

9th Session

AN INTERIM STATEMENT AND PERSPECTIVES

Chairman: Prof. Dr. Sabri ORMAN,

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Islamic Education in Malaysia

Prof. Datin Dr. Rahimah Haji Ahmad

A Step Towards Reforming the Arabic – Islamic Education System in Africa

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The Establishment of the National Educational System in Azerbaijan: Historical Necessity and Problems.

Dr. Mammadali Babashli

Islamic Education in Malaysia

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Quick Facts

Land Area : 329 758 sq km

Population : 27 173 600 [61% Muslims]

Capital City : Putrajaya (moved recently from Kuala Lumpur)

Language : Bahasa Malaysia (Official Language)

: English (Second Language)

Official Name : Federation of Malaysia

Form of State : Federated Constitutional Monarchy

Head of State (King) : King – DYMM Tuanku Mizan Zainal Abidin
(13th)

Head of Govt. Prime Minister, Hon Dato’ Seri Abdullah Hj Ahmad
Badawi

The Federation of Malaya gained independence on August 31st 1957, and The Federation of Malaysia was formed on 16th September 1963.

Introduction

- Malaysia is a multiethnic country in South East Asia with a predominantly (61%) Muslim population.
- Malaysia gained independence on 31st August 1957, and Malaysia was formed on Sept 16th 1963, with the amalgamation of former Malaya and Borneo states of Sabah & Sarawak
- Geographically it consists of two parts –
 - Peninsular Malaysia, at the tip of South East Asia
 - Sabah and Sarawak on the Island of Borneo
- Separated by 670 km of the South China Sea





Peninsula Malaysia

- Historically, Peninsular Malaysia has been populated by the Malays, with a sprinkling of Chinese and Indians who came as merchants from as early as 14th century. It was in the 19th century, however, when the British colonial government brought in Chinese and Indian immigrants to work in tin mines and estates, that brought them in large numbers to Malaya. These, and subsequent economic migrations form the bases of Malaysia's multiethnic and multi-religious society. (adapted from Rosnani Hashim, 1995)

- It was colonized first by the Portuguese, then Dutch, and later and longest – by the British, which made the most impact.
- Population of ~ 27 million : approximately 62% *Bumiputras* (51% Malays, and 11% other indigenous groups) 23.1 % Chinese, 6.9% Indians and 1.2 % others, and 7% non-citizens.
- Malays are all Muslims, Indians are mostly Hindus, and Chinese primarily Buddhists and Taoists.
- The earliest Muslims in the then Malaya, were from India, who came to South East Asia as merchants and to spread Islam. (descendants of whom are Indian Muslims which makes up a predominant segment of the Indian community)
- There would be Muslims and Christians among the other ethnic groups, including the *Bumiputeras*.

The Malaysian Education System

- Officially formed at the time when the new Federation of Malaya government was preparing to take over from the British, just before independence (1957)
- This arose out of realization that
 - A multiethnic, multi religious and multicultural society in which different ethnic groups were existing side by side but not united, must be restructured for national unity; and
 - Restructuring society is only possible through a systematic education system. (Rahimah Haji Ahmad, 1993)
- Main concern for Malaysia is for a progressive education system to produce a developed society for an industrialized nation – with the focus on national unity

National Philosophy of Education

Education in Malaysia is an ongoing effort towards further developing the potentials in a **holistic** and integrated manner so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a **firm belief in and devotion to God**. Such an effort

is designed to produce Malaysian citizens who are knowledgeable and competent, who **posses high moral standards**, and who are responsible and capable of achieving a high level of **personal well being**, as well as being able to contribute to the betterment of the family, the society and the nation at large.

Note

- **Education for National Unity (common content curriculum, one national system).**
- **Integration of values into the curriculum**
- **Religion is embedded into the curriculum, and religion as a way of life (Islamic Education is a formal school subject, open to all, mandatory to Muslims)**

Early Education

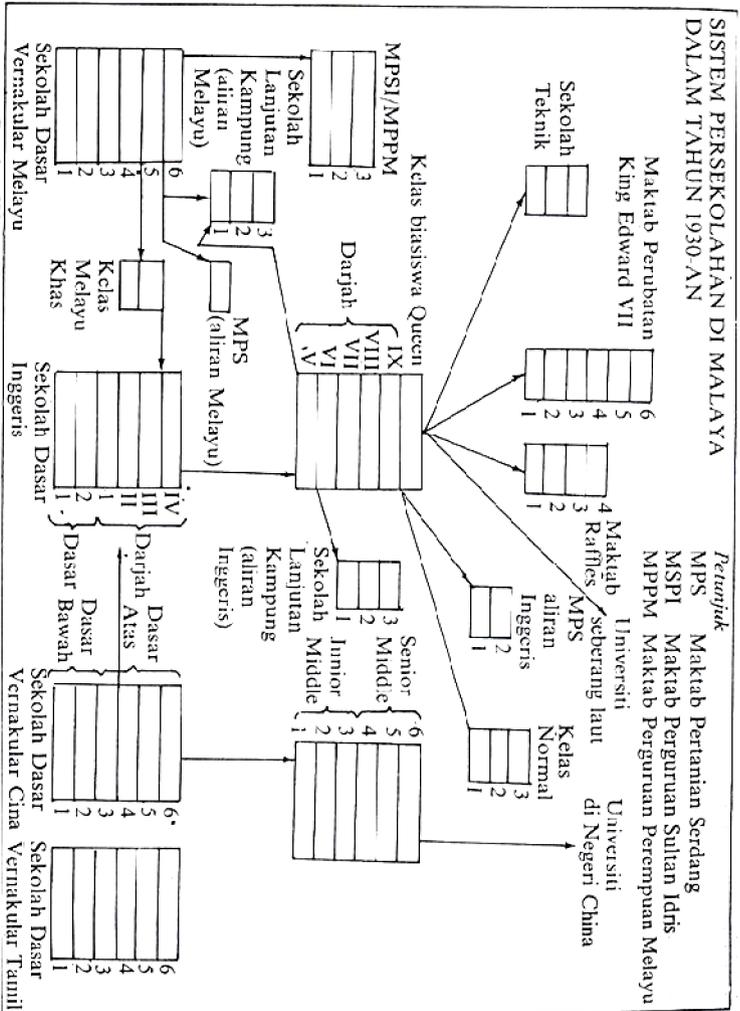
- **Early education in Malaysia was informal Islamic education, brought about by Arab and Indian merchants who came to South East Asia to spread Islam and to trade to spread of Islam in the Malay Archipelago in 14th century.**
- **Non – formal education begun with the introduction of *madrassah* and ‘*pondok*’ founded by individuals, mostly *ulama*, of the local Malay community.**
- **Curriculum was varied but believed to have a common core – focussing on *ilm alnaqliyah* (revealed sciences) – which covered the *Quran*, *Sunnah*, *Ilm Tawhid* (theology), *Fiqh* (jurisprudence), *Tarikh* (hisory of Islam, including prophet Muhammad’s biography) and fundamentals of Arithmetic and *Mantiq* (logic). Method of study was mostly rote learning. (Rosnani, 1993)**

Education During the British Colonial Government, 1800 – 1956

- Early education by the British, at the time of the Straits Settlements government, was by Christian missionaries, (as early as 1816) as one of the reasons for colonialism was missionary.
- Three types of schools were established (a) “free” schools, received government support until placed under government control, (b) government schools – English and vernacular, and (c) mission schools – founded and maintained by missionary bodies.
- This also marked the beginning of Malay secular education– the Malay vernacular schools, first also initiated by the missionaries and later taken over by the government, were similar to the English schools, with different subjects. The appointment of A.M. Skinner as Inspector of Schools (1872) saw the beginning of Islamic Education incorporated into the schools - the teaching the Quran was allowed as a strategy to attract the Malay community to government schools.
- When tin mining and rubber (coffee) estates needed labour, the British government brought in Chinese and Indian immigrants to work in the tin mines and estates respectively – thus creating a different kind of multiethnic society, i.e. a **plural society** as they (Chinese & Indians) came for work, without any intention of staying, and they hardly mixed with the local community.
- Education was not important for the British colonial government, other than as a source of manpower to assist the colonial masters. Thus the different ethnic groups were allowed to provide education for their own communities, according to their needs.
- There evolved different school systems for the different ethnic groups, using different language of instruction, curriculum having different orientations, viz:
 - English schools**, (modeled on the English grammar schools in England), run by the missionaries and the government, to supply local manpower as support/ administrative staff for the colonial government.

- Malay vernacular schools** (also established by the government) to make the Malays literate and be “better farmers and fishermen”.
- Chinese vernacular schools**, provided by the Chinese community, for the Chinese, using teachers and textbooks from China, with a Chinese orientation
- Tamil vernacular schools**, provided by the estate owners for the Indian communities with their own curricula to cater for Indian interest, mostly estate workers.
- At the same time, the Malay community continued with the *Madrassah system* – which looked to the middle east.

Kajiah 1.2 Sistem persekolahan dalam tahun 1930-an



Sumber: Wong Hoy Kee, Francis; Ee Tiang Hong: *Education in Malaysia*, Heinemann Educational Books (Asia) Ltd., Kuala Lumpur, 1975, Figure 1.

On the eve of independence, the *laissez fare attitude* of the British government towards education led to it having five different sub-systems to cater for the three main ethnic groups.

- The English school system which followed the structure of the English grammar system system, was the most systematic, and open

to all ethnic groups, albeit more restricted to the urban areas. It then became the basis for the national education system in Malaysia.

- Meanwhile, the *Madrassah* continued to function, became the the basis for the Islamic school system which continued outside the national school system. Rosnani Hashim (1993) attributes this to the beginning of educational dualism in Malaysia.

Eve of Independence (1956 - 57)

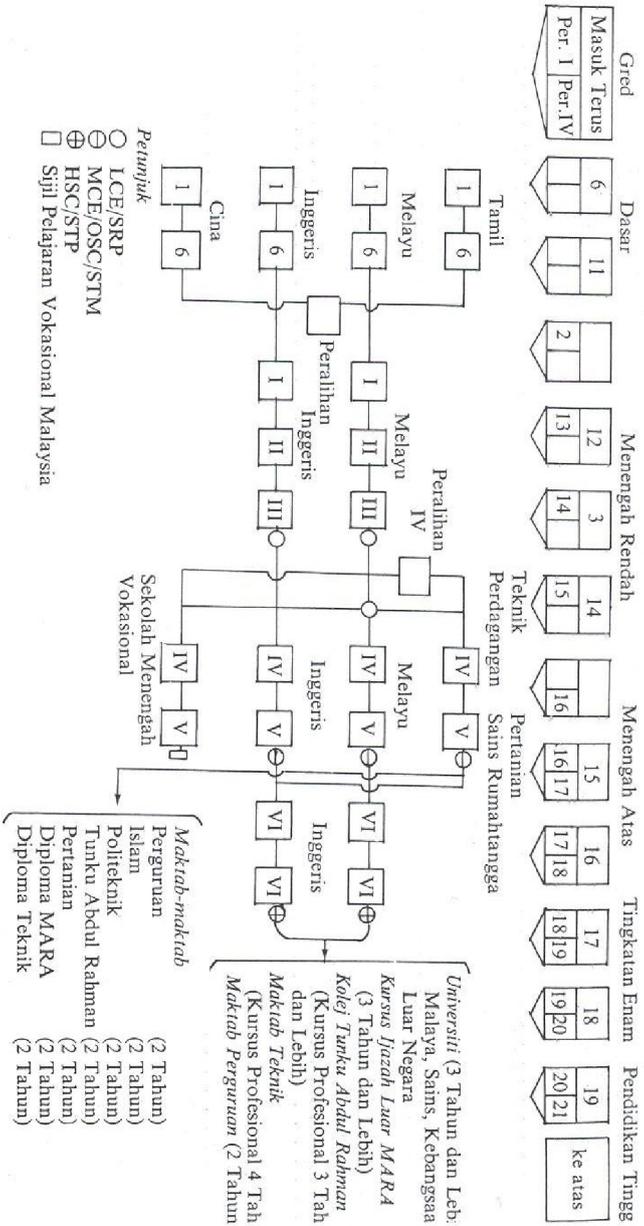
- The end of WWII saw changes –
 - The Chinese and Indians began to look to Malaya as their home
 - Nationalism was brewing, especially among the Malays
 - There was a need for unity among the people, and education was seen as the vehicle.
- As a start, the British formed two Committee to look into education, resulting in Barnes Report (1951) and Fenn- Wu (1952), to study the English and Chinese systems respectively. The recommendations were formalized as the Education Ordinance 1952– **which sewed the seed for the new national school system.**
- **This was followed by the committee to review education under the chairmanship of Hon Dato Abdul Razak Hussin, Minister of Education at the time – review the implementation of Education Ordinance, and the earlier reports on education – saw the establishment of the National School System.**

Post Independence : 1957 - 1970

- With independence – efforts of strengthening the education system, as a tool for national unity continued. Based on recommendations of the Razak Report,(1956), the Education Ordinance, (1957). Another committee, chaired by Abdul Rahman Talib, was set up to review

Razak Report. Both reports, (Razak Report, 1956, and Rahman Talib Report, 1959), incorporating previous recommendations, became the basis for the Education Act, 1961, the Magna Carta of Malaysian education.

- **The Education Act, 1961, outlined the policy for one national school system for all Malaysians, both in terms of structure, as well as the curriculum, and examination system.**
- Basically the subsystems were abolished to make way for the National School System (modelled on English school system), using *Bahasa Melayu*, the national language as the medium of instruction. However, recognizing the importance of English as an international language, English was made a mandatory second language.
- **At the same time, sensitive to the needs of the multi ethnic groups of Malaya, elementary schools were allowed to use the vernacular language (Chinese and Tamil) as the medium of instruction, and named the National Type Schools.**
- **Provision was made for secondary schools to teach the vernacular language if there is a request by parents**
- Students from national type primary schools were to have an extra year (preparatory) to enable them to follow classes in *Bahasa Malaysia* at secondary level
- Provision was also made for a gradual implementation of the national educational policy. Democratization of education began in 1962, when free education was provided for all; further expanded with provision of universal education for 9 years (lower secondary), with the abolishment of secondary school entrance examination.



Rajah 1.5 Corak pendidikan di Semanjung Malaysia, 1968³⁰

The Era of the New Economic Policy, NEP, 1971 – 1990

- **The NEP was formulated to strengthen the Malaysian economy, through the eradication of poverty, and further nurturing national unity.**
- **Education system underwent many changes, including the complete use of *Bahasa Malaysia* as medium of instruction at all levels (1982), (1990 in Sarawak). Civics was introduced.**
- **1979 – Education Review Committee (Cabinet Committee), to review the implementation of the education act – put forward 173 recommendations which form the basis for educational reforms of the 1980's.**
- **Reforms of 1980's – comprise introduction of the New Primary School Curriculum in 1983, followed by Integrated Curriculum for Secondary Schools, 1989.**
- **Finally, 1988, the National Educational Philosophy, which mirrors the aspirations for the Malaysian nation, and clarifies the aims and objectives of and the role of education as a tool for nation building, with an emphasis on values and religiosity in the national education system.**

The List of Subjects for the Primary School

Core

- Bahasa Melayu
- English Language
- Chinese Language*
- Tamil Language*
- Mathematics
- Science
- Local Studies
- Islamic Education
(Muslim Students)
- Moral Studies
(Non-Muslim Students)

* For national-type schools only

Compulsory

- Health Education
- Physical Education
- Living Skills
- Art Education
- Music Education

Additional

- Chinese Language
- Tamil Language
- Arabic Language
(Communication)

The Focus at Level One (Years 1-3)

- The mastery of basic language skills.
(listening, speaking, reading and writing)
- The mastery of numbers and basic mathematical operations.
(addition, subtraction, multiplication and division)
- The ability to read and recite verses in the Al-Quran.*
- An awareness and the understanding of social norms and values.

* For Muslim pupils only

The Focus at Level Two (Years 4-6)

- The reinforcement of basic language skills.
- The reinforcement of numbers and basic mathematical operations.
(addition, subtraction, multiplication and division)
- The acquisition of knowledge and other skills.
- The development of study skills and thinking skills.
- Reading, reciting and understanding the teachings in the Al-Quran.*
- Internalisation and practice of noble values.

* For Muslim pupils only

The List of Subjects for the Lower Secondary

Core

- Bahasa Melayu
- English Language
- Muslim Education
(Muslim Students)
- Moral Education
(Non-Muslim Students)
- Mathematics
- Science
- History

Compulsory

- Geography
- Living Skills
- Art Education
- Music Education
- Health Education
- Physical Education

Additional

- Chinese Language
- Tamil Language
- Arabic Language
(Communication)

The List of Subjects for the Upper Secondary

Core

- Bahasa Melayu
- English Language
- Islamic Education
(Muslim Students)
- Moral Education
(Non-Muslim Students)
- Mathematics
- Science
- History

Compulsory

- Physical Education
- Health Education

Additional

- Chinese Language
- Tamil Language
- Arabic Language
(Communication)

All six subjects in the CORE group are compulsory for students in all types of schools: academic, technical, vocational, religious and special schools.

Electives

Pure Science

- Biology
- Physics
- Chemistry

Islamic Studies

- Al-Quran & As-Sunnah Studies
- Syariah Islamic Studies

Applied Arts

- Basic Economics
- Principles of Accounts
- Commerce
- Home Science

Humanities

- Malay Literature
- Literature in English
- Geography
- Art Education
- Islamic Tasawwur
- Music Education

Additional Science

- Additional Science

Information Technology

- Information Technology

Language

- Arabic Language
(Communication)
- Higher Arabic Language
- Chinese Language

Technology

- Additional Mathematics
- Agricultural Science
- Engineering Drawing
- Mechanical Engineering Studies
- Civil Engineering Studies
- Invention
- Engineering Technology
- Electrical & Electronics Engineering Studies

Vocational Electives

- Electrical Technology
- Electrical Installation And Control
- Geometrical and Electrical Drawing
- Electronic Technology
- Radio and TV Servicing
- Geometrical and Electronic Drawing
- Welding and Fabrication Technology
- Welding Practice
- Geometrical and Welding Drawing
- Machine Shop Technology
- Fitting and Machining Practice
- Geometrical and Machining Drawing
- Automotive Technology
- Vehicle Service and Repair
- Geometrical and Automotive Drawing
- Building Construction Technology
- Woodwork and Brickwork
- Farm Machinery
- Farm Management
- Geometrical and Building Construction Drawing
- Refrigeration and Air-Conditioning Technology
- Refrigeration and Air-Conditioning Practice
- Geometrical and Air-Conditioning Drawing
- Catering and Service Technology
- Catering and Service
- Commerce
- Fashion Design and Dressmaking Technology
- Fashion Design and Dressmaking
- Beauty Culture Technology
- Beauty Culture
- Child Care and Development Technology
- Child Care and Development
- Bakery and Confectionery Technology
- Bread-making and Patisserie
- Basic Information Processing
- Principles of Accounts
- Livestock Production
- Crop Production
- Ornamental Horticulture and Landscape

Students have the flexibility to choose subjects in the elective groups based on their interest, abilities and aptitudes

Aspects Taught Across the Curriculum

- Drugs Prevention Education
- Family Health Education
- Health Education
- Malay Language
- Moral Values
- Enhancement of Patriotism
- Science & Technology across the Curriculum
- Environmental Studies
- Critical & Creative Thinking Skills
- Road Safety Education
- Futures Studies
- Study Skills

Education for National Development Era, 1991 - 2000

The Last decade of the 20th century saw further changes in the education system, streamlining of the system at all levels, with introduction of several acts:

- **Education Act 1996** replaced the Education Act of 1961.
- **The Private Higher Education Institutions Act, 1996** – towards making Malaysia as a center for tertiary education
- **Higher Education Council Act 1996** - to enable the establishment of a Council to coordinate higher education development.
- **National Higher Education Fund Authority, 1996** – provision of loans for increase access into higher education
- **University and University Colleges (Amended) Act, 1996** – widen autonomy and expenditure of public universities.
- **National Accreditation Authority, 1996** – standard of higher education
- **MARA Institute of Technology (Amendment), 2000** – establishment of UiTM
- **Higher Education Funding Agency Act (Amendment), 2000** – allows loans for students in private and public higher education institutions.

•Other Changes

- Increase access into higher education
- Development of ICT in education, including establishment of smart schools
- Enhance teacher qualifications – from Certificate to Diploma
- Establishment of Matriculation Colleges
- Establishment of Community Colleges

- Establishment of UPSI form IPSI
- Vocational schools to technical schools

National Vision Policy : 2001 – 2010

- The 21st century brings about new challenges, effect of 497nternational, technology (ICT) advancement, 497nternationalization. Malaysian education system preempted it with numerous changes, among them
 - Education Act 1996 (Amendment, 2002) – compulsory primary education
 - Counseling service strengthened with teacher student ratio of 1:500
 - Teaching of Mathematics and Science in English (2003)
 - Establishment of Special schools – Vision Schools, Model Schools, and Smart schools
 - Education Voucher Scheme
 - Establishment of Superscale principals
 - Introduction of vocational subjects in day schools
 - Remedial education strengthened with provision of remedial teachers;
 - **J-QAF programme** , introduced in 2005 and 2006 – to ensure Muslim students able to read Jawi script, Al-Quran, Arabic and Fardhu Ain at the end of primary school.
 - **Registration of private Religious schools as government aided schools, 2005.**
 - Strengthening of co curricular programmes
 - Upgrading of non-graduate teachers
 - Upgrading of Teacher Training Colleges to degree granting Education Institutes, 2006.
- Most important – Splitting of the Ministry into Ministry of Education and Ministry of Higher Education, underscoring the importance of education.

The present : Development of National Education System

Early this year the Strategic Plan for Education Development [PIPP] was unveiled by the Hon Prime Minister, beginning with a new set of reforms – with the following basic thrusts

- Educational access, equity, and quality
- Competency and effectiveness of educational management
- Based on these, among the objectives to be met are
 - Further develop holistically the potential of the individual, reiterating the NPE
 - Enhance creativity and innovativeness and knowledge culture
 - Nurturing the culture of science & technology and life long learning
 - An education system which is more efficient, effective and world class
 - Malaysia as a centre for excellence in education

Situation of Religious Education in the Public Education System

Religious Education in the Public Education System

- Thanks to British colonial government, religious education has always been part of the school curriculum. One of the main objectives of the British was to spread Christianity – hence the missionary run English schools focus on religion in the curriculum. Scripture was one of the subjects taught, and Sunday mass was part of the schools’ ritual.
- When the national education policy was implemented, it was easy to make religious education part of the formal curriculum – and as Islam was recognized as the official religion, Islamic Education was taught to all Muslims, and Moral Education for the non-Muslims. It is to be noted that Non-Muslim children who wish to follow Islamic Education classes were allowed to do so.
- **The Razak Report (1956) recommended that in any assisted school where not less than 15 pupils profess the Muslim religion, religious instruction to them was to be provided at public expense. (Razak Report, 1956, para 121). The Education Ordinance, 1957, further**

specified that it should be taught for at least two hours a week, within school hours, by teachers approved by the state authority.

Religious Education in the Public Education System

(For an examination of the curriculum, refer to previous slides).

Islamic Education is also an examinable subject, open to all students, mandatory for all Muslims.

The List of Subjects for the Primary School	
Core <ul style="list-style-type: none">• Bahasa Melayu• English Language• Chinese Language*• Tamil Language*• Mathematics• Science• Local Studies• Islamic Education <i>(Muslim Students)</i>• Moral Studies <i>(Non-Muslim Students)</i> <p><i>* For national-type schools only</i></p>	Compulsory <ul style="list-style-type: none">• Health Education• Physical Education• Living Skills• Art Education• Music Education
	Additional <ul style="list-style-type: none">• Chinese Language• Tamil Language• Arabic Language <i>(Communication)</i>

The Focus at Level One (Years 1-3)
<ul style="list-style-type: none">• The mastery of basic language skills. (listening, speaking, reading and writing)• The mastery of numbers and basic mathematical operations. (addition, subtraction, multiplication and division)• The ability to read and recite verses in the Al-Quran.*• An awareness and the understanding of social norms and values. <p><i>* For Muslim pupils only</i></p>

The Focus at Level Two (Years 4-6)
<ul style="list-style-type: none">• The reinforcement of basic language skills.• The reinforcement of numbers and basic mathematical operations. (addition, subtraction, multiplication and division)• The acquisition of knowledge and other skills.• The development of study skills and thinking skills.• Reading, reciting and understanding the teachings in the Al-Quran.*• Internalisation and practice of noble values. <p><i>* For Muslim pupils only</i></p>

The List of Subjects for the Lower Secondary

Core

- Bahasa Melayu
- English Language
- Muslim Education
(Muslim Students)
- Moral Education
(Non-Muslim Students)
- Mathematics
- Science
- History

Compulsory

- Geography
- Living Skills
- Art Education
- Music Education
- Health Education
- Physical Education

Additional

- Chinese Language
- Tamil Language
- Arabic Language
(Communication)

The List of Subjects for the Upper Secondary

Core

- Bahasa Melayu
- English Language
- Islamic Education
(Muslim Students)
- Moral Education
(Non-Muslim Students)
- Mathematics
- Science
- History

Compulsory

- Physical Education
- Health Education

Additional

- Chinese Language
- Tamil Language
- Arabic Language
(Communication)

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Additional Science

- Additional Science

Information Technology

- Information Technology

Language

- Arabic Language
(Communication)
- Higher Arabic Language
- Chinese Language

Technology

- Additional Mathematics
- Agricultural Science
- Engineering Drawing
- Mechanical Engineering Studies
- Civil Engineering Studies
- Invention
- Engineering Technology
- Electrical & Electronics Engineering Studies

- **Islamic education (the subject) was well imbedded within the national school system, but medium of instruction was *Bahasa Malaysia*, and**

Arabic was only an elective subject. School system was still highly “secular”.

Islamic Education in Malaysia Today

It is to be noted that the establishment of the National School System did not prohibit the establishment of private schools. It also marked the beginning of educational dualism in Malaysia. Even though Islamic schools were sidelined, they continued to flourish without or with little government financing.

The beginning –

- **It was noted earlier that:**

- Earliest education in Malaysia began with Islamic education in 14th century.
- Islamic education (as a subject) was incorporated and continued to be emphasized in the development of national education system, and

- **With the establishment of National Schools, private schools continued to function – outside the national system, privately funded. These include Islamic schools, the *madrassah***

- **Reflect**

- **Informal education (Quranic schools). Arabic alphabet and reading the Quran – not Arabic language. Malay language using *jawi* script**
- ***Pondok* education , residential – free and open to all Muslims of all ages...flexible timetable, core curriculum of *tawhid, tafsir, fiqh, Hadith, tajwid, nasyid, mantiq***

Development of *Pondok* Education

- **Pondok education continued to expand in early 20th century**
- Malays were apathetic to secular education (associated with Christianity)
- Calibre of pondok teachers – mostly having had education in Makkah, Egypt...
- Challenge to rise of secular education, to which the Malays saw no advantage (secular ed for literacy to be better fishermen & farmers)

Rise of the Madrassah

From 1918 decline of pondok education

- Secular ed began to be accepted
- Financial problems of the pondok schools (ed was free for all)
- Teaching ulamas needed to be certificated, reducing the academic freedom
- Curriculum was narrow
- Rise of ‘reformers’ , Muslim ‘intellectuals’ , first madrassahs, 1930’s.
- **Rise of Islamic Education (school system) did not falter after WWII, “the golden age of madrassah”.**
- **Establishment of Islamic College – opportunity for higher Islamic Education, 1940’s, in Singapore.**
- **In Malaya, first Islamic College opened in 1955 (predecessor of present IIU).**

Subjects Offered at Madrasah : Pre WWI

Tawhid	Arabic Language
Fiqh	– Nahu (grammar)
Tafsir	– Sarf (grammar)
Hadith	– Balaghah (Metaphors)
Tasawwuf	
Mantiq	

Subjects Offered : Post WWII

Geography	<i>Fara'id</i> (inheritance)
Malay Language	<i>Musthalahal-Hadith</i> (Science of tradition)
Islamic History	
Mathematics	<i>Tajwid</i>
Cooking and Needlework	Arabic Language
<i>Usul Fiqh</i> (science of laws	– <i>Insya'</i> (composition)
	– <i>Imla'</i> (Dictation)

Growth of Madrassah : Appraisal & Reform

1956 – High Commission of the Federation of Malaya, with the agreement of the Malay Rulers, appointed a Committee to examine conditions of non-government Islamic Religious Schools and to make recommendations for financial assistance (At the time there were a total of 368 schools with 35,093 pupils and 1,174 teachers.)

Findings & recommendation

- two sessions (types) morning for full time students, and afternoon for those who attend government schools in the morning.
- Concern that teaching methods were below par, untrained teachers
- Curriculum not systematic, nor uniform among the schools. Lessons were all religious subjects.
- Financial assistance needed to upgrade standard of education provided.
- Section for Islamic Education within MOE

Islamic religious schools have evolved since late 19th century from a loose, informal form represented by the Quranic school, to better organized

residential *pondok*, and finally to *madrassah*... The *pondok* helped to clarify the Malay's religious beliefs which were steeped in myths and legends, ushered in an era of rationalism, and cultivated the intellectual tradition... literary tradition of the *pondok* ... led to creation of *Jawi* as an important medium of communication. The Islamic reform movement that introduced the *madrassah* helped to accelerate this process by strengthening the intellectual tradition and meeting the challenge of Christianity and Western culture (Rosnani, 1993:39)

It is to be noted that the establishment of the National School System did not prohibit the establishment of private schools. It also marked the beginning of educational dualism in Malaysia. Even though Islamic schools were sidelined, they continued to flourish without or with little government financing.

Contemporary Islamic Education System

- The continued existence of Islamic Education System is a result of an understanding between British and the Malays, that religion was to be under the preview of the Malay sultans.
- Due to British *laissez faire* attitude in education, and matters of religion and religious under the preview of Malay rulers, “ there was no single organized system followed in the country...some states more organized than others...” (for the private Islamic schools)

Nevertheless, there appears to be a common set of subjects taught...

- **Muqaddam, Quran, tajwid, tawhid, fiqh, akhlaq, tarijh, jawi & khat, rudiments of Arabic, imla for the primary schools;**
- **A wide number of subjects, under Islamic Studies (similar to the primary schools, plus History of Islam, Principles of Islamic law and science of Hadith) ; Arabic Language (including grammar, insya, imlak, nahu etc), and General (Bahasa Melayu, Geography, History, Science, Mathematics).**

- After independence, as a result of government policy requiring students from all secondary schools (including religious schools) to sit for public examinations, the scope expanded.
- The framing of the NPE, sparked the idea of examining the philosophy of education for the religious schools, containing the meaning of *tarbiah*,(upbringing) *ta'lim*,(instruction) *ta'dib*,(discipline) *irsyad*, (guidance) and *tadris* (teaching).
- Almost similar to the NPE, the Islamic education philosophy is, as framed by Islamic Foundation of Kelantan (for example)
 - An ongoing effort toward developing the potential of Muslim individuals as servants of God and His vicegerents on earth, in a holistic and integrated manner. It aims toward producing individuals who are spiritually, intellectually, emotionally, physically, and religiously balanced, based on the teachings of Islam, the society, the nation, and the world wide Muslim community (*ummah*).

Issues of Islamic Education and

Educational Dualism in Malaysia

- The main problem of National Unity in a multiethnic, multireligious and multicultural society
- The co-existence of Islamic Education and National Education systems ... the latter pressing for uniformity of some sorts, yet to appease the Islamic community and proletariat. Particularly religion being a sensitive issue, and Islam in a more secularised world.
- Pressing for more Islamic education in national schools would invite dissatisfaction among the non Muslims
- Allowing Islamic schools to flourish, invites other communities to sponsor “other” private schools,
 - Chinese
 - International

Which would encourage polarization

In conclusion, however, Islamic Education as a field of study, is well developed, and Islamic values, well accepted in all educational institutions.

To date, there are several Islamic tertiary education institutions, and even Universities. In the traditional universities, Islamic Studies as a department, or schools are well established.

- **In the University of Malaya, the Academy of Islamic Studies, is highly advanced, within which are departments. Efforts are being taken to further blend Islamic and secular education.**
- **The International Islamic University of Malaysia is well known internationally, functioning as a full fledged university with Islamic revealed knowledge as an important component.**
- **A few more Islamic universities have recently been established.**

Reference

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A step towards reforming the Arabic – Islamic Education system in Africa

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Introduction:-

The Arabic–Islamic system of education was the only form of public education in Africa at the advent of the colonial era (1). It was community-based and Muslim schools were wide spread since they form part of the Muslim way of life: It is an Islamic necessity and obligation to seek and offer education. Male and female Muslims are alike. This trend was not there in other African communities. Arabic language was widely spoken and it was the lingua franca. Timbuktu, Sokoto and other centers of Islamic knowledge were manifestations of great scholarly contributions written in Arabic, by Africans or in African languages using Arabic alphabets. Initially the colonial powers sought the help of the educated Muslims in running the colonies (2). However, a policy of replacement was carefully planned: Formal western-type schools were introduced. These took one of two forms, missionary schools or secular public schools subtly controlled by missionaries.

The curricula were based on western values, languages and culture. These resulted in evangelized or westernized graduates. Majority of Muslims opted not to send their children to these schools and distanced the Islamic schools from government interference and support. This continued throughout the colonial era. In many African countries the colonial educational policies remained unchanged even after independence (3). In general, due to the absence of government support and the distrust to all western-imported systems, the Islamic education system did not adapt to the world developments and fossilized to its past.

Present status of Islamic schools

It is very difficult or rather impossible to give any reasonable statistics about the Islamic schools in Africa or about the total number of student enrollment. Prof Al-Khalifa (4) quotes that in Northern Nigeria alone there are 37600 Quranic schools, 4420 primary schools and not to mention other in-house types of schools. In (3) it is stated that in Burkina Faso in 1999 there were 254 Arabic schools compared to 266 French schools and in Mali in 2001 there were 802 Arabic-Islamic schools officially registered with the education authorities. These examples clearly show the important role the Arabic-Islamic system of education plays in the Muslim community life in Africa.

Since this paper does not concentrate on a particular country but rather describes the state of the system throughout the continent, it is fair to give the common features of the system:

1. Different educational curricula to the extent that each school has its own curriculum.
2. The school concentrates on Islamic and Arabic subjects and does not teach modern sciences or foreign languages.
3. Different certificates are issued and it is very difficult to evaluate the level each certificate reflects.
4. Poor infrastructure and educational environment.
5. Absence of trained teachers and teaching aids.
6. Negligence of the State and the absence of formal recognition of the certificates offered.

This reflects a very gloomy picture: Millions of Muslim children attending schools in very poor educational environments, studying curricula of the past and officially considered illiterate.

The International Secondary School Certificate:-

An endeavor to reform the Arabic-Islamic education system was considered in the mid eighties : The World Islamic League, the General head quarters of the directorate of Research and Fatwa (Kingdom of Saudi Arabia), the Union of Arabic-Islamic schools and the Islamic Universities League

planned a comprehensive strategy to reform the system by revising the curricula, providing teacher training and establishing an International Islamic secondary school certificate similar to that of the University of London, Cambridge and the International Baccalaureate . However, due to various difficulties the plan did not materialize.

The Islamic African Centre, the predecessor of the International University of Africa, was at the same time planning a school certificate of its own to suit its graduates. Curricula, combining Islamic values with the needs of a modern education system, were outlined. Recognition for this certificate was obtained from Al Azhar and Karawiyyin universities. However, by the development of the Islamic African Centre to the International University of Africa and the subsequent termination of secondary education at the university , it was considered appropriate to restructure the plan such that the earlier idea of the International secondary school certificate was to be revived. This had also been encouraged by a cooperation agreement between the University and the Union of Arabic-Islamic schools in which the University is to extend its services to the Islamic schools in Africa . As a first step the University established the International Secondary school Certificate. Through distance means, Islamic school graduates throughout the continent can sit for the exams. In what follows a brief description of the certificate will be presented.

Name of the certificate: International Secondary School Certificate

Vision: Reforming Arabic- Islamic education system in Africa

Mission: Capacity building of Muslim youth by providing a recognized secondary school certificate.

Objectives:

1. Provision of a balanced modern educational curriculum which can lead to tertiary education and/or qualify the graduates to enter the labor market.

2. Provision of an avenue for self development for those who had - for various reasons- left the regular education system.

3. Provision of a recognized certificate for those who have gained a lot of Islamic Knowledge through the traditional system (study circles in the mosques, private tuition, etc).

4. Unification of educational curricula in Islamic schools.

5. Compensation of any discrepancies in the curricula of Islamic schools.

6. Promotion of the spread of Arabic language and Islamic culture.

Bylaws and Administrative Structure

The Academic Council of the International University of Africa had passed the basic bylaws of the International School Certificate so as to fulfill its objectives stated above. The Council of the International School Certificate is the highest authority and is formed of fifteen members chaired by the Vice-Chancellor of the University. The members represent the following categories:

1. Highest ranking authorities of the University (Vice-Chancellor, Deputy Vice-Chancellor (Academic) and the Dean of the faculty of Education.)
2. Relevant Education authorities in Sudan (General Secretary of Sudan Examination Council, Director of National Curricula Centre, Director of Admission and Accreditation Directorate).
3. Directors and representatives of non-governmental organizations concerned with Islamic Education in Africa.
4. Educational Experts.

The Council, among other things, is responsible for offering the certificate. The General Secretariat is the executive branch which handles all matters related to the certificate. At present the certificate is administratively attached to the Faculty of Education of the University as one of its departments. The Dean of the Faculty of Education chairs the General Secretariat. However, in the near future, it is envisaged that the certificate will be a separate entity within or outside the University.

Examination subjects :

The subjects are classified as compulsory subjects and optional subjects.

Compulsory subjects are:-

1. Arabic language.
2. Islamic studies.
3. A foreign language (at present English or French)

Optional subjects:-

A list of 12 subjects for the student to choose from. These are:

Physics , Chemistry, Mathematics(Elementary and Advanced) ,Biology, History , Geography , Environmental studies, English Literature , French Literature , Advanced Islamic studies , Advanced Arabic language.

Rules for offering the certificate:-

The certificate is offered for successfully passing five subjects including the three compulsory subjects. The examinations are offered twice a year. The student can have two consecutive sittings to fulfill the required number of subjects .Otherwise he has to take it all over again. While the certificate is offered for passing five subjects as mentioned above, the student is advised to satisfy the entrance requirements of the university he is planning to apply for and not to sit for the mere five subjects. Normally students sit for 7-8 subjects and the maximum number of subjects allowed is 9 subjects.

Examination Procedure:-

Examination papers are prepared at the General Secretariat. Strict Rules and regulations for such exams are observed .Students register for the exam in a centre in his country. Examinations time-table to suit all centers is prepared and published well in advance. Staff members of the General

Secretariat travel to the different countries to supervise and run the exams at the designated centers.

Answer books are returned to the general Secretariat where they are marked, the results are then presented to the Council for approval before being announced.

Experience obtained

Starting 2003, exams were held in the following countries and centers:

Sudan	Khartoum			
Chad	N'djamena,	Abeche		
Somalia	Mogadishu	Galcaio	Baidoa	Bern
Ethiopia	Addis Ababa	Shashamene	Jigjiga	Afar
Senegal	Dakar	Ties		

Security problems in Chad and Somalia had caused cancellation of examinations in some centers. Attempts to open centers in Mali, Niger, and Sierralione are underway. Figure (1) shows the number of students sitting for the examinations in the different years and those obtaining the certificate .The results for the second sitting in 2007 are not yet announced. Figure (2): Compares the offered Certificate with a typical traditional Certificate offered by the Islamic schools.

Recognition:

Sudan government had offered official recognition of the certificate and all countries in which the examinations had been conducted accepted the certificate and many of the students have joined the universities in these countries.

Problems:-

As can be seen from this brief account a step has been taken to reform the Islamic education system. Interest in the Certificate has been expressed by many schools throughout the continent. However, for the certificate to achieve its objectives the following problems have to be addressed:

1. The examination fee of 100 U.S. dollars per student is beyond the reach of the targeted population. Thus sponsors for poor students are needed.
2. External partners are needed so that the curricula reflect the international nature of the certificate. Anglophone and Francophone collaboration in text book editing and translation is highly appreciated.
- 3 Sponsors to publish these books and make them available for the students free of charge will encourage thousands to participate and will help in unifying the schools curricula.
4. Recognition by different governments, authorities and universities is greatly needed. Cooperation of the ISESCO in this respect is very helpful.

Conclusions

The International University of Africa presents its endeavors to develop the Arabic-Islamic system of education to help millions of Muslim youth studying in the system. This system had a great role in preserving the Islamic faith during the difficult colonial years. Since new challenges of globalization are well underway, it is thus vital to keep the Arabic-Islamic system of education modern and lively. The International University of Africa is open to all suggestions.

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The establishment of the national educational system in Azerbaijan: historical necessity and problems.

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Summary

Azerbaijan traditional educational system has been established since the middle ages and somehow embracing national value till XIX century was completely abolished after being oppressed by tsar Russia during the rule of the Soviet Union. Thus, the process of national self cognition began in XX century uncompleted and Azerbaijan was occupied by the Bolsheviks. After that Azerbaijan educational system was substituted by the Soviet educational system which was built on ideological grounds. Just that case created the necessity of new stage, and radical changes in form and content of educational program in Azerbaijan that reconstructed its sovereignty at the end of last century. Serious measures were taken in the development of material-technical basis of education and application of new educational technology. But the nationalization of the education is not so easily achieved in such difficult condition that the heritage of the past is hard to be evaded. Serious success through international knowledge contests achieved by Azery pupils in years of independence gives an optimistic view for the future progress of Azerbaijan education.

Introduction

It's important paying attention to the historical stages of Azerbaijan education in order to get a full idea of current condition, achieved success and difficulties that it faced. In accordance with historical sources, it's assumed

that the history of school education in Azerbaijan started with the dissemination of Islamic religion. Arabic was considered to be the main training and scientific language. This language kept the ruling position before XI century and existed following centuries. With the great feel of pride we can say that, Azerbaijani originated scientists who had worked in famous scientific and cultural institutions and left a great legacy after themselves. It's interesting that from the beginning of VII century, even before Persian hadn't become poetry language, many Azerbaijani poets and scientists wrote their works in Arabic. The Arabic language that from time to time became the formal language of the great state and the attribute of cultural centres played an important historical role in preparation of Azerbaijani scientist generation. Many schools and trends established by Azerbaijani philosophers, scientists and writers were also extended through this language and succeeded in concentrating followers. The Arabic language had an irrefutable role in gaining reputation such kind of thinkers as Bahmanyar, Enalqzat Meyanachy, Shihabaddin Yahya Suhrevardi, Shihabaddin Abuhaphs Suhrevardi, Nasiraddin Tusi, and also Ismail bin Yasar, Musa Shahavat, Abul Abbas al-Ama, Khatib Tabrizi and tense of other writers. From the XI century when Bagdad caliph weakend and Saljuq started ruling, Persian became both the main official and literary language. Before the end of XIX c. along with Persian Arabic also kept its position in educational centres of Azerbaijan. Especially, from the XVI c. In the result of Saphavi ruling The Persian language areal is extended and moral value prevailed national value. Consequently, it was impossible thinking about the existence of national education in spite of the formation of national literary language.

1. Azerbaijan education until tsar ruling.

Since the establishment of Islamic religion the education is realized through schools and Religious school of Musulmen. The education in these centres is carried either in Arabic or Persian. School is considered low degree, but religious school high degree educational centre. School in some way was a preparation for religious school. It can be easily said that, low degree schools were available in all small and big contries of Azerbaijan. As a rule all teachers were moollahs. Later, some educated men also established private schools. There was no special time at starting and ending the school year. At schools that admittion lasted through the year the number of pupils were ranging from 10 to 100. Since there was no age limitation pupils of 16 and 7-8 age were taught together. Compensational education was

distinguished individually. Each pupil was given daily individual task. There was no definite time for education. As a rule education is completed in 6-8 year depending on the ability and talent of a student. The curriculum at schools and religious schools depended on private views of constituents and their leaders. At schools the education started by teaching alphabet and then continued by rote separate surahs from Khoran. Only then at some schools were trained reading in mother language. The following stage of education was connected with reading of books and learning how to write letters. After reading and writing education, elder pupils mastered of shariat knowledges, and read different religious books. Also they had to memorize Persian-Turkish glossaries. After this process they continued learning Persian. This language was educated through interlinear translation of the books. Especially, they translated Nizami, Physuly, Haphis, Sadi and other poets works. Eastern poets and rich eastern literature took the main part in content of education.

After studying 3-6 years students graduated from school with necessary religious knowledge and ability to write and read both in Arabic and native language. Girls were able to have an education at home, since they had no opportunity to go to school. Some graduates, who wanted to continue their education, enrolled in the madrasa under mosques. Madrasa owned big campus consist of a school building, dormitory and boarding house. Education was free in madrasas built with the support of charitable individuals. The income was divided equally among students as a scholarship in this founded type madrasas. Students were living in cells in madrasa. Those who reached their 16, had knowledge of both native language and Farsi, and were on the way to confessor's degree, enrolled in madrasa. Number of students was 40-50, but comparative big madrasas were hosts to 110-120 students. The education in madrasa actually involved teaching of Arabic, theology and Islamic law. During 3-5 years Arabic grammar was thought deeply in the basis of literal samples. Also Koran, interpretation, hadith, Islamic law, sayings, Islamic history and Islamic ethics were thought. Secular education curriculum like philosophy also included such disciplines as logic, psychology, history, geography and astronomy, algebra geometry. Duration of education varied between 6-8 years and 10-15 years according to the individual performance of students.

To create idea about the level of Azerbaijan schools in mid-century it will be useful to remind notes by Adam O'Leary, who was sent to Moscow and Iran, also visited Azerbaijan between 1636-1638 as the secretary and counselor of the Germany Embassy. Writing about Shamakhi, one of the

cultural and educational centers in Azerbaijan of that time, the scholar noted that the madrasa he visited in February 5,1637, consisted of well built establishment, with a lot of entrance and cells, and also he compared it to the Philosophy College (Philosophish Collegium) and noted its similarity with western Academy and College. Speaking about teaching methods, Adam O'Leary emphasized the high level of the teachers – muderris whom he named as professors and teachers. He talked amazingly about the high educational level of students who were thought secrets of astronomy, how to use astroloby, Evklid in Arabic, apart from Koran written in a good hand, they also used the map drawn on paper and could say length and width of places located in Asia correctly.

Again we can read original information about Azerbaijan schools of that time in the famous work of Ovliya Chelebi (1611 - 1682), “Seyahetname” (“Journey”), who visited different cities and districts of North and South Azerbaijan. He noted that different sciences were thought, famous scholars were engaged in education, together with “Shahi-Cahan” there was approximately 47 madrasa and up to 600 schools for children, in the Tabriz city with 300.000 population. Talking about Shamakhi, the city of 7000 houses, he noted that there were 7 madrasa and approximately 40 schools including “Ozdemirzade” madrasa. The schools and madrasas, which played an important role in Azerbaijan in mid-centuries must be disproved the label nest of ignorance given to them in the past 2 centuries. Showing Islam as a main reason accounting for traditional education system, experiencing stagnating, failure to conform to new circumstances in early XVII century is fiendishly unfair. Here theology as well as natural sciences was thought in madrasa. The most important was that, through learning reading Koran writing-reading skills of an Azerbaijani peasant was satisfactory compared to a Russian peasant one.

2. Situation in Azerbaijan Education System after Russian Occupation.

Following annexation of North Azerbaijan in 1828, Russia began to pay a special attention to opening schools in important dwelling centers with the purpose of Christianizing and Russification the local people, as a part of its colonization policy. We can view essence of inhuman policy of the empire in the example of “Entrusted schools” featured at the initiative of the military governor of Tbilisi in 1828. Behind the attempt, to open schools

educating entrusted hostages to make real citizens stood punishment and blackmailing methods Russian was going to employ against local people. Russia took rich and famous people's children as hostage, and called them entrusts. With that they purposed to block aid and support of local people to the enemies during the war with Ottoman Empire and Iran. Naturally, the parents were forced to prevent anti - Russian uprisings in the region in return for their "entrusted" children's life. Russian government planned to create rusified officials working with local people and citizens useful for Russia by drawing hostages to the schools and giving them "useful education".

Beside above mentioned, to put the aim into practice it was necessary to prove that the people were in ignorance of Middle Ages, they couldn't be taken out of whirl of backwardness with their own possibilities, they were strange to intellectual activities by nature, in generally to civilization. The government did not only make any steps for development of Azerbaijan, but also saw the enlightened initiatives as a potential danger for their politics and prevented them on various pretexts in consequence of plan made by czarism ideologists. It is realizable to accept before mentioned factors as on objective reason of scientific and cultural backwardness at that time. But in the cause of justice it is necessary to accept some subjective factors related to that time. Lack of national elite from those factors was the major reason for exploitation of people. Consistently realizing Russianize system in Azerbaijan and making great effort to substitute national culture by Russian culture exposed education system to strong deformation. Formed orders for many centuries were obliterated and some worthless things were supplemented to most of the national-spiritual values.

According to facts we can see that educational institutions such as schools and religious schools were much in Baku, Shusha, Shamaxi among the cities of North Azerbaijan. So 20 schools in Baku, nine schools and one religious school in Shusha and Karabagh district, two schools in Ganja where knowledge was less disseminated, seven schools in Khuba were in practice during 1830s when North Azerbaijan had just carried its annexion through by Russia. According to goals of empire, it was thought to open Russian schools firstly in Nuxa, Khazax distance, Shamaxi, Shusha and Khuba to keep existing education system down gradually or remove it completely. For this purpose, the first secularized educational schools were established on August 2, in 1829 in Azerbaijan after the first charter of Zaqafqaziya schools were approved. Few days later opening of the first official Russian school in Shusha became true on December 30, 1830. During ten years those kinds of schools were in case, but only existing of one religious school took Russia's

intention out. After this some state schools were opened in Nuxa in 1831, in Baku in 1832, in Ganja in 1833, in Naxchivan in 1837 and in Shamaxi in 1837. At those schools children from all over the world studied, so they were called common schools. Local schools consisting of three classrooms in Russia or, to be truer meant for primary education, at first, especially in 1830-40s beside Russian grammar, history, geography, arithmetics, geometry local language and principles of Moslem religion were also taught at those schools, but not completely in order to hide the essence of colonial policy.

Mainly rich children were educated at those primary schools and they were opened for the purpose of training specialists who will help to pursue colonial policy in local administrative institutions. Those schools as a rule, taught in Russian and in reality it wasn't true to accept them as national schools. Once more nationality of those schools was not measured by only teaching of mother language. The main problem was how those schools confirmed with national enthusiasm. Approaching to matter from this view, the facts showed that there was a big requirement for training specialists who were obedient, calm and served "czar father" and the education was under strong surveillance. So most of the goals became clear by the help of those facts. But people's interest required to pay the main attention for training of citizens who possess modern knowledge, is very close to national-spiritual values, knows rights and able to protect them. But in practice Azerbaijani children most of the time faced with cool attitude, indifference and distrustfulness.

In addition to official and informal schools there were other schools conventionally called "family schools" at that time. Studying individually by parents or by the literate membership of the family was also the content of educational system at that time. Tough existing pressure, on condition attached to cities with big Mosques there were religious schools in Baku, Naxchivan, Ordubad, Shamaxi, Shusha, Ganja, also in Iravan. But at the end of XIX century Mosque schools were much disseminated educational institutions. But they were existed on private individual's and parents' educational supplies account and number of their students was about equal to all state schools' students in Caucasus. Number of those educational centers which were not given any financial maintenance from state was increasing and they were practiced under unequal circumstances. Actually they themselves needed sweeping reforms in their educational form and content. Those traditional educational centers that formed for the centuries could not meet the requirements and vital necessity. Unfortunately, students studying at

those kind of schools faced with difficulties in teaching of Arabic and Persian language, because they didn't know their native language perfectly.

In consequence, they could learn none of those languages perfectly and spent their time for nothing. For this reason, most of the students were compelled to leave school after two or three years and basically because of poverty. They were obliged to help their family with their housework. People were in need of schools, especially teaching in mother language to take people out of whirl of ignorance. From this point of view, rich people, scholars and intellectuals were held much more responsible for playing people's elite role.

This factor will perhaps influence the creation of highly convicted, educated intellectuals who made an enlightening of nation the major aim of their life. The first step in this direction was the opening of the first Muslim school in Baku according to decree of Caucasus province of 17 May, 1843. Having 3 teachers and 50 students, lessons were held in the Azerbaijan, Russian, Arabic and Persian languages in that school. The Government paid only the teachers of Russian language. Intellectuals like I. Kutkashinli worked by them selves during the first period of occupation; Later 70-th saw formation of an association of intellectuals. Especially according to the new Charter for schools adopted in 1872, private persons and community were given the right to open city schools similar to state schools provided new opportunities in the field of education. The progressive intellectuals of that period did a lot for the enlightenment of nation. In 1887 a new kind of school known as "usuli-cedid" or "Russian-tatar" school, was opened. Despite the fact that school opened at the initiative of intellectuals existed 4 years, it played a preparatory role for Azeri children to go to a "realny school" which were regarded as being a third degree city school. The secrets of a success gained by this school within a short time were application of curriculums that met moral needs of Baku trade bourgeoisie. One more factor that accounts for that is it made an attempt to use a native language in public places, like the Russian and Persians languages, and strengthened national dignity. These successes of school destroyed all notions of formal agencies that blamed Azerbaijan for a careless position to the education of nation.

No doubt that an opening of a branch of Cori teachers' seminary in Baku on 1 September in 1879 played an important role in spreading enlightenment ideas over the country by the students who studied there. In those affairs the government remained faithful to its political course and with the pretext that the religious sphere of Muslim would be against opening Cori

seminary in Baku, they took decision to manage it far away from Azerbaijan. Nevertheless, a group consisting of Turkish intellectuals was formed in Baku. On the other hand, as oil industry developed and city population increased, attention to education grew up. If we take into account that the North Anatolia and Erzurum were occupied by Russia in 1878, the possibility for Muslim nations that was under oppression of czarism to receive aid from Ottomans decreased, we can understand the importance of enlightenment initiative. In this situation a core of Azeri intellectuals was formed in 1890s in Baku with the aim of enlightening the nation. National educational growth claimed to manage libraries and cultural-educational centers. The members of national bourgeoisie headed by H.Z.Tagiyev decided to establish "Association disseminating knowledge in the Russian and Azeri languages among Muslim population of Baku province. A Charter including provisions to help the existing schools, to open new schools with the permission of province officials, to establish new libraries and reading houses in those schools for public use, to prepare and publishing new books, was sent to the Caucasus Gubernatorial by Baku province in order to get an official permission. Clerks of empire carefully investigated the Charter and it was realized that under repeatedly emphasized expression of "Muslim" lies the concept of "Turk" and the aim of gathering all ethnic minorities and other nations that worshipped the Islamic religion (Tatars, tats, tallish, Kurds) through the elementary school by Association under the concept of Turk, was undesirable for the Government, so after 4 years of delay, it was rejected to establish an Association. Though the initiative of Association establishment ended in fiasco, a lot of work had been done to of turn intellectuals into on coordinated power. On one hand there was a group of intellectuals, on the other hand a cast of wealthy people was formed. The establishment of a new reading house in September of the same year was a great event. A vocational school that was opened in 1895 in Mardakan with financial support of H.Z.Tagiyev, taught to 50 children an agricultural lessons as well as the Azerbaijan and Russian languages.

We can imagine how bad the situation was if we take into account girl's nonattendance existing religious schools. Thus, H.Z.Tagiyev was looking for a suitable moment in order to realize his idea of opening girls' school. Intensive and consistent efforts eventually accomplished with success, and under the girls' school opened on 7 October, 1901, he established a two-year teacher training course for female teachers and provided girls' school with teachers. Later girls' schools were opened in Tiflis, Kazan, and Dagestan were opened. The role of the first school in operation of 5 schools for girls in 1915 in Baku was undeniable. The

schools existed till Soviet occupation in 1920. The War that began between Russia and Japan at the beginning of 20-th century ended in defeat of Russia, so there appeared a great need for changes in social life of the country. During the war the government implemented agitation companies in order to awaken Russian people's national and religious sense, so it led to the increase of national identity sense not only among Russians but also non-Russian nations. The Increase of national oppression by Empire led to uprising of social-political movement in Azerbaijan. The increase of the national servitude in the Empire called the "The Prison of the Nations" lead to the creation of a strong public movement in Azerbaijan. The historical role of the national press also played a great role. As a result of the antipathetic role of the USSR in inciting the conflict between the Armenians and the Moslems, betrayal of the Armenians, as well as the unprecedented atrocities against the people of Azerbaijan and strengthening of the sense of national fanaticism gave ground for the increase of this movement. Although the number of the literate people comprised only 4.5%, Baku became the center of the Russian Moslems as result of development of the national press which was the forerunner of the ideas of Turkishness, Islam, Socialism and Liberalism.

The government that encountered the revolutionary movements of the people in all the parts of the empire was obliged to fulfill some of their requirements. The people were promised the freedom of speech, the freedom of faith and press by the Manifesto issued on October 17, 1905. Generally, at the eve and during the first Russian Revolution, specially after the above-mentioned Manifesto the national- democratic and public-cultural movement that began to develop influenced the increase of educational institutions, schools, created opportunities for the demands of the education to be in the mother tongue and free of charge and for the revival of the pedagogical movement. As a result of the process going on in the country a historical chance which was expected by the enlightener – democrats for years appeared. The pedagogical movement which started at the second half of the XIX century increased at the beginning of the XX century. Finally, the first charity community, which was longed for by the fanatic people of the country for decades were established and followed by a number of cultural and educational institutions. The press equipments purchased from Istanbul gave an opportunity for increase of the publication in the national language, the invitation of the Turkish teachers to the Usuli-djadid school resulted in the strengthening of the national consciousness.

It is obvious from the aforesaid that a number of scientific and educational institutions and evening courses in different parts of Azerbaijan

were established during those years. The talented courses in different parts of Azerbaijan were established during those years. The talented Azerbaijani youngsters who comprised the emotional wealth of the nation, but could not realize their capacities in the life because of the material needs were granted scholarships. In a nutshell, the range of the national revival and the process of self-consciousness expanded. The role of the Teachers Association called Fuyuzat Dar al-Muallim and established by Muellim Cavdat invited from Turkey with the initiative of H.Z.Tagizade has to be specially mentioned in the increase of the national consciousness and the growth of similarity between the Azeri accent to that of the Istanbul one. The interesting fact is that the educational and charity activities that took place during the very period had a specific feature. First, the level of the social economic, emotional – cultural and scientific –technical development was a warrant for creation of the conditions for enlightenment besides, even if not satisfactory for the existing demands, a literate national personal sticking out their chests against all the difficulties for the enlightenment of the people emergent. Although accompanied by the difficulties the number of the religious people who began to understand the importance of both the religious and secular subjects grew. The change in the quality and the number of the pedagogical problems encountered by the education of Azerbaijan occurred as well. The necessity for the carrying out the education in the mother tongue and the creation of the training in the same language emerged. The preparation of the curriculums, programs and books in the mother tongue was one of the urgent issues in the focus of attention. Moving away from the national denial, the opposition against the Russianization policy realized by the central government since XIX century lead to the increase of the schools with national and religious education direction. The necessity for the purity, simplicity and clearness of the national language used in the books and the demand for the national flavor in them had expanded. In a nutshell, Those years were the years of development in the direction of changes in the social-political, economic and cultural life, as well as the improvement of the national morality of Azerbaijan simultaneously with the history of the world. Naturally, the role of the Baku Muslim Charity Association is undeniable. The association which was granted a permit to function on October 10, 1905, gave an impetus directed the establishment of the next charity and educational institutions. To such institutions we can include Nashri Maarif, Nicat, Baku Muslim Ecclesiastical School “Seadet”, “Shafa” Association, Baku Muslim Women Charity Association which played a great rule in the development of the education of Azerbaijan.

3. Education in Azerbaijan during the Soviet Period

The Azerbaijan Democratic Republic was the first democratic republic in the East (1918-1920). Although it lasted only 23 months and was the subject of unceasing military encroachment, the country could establish national education system. The first university in the country was set up, and about a hundred young students were sent abroad with the purpose of training specialists whom the newly established country was in need of. But when the Bolsheviks occupied Azerbaijan, they stopped the establishment of national education system. The specialists whose training took a lot of trouble and difficulties during the Tsar Russian period were persecuted either because of their ideology or being educated in the Eastern countries. The alphabet was changed twice within a brief space of time. The XIII century Azerbaijan Culture was declared unlawful, valuable manuscripts were destroyed; pedagogue and enlightened men were labeled 'pan-Turkist' or 'pan-Islamist' and were subject to repression. Some of them were able to seek asylum in Turkey or other countries, but most of them were tortured, killed, put into prison, or sent into exile to Middle Asia or to the Siberia. More than ten thousand families were destroyed; the children whose parents had been arrested were given to orphanages, and one of the principal elements of national education-instruction process was demolished. Consequently, parents and teachers were forced into silence about the soviet propaganda being set up on falsehood.

The rich, who donated a great amount of money on a charitable purpose for the development of enlightenment in Azerbaijan at the beginning of XX century, then were proclaimed as nation's enemies and exploiters. Later, the Soviet Union began to bring up a new generation that was pulled off their national roots and deprived of their intellectuals and historical works which were essential bearers of national thinking. They say all nations are equal, but Muslims and Turks have always been subjected to repression. As an example, we can say that neighboring nations' alphabets have never been changed. The education system was totally politicized, and the dictation of hegemonic Communist Party overcame the tenets of scientific pedagogy. The final goal of the government was to establish a communist society. Self-exaggerated and extremely praised government didn't give a chance to people to understand the objective laws of dynamic development of the mankind. The educational system was administered by autocratic, military discipline and bureaucracy principles. All means by which people could learn about the universe and natural phenomena were wiped out. Thus, the formation of objective outlook was definitely debarred. The most miserable

about it is that, there always were contrasts between words and action, so people started to distrust each other, deceitfulness and lie increased. Of course, all of these had a negative impact on student-teacher relation. For a person to know himself and to become mature religion is very important. The Marxism and Leninism theory was the ruler's outlook, so the religion was simply denied and the atheism rose into revolt. Centuries' moral education was destroyed completely and people's mentality incurred serious deformations.

Sometimes educational institutions were closed for a few months and students were forced to work in constructions or collective-farms. Not surprisingly, instruction and education process suffered greatly. The intervention of political party officials to the instruction and education process and their selecting teachers and controlling education became a common practice. Students' knowledge was not objectively evaluated; the case of falsification and exaggeration of scores became widespread. There were serious shortcomings in admitting students to university, and the knowledge stopped being the only merit for it. Such a wrongful ideology that 'if someone belongs to capitalism, he/she is harmful for us' hurdled the teaching process arrangement in terms of learning and sharing successful foreign experience in the field. Non-Slavonic nations were not allowed to learn their history, geography, especially historical geography. Students were taught the subject named 'USSR History', however about 90% of this subject involved Russian history. It was forbidden to add any information into textbooks about the inventions or academic works of Azerbaijani scientists. The curriculums and textbooks on all subjects were prepared in Moscow, and then translated into countries' own languages all over the USSR. From elementary school to post-graduate studies teaching of the Russian Language was compulsory. Teaching of native language, English, French, and German was taken into account, but they were not given due attention. Since the policy of Russifying was pursued in non-Slavonic republics, national discrimination trends were becoming increasingly strong. There were two contrasting trends in Russian politics, whose slogan was "Nations' brotherhood, unity and friendship": an obvious propaganda, a secret separatism, and ethnic confrontation. Exactly as a result of that policy on the eve of USSR destruction conflicts cropped up. Either military-civil conflicts or national conflicts proved how 'humanist' was USSR system.

But for the sake of justice we must admit their advantageous aspects: the population's illiteracy was totally eliminated; all citizens' literacy was 100% ensured ; high school attendance was compulsory for all school-aged

children; incessant education system; besides diplomas graduates from universities, vocational schools and high school were given appointments; teachers were strictly disciplined about their job; all schools provided students with all textbooks; profound knowledge was given to students natural sciences; the density of students in classes was not more than 25; in some lessons (handicrafts and foreign languages) classes were divided into groups. Moreover in 1950-60th the UUSR launched an artificial satellite, and Gagarin flew into space. But in spite of these outstanding achievements, the educational system failed as did the whole socialist regime.

IV. Formation of National Education System in the Democratic Azerbaijan Republic

In 1991, when Azerbaijan made its first steps towards freedom, the country had to make fundamental changes in educational system as in many other fields. First of all, the country had just rescued from the past system's vices. It had to embrace new economic relations, and had to establish new educational system that could integrate into world's educational system. It was very important that the new educational system match up with society's social-economic and political system. But it wasn't very easy to pass on into democratic educational system from the system planned and controlled from the top for many years. The process was even more complex in the period of time we are talking about because of negative influences that globalization might possibly have since 1980th.

Under existing conditions, it was important to establish 'National Educational System' which meant secular education, national progress, development of mentality of society and human, national ethics, Islamic culture, democratic principles, and protection of human rights. Because of that there was a great necessity to fully democratized principles in education, optional education plans, curriculums for all courses, preparation and publication of textbooks, to substitute the old script with the new Latin script, teacher training, social maintenance of teachers, to strengthen the material and technical basis of education, and to renew the educational system.

Many projects were put into practice resulting in improvement of teachers' social welfare. At first, it happened thanks to foreign credit, but in recent years from the county's budget. During the last four years there were built 1200 new schools, more than 1000 schools had been repaired,

investment in education increases year by year, and it is planned that the costs for education will be about 1 billion in 2008. It is a serious achievement for the country, who's more than 20% of lands have been occupied by Armenians, for the belligerent country, and the country having more than one million refugees. Besides the public schools, there also appeared a private sector in education. Although it has its own shortcomings, it created alternatives in education. Private schools were unsystematic, education officials initiated to change education into business. Because of these reasons society's confidence against private schools shattered. At that time people could only rely on private Turkish schools.

At the time of independence, Azerbaijan participated in some projects meant for post Soviet countries. But since 2005, Azerbaijan joined **Bologna** process and integrated into European educational system. On the demand of that process Azerbaijan applied some innovations, such as "the use of two-staged education, the increase of students' freedom and rights, the increase of responsibility, mastering disciplines, passing on to credit system which allows to remove the negative cases, to systematize the attestation and the accreditation which means a controlled and qualified education ". In the following stages ECTS (Europe Credit Transfer System), which is accepted all over Europe, will be the general ground in the credit system used in our national educational system. Undoubtedly, application of education standards international in form and national in its content will allow to cooperate with a European university and exchange students and teachers. Completion of a successful and high-level integration in education field will help us in its turn that our diplomas will be recognized in Europe.

Of course, to establish a high quality education, it is very important to prepare specialists who meet modern requirements. From this point of view, we must find new ways to study main requirements for training specialists on the international scale. There is no doubt that, unless the system includes national character, the future of the points we mentioned above will remain uncertain because, on the focus of all problems that we encounter, always stands a human being. In other words, all problems begin with human, and only human can solve them. To serve one country, one nation, or to all universe the most efficient way is education. For the human being to perceive the fidelity of life depends on wisdom and education. For this reason some thinkers said: 'if one doesn't learn or doesn't teach, then he is dead in spite of being alive'. For a person to make a right decision, his mind must be proportioned with his education. For the mind and logic to become perfect the only way is through science and knowledge. If the mind is deprived of

science and knowledge, then the logic will be deceptive, and decisions will be wrong. Thus, the humaneness of a man depends on his learning and teaching.

Unfortunately, to remove some harmful traditions inherited from Soviet educational system is not easy. First, as two opposite social-political systems can not co-exist, so does their educational systems. There are some certain innovations in the content of education, but the traditional methods are still retained. Active, interactive and problematic trainings are not applied universally. Pupils and students are considered as **'knowledge porters'**, teacher-student and teacher-pupil relations are not heartwarming, and there is also unfairness in assessment. The still existing educational system only gives knowledge, but it doesn't teach how to gain knowledge. Although, graduate students get their diplomas from the same country, there is discrimination between state and private universities. Though private universities help the state in educational field, they have to pay VAT. So, we still can not talk about the development of private universities. They are not allowed to select students, subjects and curriculum.

Turkish Religious Fund, Turkic world Research Fund and other education volunteers have established private high schools and a university in Azerbaijan. Their educational institutions meet all the requirements. We must particularly underline the achievements w gained by educational institutions of 'Chag' Educational Company. Since 1992 these educational institutions have won 50 gold, 82 silver, and 97 bronze (total 229) medals in international knowledge contests. This system completely suits the national interests of Azerbaijan. One of their main reasons accounting for their achievements is teaching high level skills, good habits, and providing excellent education. Finally, we hope that the youth who have studied or still studying abroad will seriously contribute to help to form national educational traditions.

V. Conclusion

We hope that, the establishment of new national educational system will not just spontaneously imitate the Western educational system, but will take into account all national interests and advance on the grounds of inner potential. First of all, we must learn a lesson from the negative Soviet experience, and have to pass a nation-wide conception to solve education problems. In national educational system we must protect and save the

formulas of family institute, national traditions, respect to elders, and love to younger. Among the urgent measures teaching of moral lessons in high schools and universities is also very important. In the past our people abandoned wisdom for the sake of knowledge, and now we are facing the danger of losing knowledge in search of information. Through of moral lessons we can teach that happiness doesn't lie in the material things that you have.

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