Recognition and Integration of The Madrasa Pedagogy of The Minority Muslim Nation Nepal: Case Study of Kapilvastu and Banke District

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ABSTRACT

As a contemporary Islamic educational institution, the Madrasa (Islamic boarding school) has transformed into a public school with an Islamic identity. After years of being ignored, the Madrasas of a Muslim minority nation in Nepal, was finally been recognized by Nepal's government in 2016. This article tends to dig out how the parents, Madrasah organizers, and students are perceiving this kind of inclusive formal education in the Madrasah system of Education. This research is Qualitative. Through the processes of reduction, exhibition, and verification, the information gathered from the observation, interview, and documentation was then examined. The triangulation of the data was then done as well. It produced several discoveries. Research results show that the action has increased Muslims' access to education, it is difficult to guarantee quality education because, according to the Research Centre for Educational Innovation and Development (CERID) 2018 report, the Madrasas lacked the physical infrastructure, teachers qualified to teach subjects in the mainstream, and other elements necessary for high-quality education. Following the government's effort to register madrasas as primary schools, it is now urgently necessary to analyze the effects, new trends, and problems. Conclusion, In order to foster the kids' religious behavior, tolerance, empathy, spiritual and non-spiritual understanding, and literacy skill, this study offers solutions for how to integrate the Madrasa curriculum program with the help of the government and the Ministry of Education.

Introduction

In Islamic civilization, religious education is highly prized for achieving the goal known as "Farze Ain." Every Muslim is required, in accordance with this goal, to be
familiar with their two primary sources of religious instruction, the Quran and Hadith. Every Muslim is required to be familiar with these sources of wisdom. Children from the Muslim community attend Madrasas in great numbers to acquire this kind of information. South Asian nations including India, Pakistan, and Bangladesh have incorporated madrasa education into their primary education systems in an effort to educate the Muslim populace. These nations recognize the significance of madrasa education for Muslims. Madrasa Boards have been established in many Indian states to oversee the education system. Regular funding is provided by the government. Although madrasas in Pakistan typically operate as for-profit businesses, the government regularly offers them financial support. The most organized madrasas in this region are those in Bangladesh. They operate on the government’s standard spending plan. These Madrasa serve a significant role in promoting basic education among Muslims in addition to propagating Islamic knowledge.

With a national literacy rate of only 53.7%, Nepal is falling behind in the field of education. A significant portion of the Nepalese population remains illiterate despite previous efforts. Muslims are one of the well-known groups who are excluded from the fundamental educational opportunities offered by Nepal's primary schools. Muslims in Nepal have a low literacy rate of 34.72 percent, which suggests that they haven’t always taken advantage of the state’s free elementary education program. According to the CERID study report from 2004, just 18.06 percent of Muslim pupils were enrolled in public and private schools that were considered to be mainstream. 40.71 percent of Muslim children overall were not enrolled in any form of education, whereas 41.22 percent of Muslim

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children overall were studying in madrasas. The requirement for religious education is a factor in the Muslim community's desire for madrasas. Poor economic foundation, lack of cultural education, co-education for girls, classroom, the language of instruction, lack of awareness, conservative parent mindset, etc. are other significant factors in the limited participation of Muslims in mainstream education.

The Research Centre for Educational Innovation and Development (CERID) study reports from 2014 and 2015 also said that due to their disorganized curricula, Madrasa education in Nepal does not parallel that of primary school education. It emphasized the importance of including common courses in these schools in order to give Muslim community youngsters a foundational education. The Madrasas are the places that Muslims trust the most, hence this study recommended using them as mainstream educational institutions to expand Muslim children’s access to elementary education.

Recently, Ministry of Education introduced a unique program to register Madrasas as mainstream schools without charging any enrollment fees. This initiative allows a Madrasa to apply for registration and get free registration if it meets the requirements to be registered as a mainstream school. Many Madrasas throughout the nation took advantage of this chance and registered as regular schools. These Madrasas receive a set amount of financial aid from the government, as well as professors who fulfill the "Rahat" quota. The Net Enrollment Rate (NER) of Nepal’s primary schools has reportedly reached 89.1 percent as a result of the registration of these Madrasas and other institutions like Gumba and Gurukul, according to sources with the department of Education.

Access is not the sole sign of education for all. A quality indicator is another one that is crucial. Because the government has only given these Madrasas a small amount of money as SIP, there are serious concerns about the quality of these institutions. This money can only be used to buy books, school supplies, etc. Madrasas continue to be supported through community donations and alms. The Madrasas lacked adequate physical facilities, teachers for common courses, and other conditions for high-quality education. 

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6 Hafiz Md.Zahid Parwez et al., Access of Muslim Children to Education, 1st ed. (Nepal: Tribhuvan University, 2003), https://www.cerid.org/?s=formative&a=download&id=b6e0c4807599fd6b0f0729ae5288dd8.
education, according to the CERID 2015 assessment. Approximately 600 Madrasas have been registered thus far, according to department of education sources. This year, the registration procedure is still ongoing. Around 15,000 students are enrolled in these Madrasas to study both mainstream courses and Madrasa courses. The Muslim community is going through something very fresh. They have consented to make use of the Madrasa as a facility for regular education.

They might, however, have high expectations from this phase. This action is improving Muslim children’s access to mainstream schooling, no doubt about it. It is significantly advancing the attainment of ‘Education for All’ objective. It is necessary to keep taking these actions in order to improve Muslim students’ access to mainstream education. Analysis of the effects of the government’s effort to register Madrasas as elementary schools on the access of Muslims to mainstream education is thus urgently required. Analyzing the new concerns and patterns that have emerged since the registration of Madrasas may be beneficial. The goal of this study was to evaluate the effects of the decision to register Madrasas as primary schools in order to guarantee Muslim students’ access to mainstream education.

By the year 2015, Nepal has pledged to realize the objective of "Education for All." For the fulfillment of this objective, it has created an action plan that is broken down into three phases. Special provisions have been incorporated into this action plan to improve minority groups' access to mainstream education, including Muslims. Ministry of Education and Sports has underlined the importance of making elementary education relevant to minorities in order to expand their access to education. It has enacted a policy mandating that 20% of the curriculum be based on regional settings.

Additionally, the goal of this action plan is to guarantee social justice and gender parity while providing free and required elementary education to all. It has a number of objectives, including identifying the status and challenges of special focus group members, allowing curriculum flexibility and making it contextual, developing special support/motivation to help groups enter and benefit from the mainstream education.

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8 Hafiz Md.Zahid Parwez, Institutional Scope and Need of Mainstream Education in Madrasas and Their Autonomy (Kathmandu: Research Center For Educational Innovation and Development, 2017).
system, and incorporating gender, caste, ethnicity, religion, and disability mainstreaming policies as well as adapting core and local curricular approaches in curriculum development. Muslims in Nepal are one of the particular target groups, and achieving the Education for All goal in short period will be extremely difficult given their limited access to education. For this reason, Ministry of Education has created a number of programs to promote Muslim children’s access to mainstream education. The registration of Madrasas as institutions of mainstream education without any registration fees is a crucial step made by Ministry of Education to increase the access of Muslim children to mainstream education.

It was discovered that Muslims saw the government’s support for madrasas as a fantastic opportunity for their progress. They saw this as a chance to study Islamic subjects alongside more traditional curricula in Madrasas. They were also quite concerned about the Madrasa’s legal status upon registration at the time. They were willing to use these Madrasa as a mainstream educational institution, but they opposed any outside agency’s attempts to interfere with how the Madrasas operated. They believed that such an intrusion could taint the Madrasas’ cultural identity and setting.

They stated that madrasas are a location where they may learn about their religion and culture. They emphasized that the Madrasas' important function should not be disrupted and that they should be run by the Muslim community. Following their registration as elementary schools, they requested that Madrasas regain their prior level of complete autonomy. However, several Madrasas across the nation have been designated as primary schools. However, the difficulties brought up by Muslims, as highlighted by the CERID 2016 study, are significant. The Madrasa’s registration is merely a tool to help Education For All, EFA, accomplish its objective. It is not a goal on its own. Given these concerns, it is necessary to examine the new trends and problems that have emerged since Madrasas were officially recognized as mainstream educational institutions.

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10 Parwez, Institutional Scope and Need of Mainstream Education in Madrasas and Their Autonomy.
The goal of this study is to track the outcomes of the attempt to register madrasas as regular schools. The primary purpose of this study is to offer a policy framework for enhancing Muslim access to education in order to reach the Education for all goals by 2015. It is designed to aid in the creation of an effective framework for educational policy to enhance access for other minority groups to education and, ultimately, aid in the process of building a nation.

In addition to the revisions mentioned above, some studies have been done on the education of Muslims in Nepal. According to Pavrez, Muslims in Nepal are significantly behind other Nepalese despite the importance of education in their religious texts and the existence of their own educational system. This research demonstrates how poorly Muslims are treated in the educational field.11 Muslim religious schools (Madarsha & Maktab) must be supported financially and used as educational institutions.12

Urban madrasas provide conventional education up to the secondary level. There were enough instructors for Islamic classes, but not enough for subjects outside of Islam. In the Madrasa, there were female and non-Muslim instructors. It demonstrated how the context of madrasas was changing. Although they possessed good building facilities, they lacked furnishings and teaching supplies. The Madrasas should be recognized as community schools, ensuring their autonomy.

They ought to be let to operate under the direction of the local Muslim scholars and leaders. Such committees should be established with the assistance of the government. Madrasas should receive financial assistance from the government in order to hire professors of modern subjects and purchase textbooks, among other things. Education experts and Muslim religious leaders should work together to create an integrated curriculum for Madrasas that balances secular courses and Islamic subjects. Madrasa policy should be developed after consulting with the Muslim community. A Madrasa Board should be established at the federal level to oversee madrasa-related policy. Translations of textbooks into Urdu should be made for mainstream Madrasas.13

11 Hamiz Md. Zahid Parvez, Kamsul Haques, and Anjana Rajbhandari, Quality of Education in Registered Madrasas of Nepal (Kathmandu: Research Center For Educational Innovation and Development, 2009).
12 Ibid.
13 Parwez, Institutional Scope and Need of Mainstream Education in Madrasas and Their Autonomy.
The purpose of the research is to dig out how the parents, Madrasah organizers, and students are perceiving this kind of inclusive formal education in the Madrasah system of Education.

**Methodology**

It is a field-based in-depth case study, which intends to study emerging trends and issues raised after the inclusion of formal education in Madrasas of Nepal. The newly registered Madrasas and their stakeholders such as management committees, teachers, parents, students and Muslim community of the Madrasa catchment areas of were considered as the population of this study. The ideas of the above stakeholders were collected to analyze the emerging trends and issues raised in relation to these Madrasas. The ultimate aim of this study was to assess the effect of inclusion of formal education courses in Madrasas on the access of children of Muslim community to mainstream education and analyze problems or issues regarding inclusion of formal education in Madrasas. I used online interview to proceed my research and also received help from my colleagues living in the study area.¹⁴

**Research Result and Discussion**

**Sampling**

Following the government's efforts to register them as schools devoid of any depository money, almost 600 Madrasas throughout the nation have been registered as elementary schools. Among these only six Madrasas comprised the study's sample. This study is carried out in those areas of Nepal where a sizable percentage of the Muslim population resided since these Madrasas were significantly concentrated in the area of mainly Muslim-populated districts.

The Madrasas in the country's southern Terai zone were chosen as the study area in this regard. Three districts in Nepal with a substantial Muslim population were first chosen as the sample districts for the study: Rauthat in the Narayani zone, Banke in the Bheri zone, and Kapilabastu in the Lumbini zone. However, it was discovered that the

Rauthat district had no officially recognized Madrasas. As a result, using Rauthat as the sample district for this study was not possible.

For this study, at least three Madrasas from each district were chosen. The study sample included at least all three groups of Madrasas, i.e., good, average, and bad Madrasa in terms of educational quality. To investigate the new trends and problems in these Madrasas after the addition of formal education, interviews were conducted with the heads of the Madrasas, the chairs and secretary of the Madrasa management committees, at least three Madrasa instructors, and two management committee members. Additionally, opinions from students attending Madrasas were gathered.

To evaluate the effects of formal education being offered in Madrasas, a focused group discussion with members of the Muslim community was held in each Madrasa area. With the aid of a survey form online and virtual discussion, the Madrasas were surveyed to determine the necessary educational standards there. Since I am away from Nepal, a virtual discussion was taken place with the help of my colleagues who are the residents of those selected places.

<table>
<thead>
<tr>
<th>District</th>
<th>Sample Madrasas</th>
<th>respondents for interview</th>
<th>students</th>
<th>focus group discussion with Community people</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapilvastu</td>
<td>3</td>
<td>24</td>
<td>10</td>
<td>14</td>
</tr>
<tr>
<td>Banke</td>
<td>3</td>
<td>23</td>
<td>12</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>6</td>
<td>47</td>
<td>22</td>
<td>34</td>
</tr>
</tbody>
</table>

The data gathered from the aforementioned technologies was evaluated thematically. The primary themes that emerged from the examination of the data gathered using different tools were named, and they were then arranged to provide the answers to the research questions. By using three separate sources of data to increase precision, all of the results from various tools were confirmed. The results were logically interpreted in order to meet the study’s objectives, and recommendations were made in light of the findings.

15 “Madrasas In Nepal,” District Education Office § (n.d.).

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Findings and Discussion

Utilizing a variety of research tools and procedures, several sorts of information were gathered in accordance with the study’s aims. In order to get the answer to the research question, the data were evaluated. The primary focus of this analysis was on the requirements for quality instruction in licensed Madrasas, as well as the responses of various Madrasa education stakeholders, including Muslim parents and guardians, Madrasa organizers, and students, to the licensing of Madrasas as primary schools. After these Madrasas were registered, the new modifications, challenges, and issues that emerged are also studied.

The three Madrasas in the Kapilbastu district and the three in the Banke district that were registered as elementary schools in accordance with the law requiring the registration of Madrasas were the subjects of this study. The total number of Madrasas registered as elementary schools in these districts, according to the District Education Offices of these districts, was as follows:

Tabel 2. The Total Number of Madrasah Registered

<table>
<thead>
<tr>
<th>District</th>
<th>Number of registered Madrasas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kapilvastu</td>
<td>9</td>
</tr>
<tr>
<td>Banke</td>
<td>74</td>
</tr>
<tr>
<td>Total</td>
<td>83</td>
</tr>
</tbody>
</table>

It was discovered that these Madrasas were providing traditional education before they were authorized as primary schools. Prior to registration, the mainstream education program in these Madrasas was not effectively organized. They were now offering regular classes up to the primary level. After registration, mainstream education’s instruction became more organized.

In each catchment region of the Madrasas that made up the study’s sample, a FGD was conducted. Muslim intellectuals, social and religious leaders, as well as parents of students enrolled in madrasas, participated in this focus group discussion. Participants in the FGD largely applauded the government’s efforts to officially recognize Madrasas as elementary schools. They weren’t entirely satisfied with this phase, though. They said that this action

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16 Ibid.
represented a government incursion into their center for cultural education without any mention of a specific policy regarding these Madrasas.

They emphasized the need for Madrasas to be registered as such and not as public elementary schools. They asserted that the madrasa system is well established in that neighborhood, providing access to the highest degree of Islamic instruction. Government should therefore acknowledge the existence of the Madrasa education system and treat it similarly to the regular educational system.

For these recognized Madrasas, the Focused Group Discussion participants also underlined the need for an integrated curriculum. They claimed that it was very difficult for the Madrasa lecturers to strike a balance between secular and Islamic studies. Parents reportedly complained to Department Of Education that Maulvies used to favor Madrasa subjects over mainstream ones more than mainstream ones. Both streams have equally important. Both the load on the students and the Madrasa is too much.\textsuperscript{17} It was quite challenging for them to maintain the correct balance between these topics. I was making the students over loaded with allot of teachings in a day difficult to deal with. They weren’t receiving a decent education in either Islamic or mainstream subjects. The only way to definitively resolve this issue is with an integrated curriculum created by specialists.\textsuperscript{18}

The responses of the Focused Group Discussion, FGD, participants from the Banke districts was different from those of the participants from the Kapilbastu district. While the participants from Banke districts did not place as much emphasis on such a curriculum, the participants from Kapilbastu underlined the necessity of an integrated curriculum. It was discovered that the madrasas in Banke districts had developed their own provisions for combining secular and Islamic coursework. They had abandoned various courses from both secular education and Islamic education.\textsuperscript{19}

They organized both streams education over eight periods. The discussion with Madrasa organizers provided more evidence to support the viewpoints expressed by FGD participants. They were questioned about any particular incidents they had with how parents reacted. Despite the fact that their comments were mainly driven by their own

\textsuperscript{17} Data from interviews with parents whose children attend Madrasahs in the Kapilvastu areas
\textsuperscript{18} Interviews with student in Madrasahs in the Kapilvastu areas
\textsuperscript{19} Data from interviews with the sample in Madrasahs in the Banke areas
perceptions, they did convey certain facts that support the Muslim community’s reactions to the registration of madrasas. They claim that although Muslim parents desire to educate their children in both streams, they are dissatisfied with the conditions in these Madrasas at the moment. Due to a dearth of teachers for common subjects and classrooms, madrasas were unable to meet their needs. In general, parents were perplexed about how education was being provided. Parents believed that the government was not sincere in its efforts to educate Muslims. The issue was not being appropriately addressed by the government. They insisted that both subjects be registered. They sought assistance for these Madrasas in the form of government-run schools. They did, however, protest that Madrasas were unable to provide high-quality education.

**Views of Madrasa organizers and community Leaders (Molvis)**

There was mixed types of views of the Maulvies and Madrasa organizers regarding the relevancy of this step. Generally, all the Maulvies of Morang and Banke district and half of the respondents of Kapilbastu district welcomed this step but half the respondents belonging to Kapilbastu district were against this step. The Maulvies, who welcomed this step, stressed the need of formal education for preparing the children to face the problems of daily life. They stated that it has provided a chance of formal education along with religious education.

They also termed it as a demand of time because it enabled them to get higher education of mainstream education. They were generally positive because in their point of view government has provided recognition to Madrasas system. The Maulvies, who opposed this measure, accused it of encroaching on their cultural affairs. They assert that Madrasa education has a unique identity. It is essential to keep Islamic culture alive. These Madrasas should be registered by the government as such and not as mainstream primary schools. Muslims should be helped in their efforts to give higher education in Islam. The madrasa system should be recognized as a separate official educational system. They laid the blame on the lack of a defined policy in the registration of Madrasas. This action reveals a lack of dedication on the side of the government to rule and educate Muslims.

On the other side, this action was generally embraced by the Madrasa organizers. However, some Madrasa organizers recommended that Madrasas be officially recognized
as such. They asserted that Madrasas could instruct in both streams’ disciplines. The results of the Madrasa survey, nevertheless, did not support this claim. It was discovered that there were not enough qualified teachers, physical facilities, or even finances to hire conventional teachers. They believe that educating Muslims from both streams is crucial.20

**Expectations**

Both the Maulvies and the Madrasa organizers said that the government had fallen short of their expectations when it came to the registration of Madrasas. They said that the registered Madrasas lacked the necessary classrooms, funding to hire teachers, furniture, and facilities to deliver high-quality instruction. They also expressed dissatisfaction over the little financial assistance and incentives provided to Muslim students at these licensed Madrasas. They said that Muslims are a more disadvantaged group in society.21

For their schooling, they require the right support. The respondents claim that there is no Madrasa education laws and that there is no integrated curriculum to balance Islamic and secular education. The Madrasas of Morang and Banke were discovered to have devised their respective systems for teaching the courses of both streams, but lacked uniformity in terms of mainstream subjects. They contend that such topics ought to be developed in collaboration with Muslim scholars and educators.

Although the District Education Office was providing teachers under the Rahat quota or SOP, Madrasa organizers claimed that this was insufficient to meet their demand. It was discovered that the Rahat quota for teachers only applied to the Kapilbastu district. These provisions did not apply to the sample Madrasas in the Banke districts. They claim that the government pays a small amount ($12,000.00) for every 50 students enrolled in Madrasas that are officially registered, but that this financial assistance is limited and irregular. They were using this money to organize books and educational materials, but it wasn't enough to cover the primary financial needs, such as teacher salaries and the

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20 Data from Survey in Madrasahs in the Kapilvastu and Banke areas

21 Data from a survey the Maulvies and the Madrasa organizers in Banke and Kapilvastu
construction of physical infrastructure. They demanded that these accredited schools provide them with the same level of support as a traditional public school.\textsuperscript{22}

The Maulvies were also questioned over how the Madrasas’ registration as a primary school would affect their cultural identity. They contend that this action undermines its cultural identity. The Maulvies of Kapilbastu complained that DEO was offering female instructors in accordance with Rahat quota, which was not something they wanted. They believe that only men should be appointed as teachers. The Maulvies of the Banke and Morang districts, however, had no such complaints. They have chosen female educators themselves. The Maulvies often stated that there was a risk that secular topics may eclipse Islamic ones. Both subjects took up the entire day. The teaching of Islamic subjects may be ignored while teaching other subjects. Only by establishing integrated subjects that combine topics from both streams can this issue be solved. Madrasas, which are crucial centers for Muslim cultural education, can retain their unique characteristics by being registered as such and not as primary schools.

Maulvies are responsible for instructing students in Islamic subjects. They are also the community’s spiritual authorities. It was discovered that their viewpoint predominates among Muslims. The views of Maulvies were more likely to receive support from parents and Madrasa organizers. Therefore, opinions from Maulvies about their workload and compensation were also gathered. For the purpose of balancing the opinions of Maulvies, the views of Madrasa organizers were also gathered.\textsuperscript{23}

They lacked the funds necessary to hire mainstream teachers, despite their desire. They were pleading with the government for assistance and fresh teachers in that situation. Although numerous mainstream teachers had been hired by the Madrasas in the Morang and Banke areas in the anticipation of eventually receiving government support. The teachers were underpaid, nevertheless, and this situation cannot continue. The teachers demanded that they receive training as well. Many of the newly hired instructors at these Madrasas had backgrounds in traditional schools. These educators demanded that they receive training.

\textsuperscript{22} Ibid
\textsuperscript{23} Data from a survey the Maulvies and the Madrasa organizers in Banke and Kapilvastu
The Madrasa’s organizers concurred with Maulvies' viewpoint. The Kapilbastu district Madrasa organizers claimed that a shortage of funding prevented Madrasas from hiring additional teachers. Only one SOP instructor or teacher under the Rahat quota had been hired by the government. The general education classes advanced to Grade 3. The load was too much for one teacher to carry alone. They were attempting to gain DEO endorsement for teacher appointments. The management of Islamic and conventional course instruction in the madrasas in that district was subpar.

Yet, the situation in the Madrasas of the Morang and Banke districts was rather different. They created a course structure on their own that combined the curriculum from both programs. They didn't grumble about being overloaded because it had handled their burden. They did not view the instruction of common subjects as an additional burden. They supported the addition of common courses and anticipated government support in the future. But, they noted that the situation could not last if the government does not offer any support in the future.

The study above makes it clear that the lack of an integrated character of the course was what caused the added load of teaching a mainstream course and an Islamic course. Teachers won't be overburdened if the courses in both streams are appropriately managed. Both the Maulvies and the Madrasa organizers claimed that the professors were not compensated enough when questioned about their compensation. They had hoped that the registration of the Madrasa would result in a modification of their pay scale and the receipt of further compensation, but this dream has since faded. They had optimism for the future, nevertheless.

**Students reaction**

To assess the relevance and new issues that emerged after the registration of Madrasas, the opinions of the students the project’s core focus were also gathered. Each sample Madrasa held a FGD with the students to examine their response. They were quite eager to learn about common things, in contrast to the reaction of religious authorities and parents. Even though the research indicated that the students were overburdened, their education was of lower quality, and it was even less organized, they nevertheless showed great enthusiasm for studying those different subjects. They believed that learning about common topics was a basic requirement for them. They believed it would
lay the groundwork for higher education. Even though they perceived that course as an additional load, they were willing to carry it in the hopes of a successful future. For these new classes, they were prepared to work hard and put in extra effort.\textsuperscript{24} They thought it was essential for their further growth. They stated that their parents were pleased about the opportunity as well. When questioned about their plans for the future, they emphasize getting a higher education outside of madrasas instead of the mainstream. Nobody declared a future intention to become a Maulvi. They desired careers as doctors, engineers, and government employees. Consequently, they sought government financial assistance to ensure that their Madrasa education ran smoothly.\textsuperscript{25}

The opinions of the students were also backed by the answers of Maulvies and Madrasa coordinators. They claimed that despite feeling overburdened, the pupils were largely pleased with the inclusion of common subjects. However, they cannot endure this overload for very long. They were content because they had hope for the future, but that happiness cannot last for very long.

Suggestions. In order to improve the current situation and give children a high-quality education, the respondents also offered some suggestions. They asked that these Madrasas receive an education that balanced mainstream and Madrasa subjects. They emphasized the need for the formation of a Madrasa Board to handle the policy issues facing these recognized Madrasas.

They proposed giving these registered Madrasas a regular financial support system akin to that of other neighborhood schools. They asked the government to take this matter more seriously. A unique law provision must be created for madrasas to ensure their distinct character. It is important to offer special incentives to female students to encourage them to pursue regular education.

Urdu-language textbooks ought to be created. In such licensed Madrasas, Islamic education may be disregarded, which was not ideal for the Muslim community. Only mainstream courses were receiving attention from the government. Islamic courses lacked a legitimate examination mechanism. Government should create an examination

\textsuperscript{24} Data from a Focus Group Discussion with the Student in Madrasa of Kalpavatu and Banke
\textsuperscript{25} Data from a Focus Group Discussion with the Student in Madrasa of Kalpavatu and Banke
mechanism for both streams and an integrated curriculum for accreditation. To handle the cultural issues brought on by the presence of non-Muslim instructors, particularly female teachers, it was preferable to hire Muslim professors or teachers with a strong understanding of Muslim culture. It is important to recognize Madrasas as such and not as public elementary schools for formal education. In a balanced approach, these Madrasas should be used to educate both secular and Islamic subjects.

The district education officer believes that this program should be sustained with the usual government stipend based on the number of students. These Madrasas' textbooks ought to be translated into Urdu. Madrasas need to be registered based on accurate mapping, and more lenient policies need to be implemented to encourage the Muslim population in this direction. To meet Muslim needs, this program must be more inclusive. Further study is needed in this area. It was beneficial in achieving some EFA goals, but only with current policies. The current policies were insufficient. A suitable strategy should exist to integrate Madrasas into society. For newly registered Madrasas, the SIP fund's amount should be increased because it was insufficient. The quantity of students should be taken into consideration while hiring teachers. Similar to other public schools, madrasas should receive the required support. Physical infrastructure was lacking and should be developed by the government. The Department Of Education must give information regarding the appointment of teachers based on the number of students.26

This study contributes to the understanding of efforts towards recognition and integration of Madrasa in Nepal, and provides policy recommendations to improve the quality of Madrasa education and ensure inclusivity in education for minority Muslim communities.

Conclusion

The quality of Madrasa education is unsatisfactory due to various factors. The physical facilities and resources are lacking, instructors are mostly unqualified and poorly

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paid, and there is a shortage of teaching resources. Insufficient and inconsistent donations, as well as a lack of government assistance, contribute to the funding problem. The curriculum and instruction are inadequate, lacking a proper structure and balance between disciplines. Teachers lack pedagogical education and struggle to communicate effectively with students. On a positive note, the registration of Madrasas has influenced the Muslim community’s mindset and increased enrollment, especially among girls. However, Madrasas face obstacles in terms of infrastructure, qualified teachers, courses, and financial resources. Despite valuing the moral orientation of Madrasa education, Muslims express dissatisfaction with the current state and seek an integrated curriculum, better resources, and government support.

Reference


Madrasas In Nepal, District Education Office § (n.d.).


