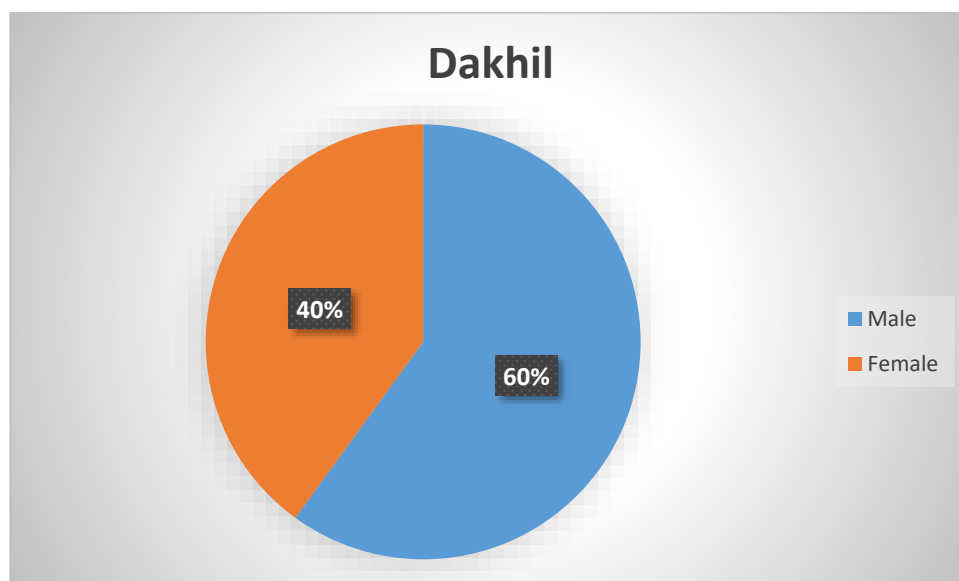
In Bangladesh, there are several Islamic universities and a few Aliyah madrassas (Kamil) and senior madrassas (Fazil) that make up the undergrad (BA) and S (mama) levels. In the meantime, a large number of seniors (Alims) are accredited to the Higher Alternative School Approval (HSC) and the Junior Madrasah (admittance) level of accreditation auxiliary school certification (SSC).

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expanded). This rapid development was encouraged by one of the greatest of the Prophet Muhammad (PBUH): "If a family has a Mukhtar (Hafiz) al-Quran, he will mediate the whole family, so they will go to heaven." Although this hadeeth has no ill-gotten status (is it enough / powerless), the hadeeth is exceptionally prominent in all the details and inspires the holding of the Qur'an.

Gender Madrassa Type	Male	Female	Total
Dakhil	30	20	50



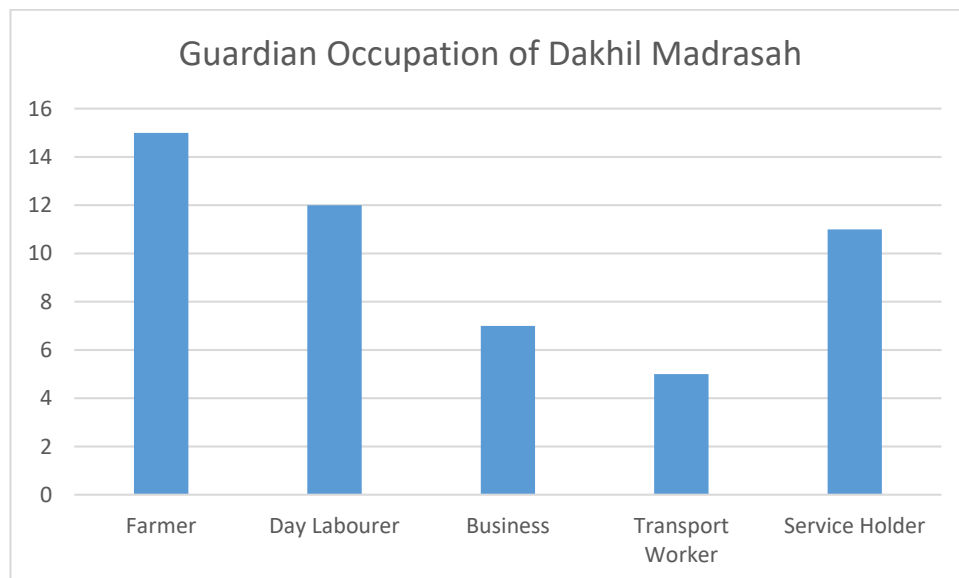
Economic Background of Respondents

Also during the lead-up to the organized meeting of gatekeepers, information about the parents' profession was collected as a record of the financial basis of the study. The discoveries are shown in Table 1, Incidentally, about 5% of the madrasa's spiritual education consists of the madrasas - pastors. This implies that Australian laborers are planning to send their young people to all possible educational institutions they are sending to their madrasas.

Table 1: Socioeconomic Background of Students by Madrassa Type and Father's Occupation

Guardians Occupation	Dakhil Madrasah
Farmer	15
Day Labourer	12
Business	07

Transport Worker	05
Service Holder	11
Total	

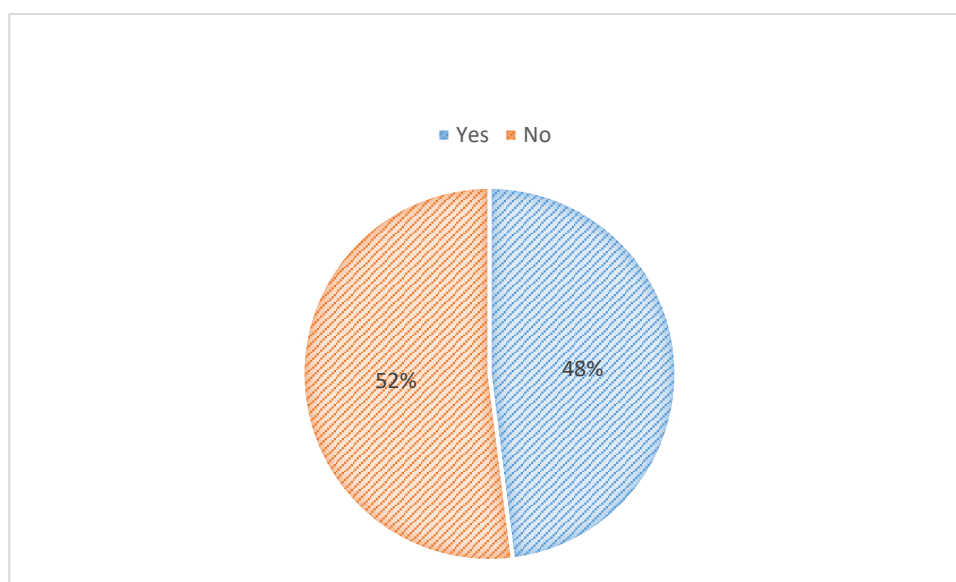


The overwhelming majority (82%) of the admitted Madrasahs come from poor families in rural areas and small towns. There is a perception that relatively poor children, families with poor admission to the Kawami Madrasa, children from relatively advanced families come to Aliya stream. The basis for this idea is that the madrasahs that enter the country do not charge poor, poor and orphan children and that they earn money from grants, donations (zakat, return and donations). A significant proportion of the madrasahs maintained are orphans for orphans. There is also the notion that due to the relatively straightforward admission system, admission to the madrasa is entered into the teaching of general stream educational institutions.

For the purpose of the present study, parents are occupations. First, the data obtained from the survey of 3 madrasahs shows that 3-5% of the students come from poor and middle-class families, about 5% and 5% come from middle and upper middle class respectively. . It should be noted, however, that the concept of middle and upper-middle class is sensitive to urban-rural differences. The respondents referred to as middle class, which means that the solvent peasant or middle class business class would probably be considered lower-middle class in the urban context. To understand the social stratification of madrasa students, we need to keep the relevance of these concepts in mind.

Table 2 : Whether General Course included in Madrassa Curriculum

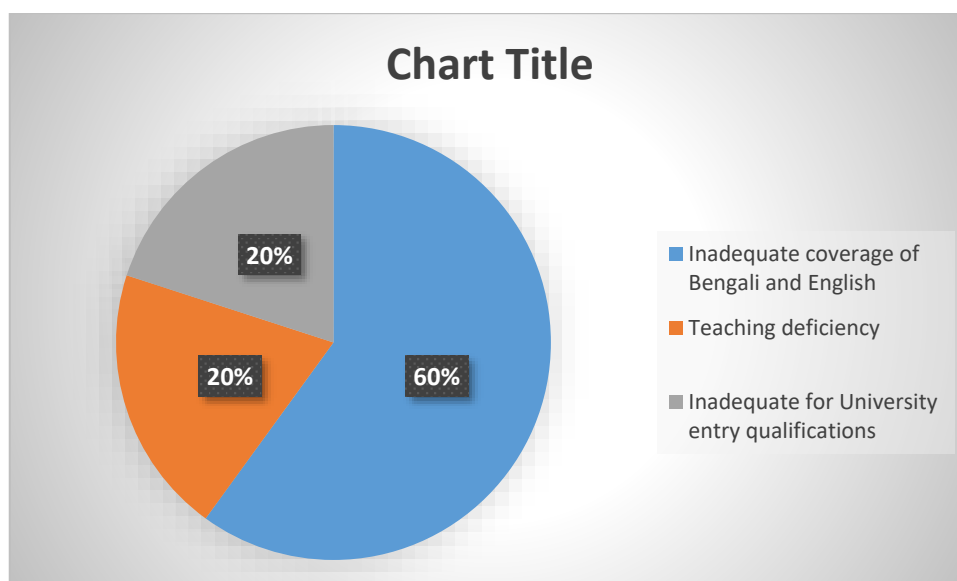
Whether Enough	Dakhil
Yes	24
No	26
Total	50



It is common knowledge that the curriculum in Aliya madrassas includes general education courses, However, the question was still put to students as to whether their respective curriculum includes adequate general education courses (Table 2). Only 48 % of Guardian responded positive 52% are gives negative Answer.

Table 3: If General Courses Not Adequate, Reasons for being Inadequate

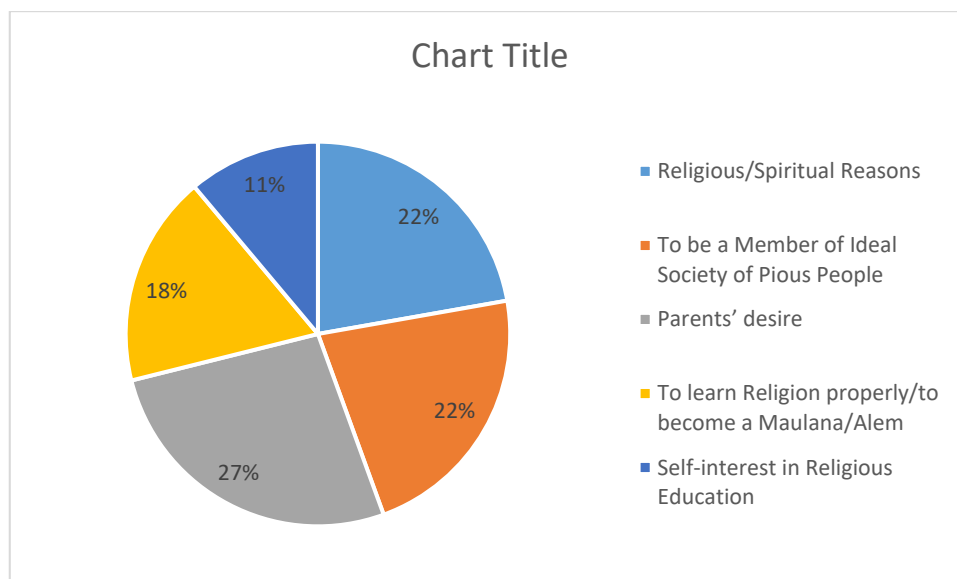
Reasons for Inadequacy	Dakhil
Inadequate coverage of Bengali and English	30
Teaching deficiency	10
Inadequate for University entry qualifications	10
Total	50



Those who answered negatively, offered different explanations to explain why general education courses were not sufficient later. As can be seen in Table 3, the answer is truly different. More than half of the students in the Guardian spoke about inadequate coverage of Bengali and English, while the remaining one-fourth of the students in the class answered their quotations about admission to public universities. Where madrasa students are not considered for admission in the arts and social sciences, as there are less than 200 coverage of each Bengali and English.

Table 4: Reasons for Taking Madrasa Education

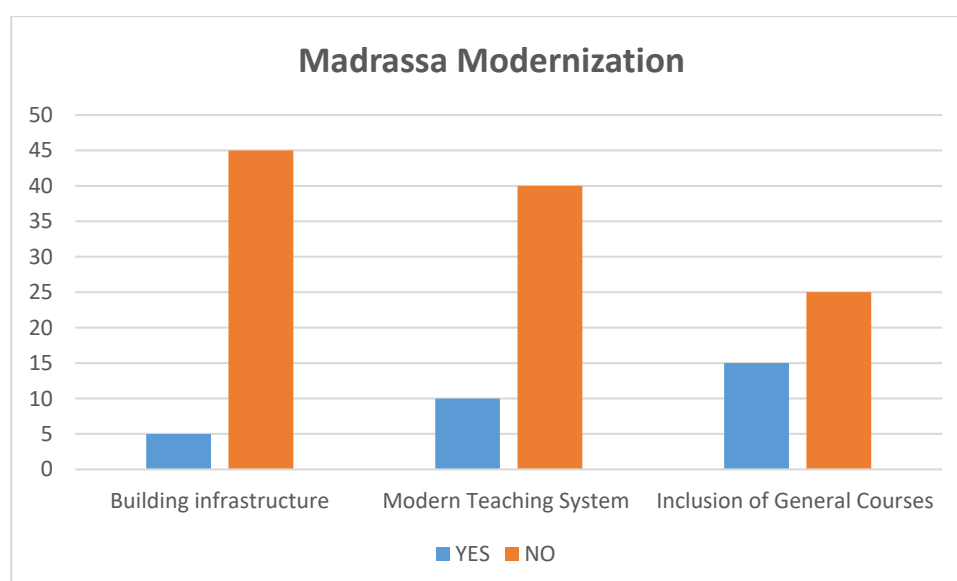
Reasons	
Religious/Spiritual Reasons	10
To be a Member of Ideal Society of Pious People	10
Parents' desire	12
To learn Religion properly/to become a Maulana/Alem	8
Self-interest in Religious Education	5
Total	60



In this Graph and Table are showing most of the guardian 27% are willingly taking their children in madrasah, 18% want to become maulana, spiritual reason 22% respondent taking their children in madrasah, childrens self-interest 11% and 22% are taking their children in madrasaah.

Table 16: About Madrassa Modernization

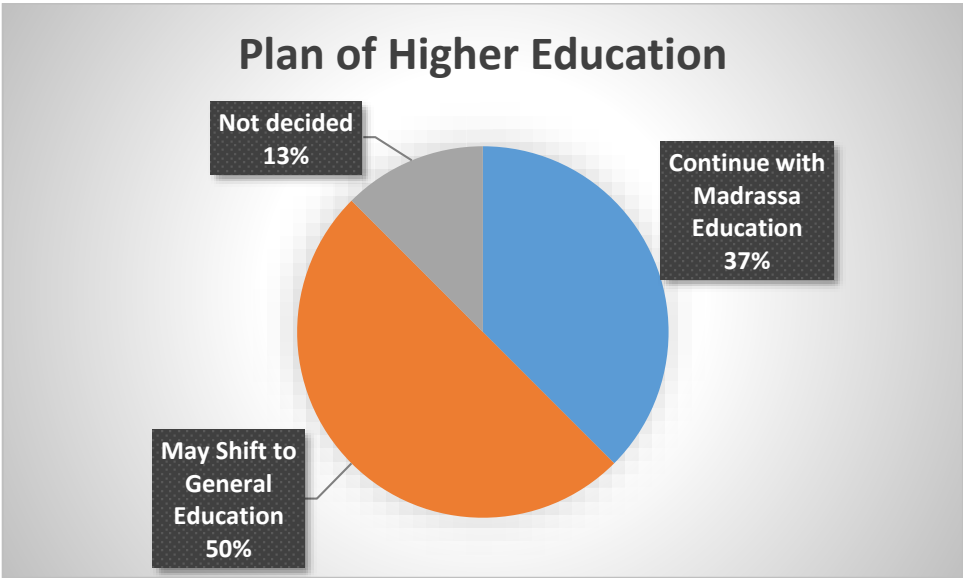
	YES	NO
Building infrastructure	05	45
Modern Teaching System	10	40
Inclusion of General Courses	15	25



Most of the respondent is not satisfied with madrasah modernization About Building infrastructure most of the guardian are not well designed 45 respondents is not agreeing about this fact. And also teaching system and inclusion of general courses also same most of the respondent 40 and 45 guardians are not agreed about the fact

Table 13: Plan for Secondary Education after Passing Out from the Present Institution

Plan of Higher Education	
Continue with Madrassa Education	15
May Shift to General Education	20
Not decided	5
Total	60



This graph Shows only 37% guardian Continuing their children in madrasah education but most of the respondent are shift their child to general Education

Findings:

It is estimated that madrassas in South Asia (India, Pakistan and Bangladesh) support about six million students. An overwhelming majority of these students come from poor families who are not far away from accessing their children or are unable to attend modern education or are unable to afford education, book expenses and related expenses.

The relevant question is, "Why do parents send their children to madrassas, and not to secular schools or schools?" Available studies show that many parents prefer a religious education for their children, for spiritual and moral reasons. They believe that the Islamic system will reinvigorate, strengthen, and preserve their children's Islamic beliefs and practices, which are under increasing threat due to the rise of secular cultures and the infiltration of values of alienation. Because of these choices, many parents supplement their children's general education with pre-primary institution or at least part-time religious education. While many appreciate the value of general education, the poorest in rural areas cannot afford pockets for uniforms or books, which include "neutral" secular education. On the other hand, according to them, madrasa education up to the post-secondary level can give their male children jobs in mosques or primary madrassas. It will also bring them respect in the community.

Most respondents are not satisfied with the modernization of the madrasa. Most parents are not designed about the building infrastructure. 5 respondents disagree. And also the majority of respondents 40 and 45 parents disagree on the teaching system and the general course included.

Thus, the poor parents send their children to the madrasas, but the rich parents are turning to these institutions. Parents of daughter's children prefer female education in madrassas in the country with conservative social milieu.

While it is not uncommon for the students of the Madrasah to enter into general education, sometimes they even make the career of the general education after starting at a much lower level than the apparent or nominal equivalent.

Recommendations

- a.** madrassa modernization is to be carried out as an integral part of national education policy. However, the specialized features of the religious sector and, within religious education, the specialized features of Dakhil madrassas are to be paid attention to.
- b.** However, the madrassa reform programmer in Aliya should not be seen as a model for a more liberal interpretation of Islam, which is the focus of many current reform efforts. Rather it is a good approach to making madrassas an effective tool for promoting education in conservative societies, where there is a clear demand for combining.
- c.** Every educational Institution have well information based website same every madrasah need well information based website
- d.** Reforms must recognize the functions of madrassas in educating future religious teachers and providing interpretations of the religious texts, as well as meeting parental demand for education with significant religious content.

Conclusion

The Madrassah education system of Bangladesh with its twin levels is one of the main institutions of this country. To understand the significance of the Madrasah system, you must understand that it is deeply involved in the structure of society: its Islam, Islam, its history of colonialism, liberation, culture, political adaptation and the struggle for modernization. The Madrasah system is about the Islamic identity of Bangladesh and how it has tried to attract modernity. Since some may associate themselves with the version of modernity which is analogous to the Western, they will dismiss the madrasas as "in the way". Some, to the extent that they associate themselves with the Islamic identity of the country, will hold fast to the madrasa system almost as a source of security. The government has taken steps to reconcile the two polarized approaches to madrasahs in the last 6 years to modernize the madrasa system.

Changes in the madrasa system over the past few years have been significant. The number of madrasas has increased, and the number of students including students is increasing. Along with a religious curriculum, more madrasas are incorporating Alia madrasas, including general education courses. As madrasah systems and general education are getting closer, students will be able to move from madrasahs to general education schools and universities with less difficulty.

Despite these improvements, the social outlook, especially among the societies in the western educated society, continues to be misconceived about madrasahs. Negative stereotypes of madrasah education are prevalent in these groups. What most people in these circles do not know is that the Aliya Madrasah teaches modern. This misconception about madrasah education is even among government officials.

These negative attitudes and stereotypes are the complete opposite of Madrasah's highly positive self-views among employees, students and parents. They all seem to appreciate madrasah teaching because it combines spiritual / religious knowledge with modern subjects and technology. Still, everyone is aware that the system is far from being near perfect to perfect. ABOUT TEACHER QUALIFICATIONS AND PREPARATIONS, SOME KOMI MADRAS CONDITIONS AND LACK OF FACILITIES Just a few common concern

All of the staff, students, parents, and others of the rasa madrasah who participated in this study suggested that the following were required by the Etididae and Komi madrasahs:

- Modernizing the curriculum
- Technology education
- Teacher training and preparation
- Educational and recreational facilities
- Vocational training

Like all other institutions, the madrasa system has its extremists, extremists and conservatives. It is also part of a growing number of creative educators and modernists.

On a hopeful note, this study has published some positive pioneering examples of madrasas that are trying to balance their Islamic identity and modernization. These examples can be a guide to more madrassas and pedagogies to follow and lead to new and creative quest to improve madrassa education.