

Madrassa education in the Digital World.

Madrassa Education

1- Introduction ✓

2- Madarasa Education in the Digital world ✓

A- Madrasa Education is hopeless system due to zero modification in syllabus ✓

B- Madrasa Education does not provide opportunity to its student. **Be specific**

C- Madarasa Education does not connect its knowledge to Today's digital world. ✓

D- Madarasa Education is contributing in tiny figure. **Unclear argument**

E- Madrasa Education creates the Isolated people who cannot fit in society?

F- Madrasa Education could not produce an influential personality

Vague argument

In this century

G- Madarasa Education lacks the resources and funding for system.

H- Madarasa Education faced criticism from western world after 9/11.

I- Madarasa Education used for political gains of several states.

G- Madarasa Education contributed in violent act through sectarian division.

K- Madarasa Education system has not contributed any research, technology and scientific development to the world.

B- Conclusion

Thesis Statement

Madarasa Education has lost its importance in digital world due to traditional and constant patterns in its system.

Vague arguments

Topic understanding is not accurate

Knowledge gap on the topic

Suggest remedial measures as well

Weak anecdote

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In Today's world, two brothers grown up differently will contribute and act in society differently. This difference is not due to their being two different persons but due to two education system.

Madarasa Education is religious education which is mainly run or funds by other states, overseas

Sentence structure is not correct

and Zakat. Madarasa Education has lost its importance in digital world due to traditional and constant pattern and system.

Madarasa Education has lost hope due to un-modified syllabus, unemployment and Isolation from the digital world. Lack of connectivity among societies

and states is another factor for the failed system of Madrasa education. Along with that,

Financial dependency and lack of resources also contribute in the failed system of Madarasa education in digital world. The evident acts by the student is demotivation for Madarasa Education in Pakistan. Criticism from western world on Madarasa Education is also factor for its failure. Therefore, Madrasa Education has lost influence in digital world.

The one feature in any system for its success is constant change. Every single day, a little update, variation and modification keep a system alive just as secular education. In contrast to it, Madarasa education has not been upgraded for almost a century. The same pattern and curriculum has made it irrelevant in this digital world. The syllabus

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of Madarasa education has set by Khawaja Nazim-ul-din in 1928. After that, there has been no single change in the syllabus. Hence, the same syllabus since for century in Madarasa education with same context and pattern has made it irrelevant in fast moving digital world.

The same syllabus in Madarasa education not only alienated to world but has zero opportunity to its pass outs students. The graduates of Madarasa education cannot find any job except some few linked with low wage, due to difference in the skills, knowledge and ability to grow in digital world. As per the requirements of job in any company, a graduate from digital education system would be able to grab opportunity

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as compared to graduate from
Madarasa education system. Therefore,
the Madarasa education does not
prove to be beneficial for
its followers.

The Madarasa education
has limited itself to the
classroom. It has not introduced the
extra-curricular activities, which help
in up-bringing of children in
social world. The zero involvement
in social activities such as sports,
festivals, seminars, conferences, camps
and social interactive sessions made
them isolated. In that matter, a
person grown up in Madarasa
education systems and a ^{other person grown up in} digital
world will interact with life
challenges differently. Hence, the
confinement in Madarasa education
system has shown a less
exposure of world to its
followers, and students.

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In any situation, the influential persons play a crucial role in decision making and impacting the matter. Along with that, they have large fan following, who obey them without questioning. In Madarasi education system, it has not seen any personality which talk about its or create an influence on people. If Pakistan has taken as a case study, it is observed that since its emergence on earth, secular people gained popularity. Quaid-e-Azam, the founder of Pakistan and Zulfiqar Ali Bhutto, the founder of Pakistan Peoples Party are considered most charismatic personality. They were the result of secular education system. On the other hand, Madarasa education system could not produced any charismatic personality in last 7, seven, eight decades. Consequently,

the weak representation has given it a fragile position.

Madarasa education has faced criticism after 9/11 attack in United States of America. The mastermind of this attack was follower of Madarasa education. This has given a chance to western world to build a narrative against the religious education system. Moreover, the white men burden, the basic motto we are here to liberate the people, also destroy the real charm of Madarasa education system. As a result, the narrative building through media, literature, art and culture has negatively impacted the Madarasa education system.

Madarasa Education system has confined it to the paper and pen as well. It has not introduced

upgraded

its system to latest technology.
Either the education/^{knowledge} is limited
on the Internet, or students have
less access to the Internet. This
has controlled the ability of
its users. They are also not
well aware of about the applications,
which are used in daily office
work. For instance, The Microsoft
Office which is basic requirement
in today's world, is not used
by students during their education.
Then, the performance will be
challenged in office despite the
availability of knowledge, in their
minds. Therefore, the limitation to
paper and pen is the biggest
challenge to Madarasa education
system in this digital world.

Madarasa education has been
used as a political tool for
the interest gaining of some
states. The education, behaviour and

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mindset of students were trained to use for political objectives. As per experts observation, the Madarasa student in Pakistan called Talib were trained to fight against the Soviet Union in 1980s. Their teachings contain ^{controversial} material which motivated them to fight against enemies. This training and mission was funded by the USA to Pakistan. In the result, this move has given a margin to states and several groups to use Madarasa education for any objectives. In respect of long term impacts on credibility of religious education system.

Madarasa education has seen another setback due to violent acts done on name of sectarianism. The religious education has divided into sects, on the base of

the way

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different school of thought. This division has gained its peak in 1980s and 1990s. The one group starting dominating over other while committing violent acts against others. Previously, the episode of brutally killing Shia community which is 20% minority religious group in Pakistan, in Parachinar is an example of violent acts of one group against another. The division in whole education has separated the system from single platform to many, which has weakened the Madarasa education system.

The above mentioned paragraphs showed that Madarasa education has lost its influence in digital world due to no change in information as per demand, lack of connectivity and lack of research, literature

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and technology. It also show
the low funds and resources,
criticism or narrative building
against it and weak representation
made this system irrelevant in
this digital world. However,
the hope is alive to make
it relevant in this digital
world by introducing technology
in education systems, modification
and focusing on research.