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COMPREHENSIVE REVIEW: INTEGRATION OF ICT IN MADRASSA EDUCATION - ADDRESSING INSTITUTIONAL NEEDS AND CHALLENGES

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Abstract

The educational system of the Madrassa throughout the Muslim dominated nations has an important role in the religious education and development of the character. Nevertheless, these institutions have serious problems related to the development of curriculum, teaching approach, and the further employment of the graduates. This review discusses how there is a pressing necessity to have a systematic implementation of Information and Communication Technology (ICT) in Madrassa education, how this bridges gaps in the institutions, enhance teaching learning outcomes, and equip graduates with modern job markets. Based on empirical evidence and institutional case studies, the paper enumerates general obstacles to ICT adoption, suggests sustainable implementation models and recommends frameworks of harmonizing old Islamic pedagogy with new technological applications.

Keywords: Integration of ICT, Madrassa Education, Curriculum Development, Institutional Needs, Challenges, Pakistan

1. Introduction

Madrassa system, especially in Pakistan and South Asian setting has long been a contentious topic on national and international levels (Ejaz et al., 2020). These colleges of higher learning in Islam are responsible in producing the necessary personnel required by the society such as muftis, court judges, religious teachers, and imams in the mosques. Nevertheless, the system is increasingly coming under criticism with regards to relevance of the curriculum available, effectiveness of the pedagogy and employability of the graduates.

The recent research shows that Madrassa education has serious weaknesses that need to be addressed in the nearest future (Ejaz et al., 2020). The conventional method of Islamic education, though still maintaining the knowledge of religion, does not consider much integration with the current skills development and modern learning technology. Such a disconnect causes a huge disparity between what institutions produce and market needs, and the graduates can only be found economically and professionally stranded.

Emerging Information and Communication Technology (ICT) solutions can be integrated to find solutions to these systemic issues. As educational institutions across the world welcome the wave of digital transformation, Madrassas are forced to change their delivery methods of teaching and retain their theological value at the same time. This literature review brings together existing studies in the area of ICT application in Islamic education and suggests viable long-lasting methods of sustainable modernization.

2. The Current State of Madrassa Education: Challenges and Gaps

2.1 Curriculum Deficiencies

A study of the Madrassa system in Pakistan confirms that there are stiff mismatches in the curriculum that restrict the competitiveness of graduates (Dehraj & Bhatti, 2020). The analysis revealed that non-religious subjects and technology take the last position in Madrassa curriculum. Although the traditional religious topics

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continue to be at the centre of the teaching programs, the graduates fail to be well-prepared to work in a modern setup due to the lack of complementary subjects in modern education.

In particular, the graduates of Madrassas mostly find the jobs of mosque managers, religious educators, or prayer leaders, the salaries of which are not enough to cover the family necessities (Dehraj & Bhatti, 2020). This pattern of employment indicates that the existence of this form of employment is not subject to curriculum modernization that allows graduates to have access to a variety of career opportunities in expanding industries like education, social services or those with application using technology.

Ideological constituency of Madrassa curricula is also something that needs to be analyzed. In Pakistan, the learning institutions have been subjected to various schools of thought such as the Aligarh and Deoband methods (Rehman and Khan, 2018; Khan, 2017). Whereas the two had long-standing objectives of maintaining Islamic values with a sense of addition of scientific knowledge, modern day Madrassas usually focus on sectarian specific religiosity as compared to religious literacy and critical understanding of the plural religious environments.

2.2 Pedagogical Limitations

In addition to what is covered in the curriculum, instructional practices in the Madrassas need to be greatly improved. The conventional methods of pedagogy focus on rote and memorization of parts of Quranic text (Hifz) and little to no curiosity in discovery learning. Although these methods are historically successful in theological training, critical thinking, analytical skills, and technological literacy are not developed, which are required nowadays.

The connection between pedagogical methodology and curriculum design has not been properly dealt with (Masruri, 2019). The leadership in Madrassas should be provided with evidence-based solutions to the implementation of better teaching strategies, quality management process and the introduction of modern technology into the learning classrooms.

2.3 Employment Crisis and Economic Vulnerability

Employment crisis of graduates is also one of the most alluring issues on Madrassa education. A study on the exact issue of the Madrassa graduates, and the economic difficulties they face, specifically indicates that most of them are below the poverty threshold (Dehraj & Bhatti, 2020). This is not aligned to the demands of the business market, and therefore the graduates will not be able to compete in professional jobs that demand a wide range of skills.

This economic potentiality sets a systemic point: in case the Madrassa graduates fail to get good jobs, the sustainability of the institution at large would be in danger, and potential students would be scared to be enrolled. The system will end up being more marginalized to mainstream education and employment systems, without diversified career pathways.

3. ICT as a Strategic Solution: Theoretical Framework

3.1 Understanding ICT in Educational Context

Information and Communication Technology is an umbrella concept involving electronic equipment such as hardware and software, as well as operations of processing, manipulation, management, and transfer of information among media (Aurangzeb & Asif, 2021; Supianti, 2018). ITC within the educational field is used to serve as a learning channel, pedagogical resource and locus of teaching content.

ICT in Islamic religious education has been conceptualized in various aspects. ICT-based Islamic Education Learning may be a planning process, the selection of the suitable media and resources, and a system of the systematic assessment (Kurniawan, 2021). When used appropriately, ICT leads to transforming the role of a teacher as a delivery of information giver and as an encouragement and motivator.

3.2 ICT as Enabler of Pedagogical Transformation

The necessary stimulus is the technological progress that promotes a paradigm shift in the established educational methods to digital-based learning and redefines teachers as supporters instead of the only sources of knowledge (Fahmi et al., 2021). The change is especially beneficial in the Madrassa setting whereby the conventional top-down teaching paradigms may be supplemented with the strategies of bottom-up, technology-driven education processes.

ICT plays a vital role that basically serves as a mode of demonstration of different subjects and

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facilitates the use of the curriculum paradigm (Betaraya, 2020; Usama et al., 2022). Some examples of technology-based teaching of Islamic education are visual-based education, audio-based materials, audio-visual materials and internet based interactive learning. The different modalities have different pedagogical functions and support a variety of learning preferences in the students.

3.3 Social Constructivist Learning Through ICT

Web 2.0-based collaborative learning studies in Islamic settings show that Web 2.0 tools can be used to achieve social constructivism learning objectives and apply Islamic ethical principles (Ataie et al., 2018). In order to practice as a team, exchange experiences, and use Islamic knowledge in everyday situations, students that are offered relevant online facilities can do it. The method has been able to preserve the theological integrity and yet nurture the modern skills.

Additionally, e-learning systems are effective in the delivery of Islamic values via systemized information without violating the contemporary student timetables (Syarif, 2020). In short-term studies, ICT-based models have potential to produce positive responses on the attitude of the students towards Islamic values in case they are properly designed.

4. Global Perspectives on ICT Integration in Islamic Education

4.1 Case Study: ICT Implementation in Pakistani Islamic Institutions

ICT-based Islamic Education Learning at a public junior high school in Pakistan shows how the study works in practice (Alizai et al., 2021; Kurniawan, 2021). The institution was able to formulate learning processes that entail planning, choice of the digital media and materials, as well as extensive assessments. Computer programming was used to develop learning materials and facilities and teachers were necessary as facilitator and motivator of providing the required reinforcement and explanations.

The challenges faced in the implementation were the lack of clarity in design frameworks regarding the integration of two scientific areas technology and Islamic pedagogy, to the lack of planning capacity of institutions. These results indicate that effective integration of ICT does not just mean provision of technology but an all-out institutional preparation and staff development.

4.2 Crisis-Driven Transformation: COVID-19 and Higher Islamic Education

The COVID-19 pandemic brought about the increased adoption of ICT in Islamic institutions of higher learning, where there is a crucial need to transition offline to online learning urgently. A study of the Islamic Universities in Indonesia determined the six strategies that these institutions used in the transition: contextualization, proper delivery frameworks, high adaptation through technological means, proper support systems, quality participation framework, and sustainable processes (Cahyadi, 2020). The strategies provided can be useful in providing models of intended ICT integration in Madrassa education.

4.3 Modernization in Pondok Pesantren (Islamic Boarding Schools)

The ICT contribution to the modernization of Islamic boarding schools (Pondok Pesantren) illustrates institutional merits that occur out of pedagogical gains. The ICT systems integration offers efficiency to the school administration and elevates the community perception of the school institutions beyond the conventional stereotypical perception (Sholihah, 2012). E-Islamic education came into being when the institutions realized that technology could be used to improve the quality of teaching, the management systems and knowledge propagation thus, making computer literate to the population of the Muslim world.

5. Key Barriers and Challenges to ICT Implementation

5.1 Technological Infrastructure Gaps

Although the advantages of the ICT integration are well-premeditated in theory, the reality of implementation is compromised by the intensive infrastructure obstacles (Hardaker et al., 2017). High schools of Islamic faith, especially in the less affluent areas, do not have regular availability of reliable technology materials and connectivity. Students also do not have much access to ICT resources in classroom regardless of the availability of technology elsewhere.

Digital divide is not limited to availability of equipments. Sustainable ICT implementation is still an undertaking that is predetermined by consistent access and appropriate infrastructure, as well as technical support systems. Technology integration efforts may not achieve success even with good intentions unless these pre-requisites are considered.

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5.2 Pedagogical Resistance and Methodology Gaps

One should note that ICT integration faces considerable obstacles in the form of teacher acceptance and the form of pedagogical adaptation in religious education. The pedagogical nature of didactic is still common in most Islamic religiously oriented schools that might worsen the digital divide between the school and the potential of technology (Hardaker et al., 2017). The teachers who need professional development in terms of technology and student-cantered pedagogies are also a great need as an institution.

The pedagogical resistance in the religious educational setting can also be a significant obstacle due to the fear of the technology supplanting the traditional means of the Islamic knowledge divine (Aurangzeb et al., 2021). These issues can only be addressed by proving that ICT is able to supplement but not to eliminate the traditional Islamic pedagogy.

5.3 Ambiguity About Digital Engagement in Religious Learning

Studies of religious education in the COVID-19 situation determined that ambiguous attitudes towards technology existed in a broadly negative way of some stakeholders (Lipina and Shapoval, 2021). Issues of challenges and constraints of applying digital techniques to traditional pedagogy, issues to established teaching strategies, and the issue regarding the inquiry of teacher control in the online setting were the focus of concern. These issues imply that the concept of ICT integration into religious education involves the clear consideration of theological and philosophical aspects, rather than technical adoption.

6. Best Practices and Implementation Frameworks

6.1 E-Module Development for Islamic Education

The creation of electronic modules in religious education that are both pedagogically rigorous and exploitative of the benefits of technology is a successful implementation of ICT. Studies show that e- modules that were created in a systematic way of instructional design (ADDIE: Analysis, Design, Development, Implementation, Evaluation) received scores of over 95 percent based on the expertise of evaluators (Fahmi et al., 2021). These modules make teachers become facilitators as students have the opportunity to deal with organized digital material.

This development process will involve the efforts of content experts, media specialists and practicing teachers so as to guarantee theological accuracy as well as pedagogical effectiveness. Effective e- modules can be the pillars of increased ICT utilization and teacher training.

6.2 Learning Management Systems (LMS) and Institutional Integration

Learning Management Systems offer institutional structures of managing online and blended learning. These have to be implemented with the keen consideration of the ease of use, perceived usefulness, and user satisfaction (Alkhattabi, 2014). Women enrolled in Islamic academic centres had positive attitudes towards LMS in cases where it was appropriately set up and sponsored, indicating that technology acceptance critically requires excellence in designs and institutional support systems.

The effective implementation of LMS in the religious educational settings needs to be tailored to accommodate the Islamic pedagogical practices such as the integration of some features like the ability to recite the Quran, Islamic discussion forums, and control over religiously sensitive materials.

6.3 Technical and Pedagogical Teacher Preparation

The teachers should be thoroughly prepared including technical skills, knowledge in pedagogy, and integrating with the professional identity (Cahyadi, 2020). Teacher development programs must be evidence-based and cover: (1) technical training of hardware and software skills; (2) pedagogical adaptation strategies of technology-enhanced settings; and (3) strategic planning of sustainable integration of the situation in institutions.

Continuous learning, mentoring and communities of practice help teachers to adopt ICT and integrate over time and not just in the first phases of training.

7. Specific Needs of Madrassa Education System

7.1 Curriculum Modernization with Islamic Integrity

Madrassas need updating of their curriculum with modern education still emphasising on Islamic theology (Anjum, 2017). A quantitative study of the needs of the curriculum in Pakistani Madrassas has established that its participants identified the need to introduce modern studies into the curriculum in addition

to worries on the issue of preserving Islamic identity as a factor shaping the implementation strategies.

Effective modernization of the curriculum should strike a balance between three aspects: (1) maintenance of the essential Islamic theological material; (2) inclusion of modern, up-to-date subjects, such as English language, mathematics and science, social studies and (3) technology and digital skills that will be needed in the workplace.

7.2 Employment-Relevant Skills Development

In addition to religious education, Madrassas need to equip the graduates with multiple employment opportunities. Some of the suggested improvements in the curriculum are both modern and Islamic education designed in line with the current labour market needs (Dehraj & Bhatti, 2020; Pasha et al., 2019). Theological education should be combined with technical training, digital literacy, and applied vocational skills.

Integration of ICT especially allows skill building in online content development, online communication, data management, and provision of services online-skills currently becoming highly useful in the Muslim-majority economies.

7.3 Quality Assurance and Institutional Leadership

Great leadership is critical to institutional change. Some of the strategies involve: establishing clear institutional rules and expectations, assigning teachers to their level of ability, giving staff confidence and motivation, and doing regular coaching and professional development (Masruri, 2019). The quality assurance should include curriculum, teaching methodologies, student performances and infrastructure of the institutions.

The provision of ICT systems facilitates the assurance of quality based on data collection measures, measures of progress and accountability as long as institutions set suitable metrics that are on-track towards the institutional goals.

7.4 Addressing Religious Literacy and Plural Understanding

The contemporary Madrassa education should look forward to the construction of religious literacy as opposed to the transmissive sectarianism (Ashraf, 2018). This allowance can empower students to learn Islam in plural religious setup besides learning to think critically. The ICT-enable learning space has the potential to support the interaction with multiversal Islamic views, research materials, and current religious discourse in the structured theology systems.

8. Recommended Implementation Strategy

8.1 Phased Approach to ICT Integration

An implementation plan will be sustainable and it follows a series of steps:

Phase 1: Institutional Assessment and Planning - Audit of current technological capacity and infrastructure - Teacher competencies and training needs - ICT vision of the institution in line with Madrassa goals and objectives - Implementation schedules and resource needs.

Phase 2: Infrastructure Development - Invest in solid hardware and connectivity - Develop a technical support infrastructure - provide security protocols, data and protection procedures - introduce redundancy to overcome infrastructure constraints.

Phase 3: Teacher Preparation- Systemic technical training - Pedagogical preparation to ICT-enhanced teaching- Institutional culture to embrace innovation - Peer mentoring and professional learning community.

Phase 4: Content Development - Develop digital learning resources without Islamic sacrifices - Produce e-learning modules on core courses - Design of assessment tools on technology enhanced systems - Develop quality assurance mechanisms.

Phase 5: Implementation and Evaluation - Introduce ICT integration in few courses or institutions - Check the fidelity of implementation and results - Take stakeholder feedback and improve - Develop sustainability mechanisms.

8.2 Resource Mobilization

It involves resource streams such as government funding, institutional budgets, donor and community contribution in order to be successfully implemented. The study of ICT issues in learning institutions suggests that financial constraints are a long-standing problem (Moakofhi et al., 2017). Madrassas must learn to come up with diversified methods of funding such as collaborating with technology firms, educational funds, and

NGOs in the international development agencies.

9. Addressing Contextual Factors

9.1 Integration of Islamic Ethical Values with Digital Platforms

The final one is the adoption of the Islamic Ethical Values in the digital platform. The adoption of ICT should be done with intentional incorporation of the Islamic ethical systems, and not a neutral adoption of technology. Studies prove that it is possible to implement Web 2.0-based collaborative learning with the addition of Islamic moral values (Ataie et al., 2018). Such solution would make sure that technology would be used toward Islamic pedagogical goals but not in a way that would compromise the institutional values.

9.2 Gender Considerations in Technology Access

Studies about technology access within Islamic faith schools have found out that gender contributes to both the access to technology and pedagogical practices (Hardaker et al., 2017). Students who were female stated that they wanted to see more ICT usage, more options of online collaboration and said that technology could unlock the learning options provided that a gender-responsive design principle is taken into consideration. Gender equality in technology access and digital competency development in Madrassa education systems should be clearly covered.

9.3 Addressing Security and Privacy Concerns

Security and data privacy in the context of religious education should be given special consideration (Moakofhi et al., 2017). Students and parents might have their issues regarding online communication and information gathering. These concerns should be met with clear data protection policies, safe infrastructure and community relating processes that are put in place by institutions.

10. Sustainability and Long-Term Success Factors

10.1 Institutional Change Management

Sustainable ICT integration is not just a technology supply at the institutional level, but also includes a reform of cultural institutions. Leaders in the field of education are expected to encourage research and innovation as part of their skills (Radiology, 2015). This involves the creation of institutional climates in which experimentation, reflection, and continuous improvement are treasured.

10.2 Building Local Capacity and Expertise

Madrassas should not rely on external expertise only but build regular levels of training, mentoring and developing professionals. Local expertise can help to guaranteed sustainability that not only operates within the early stages of implementation but also allows modification to take place within the context of the institution.

10.3 Community Engagement and Stakeholder Buy-In

To implement it successfully, the institutional leadership, teachers, students, and families and the wider communities should be involved. Planning and implementing activities with stakeholders enhance dedication and creating solutions to the problem in times of trouble.

11. Synthesis: Meeting Madrassa Needs Through Strategic ICT Integration

Application of Information and Communication Technology in the education system of Madrassas is a solution to a few institutional requirements at once. ICT offers support to modernisation of the curriculum without sacrificing Islamic theological principles. The facilitation of better pedagogical practices with the help of technology-based platforms that will focus on the key aspects of student engagement and critical thinking. Improved learning and skill development qualify graduates to work-related opportunities.

Nonetheless, effective integration cannot be done without provision of technology. Madrassa schools need to close the discrepancies in infrastructure at the same time, build teacher capacity and professionalism, reformulate curriculum, and achieve quality assurance mechanisms. This holistic process acknowledges that technology will never address systematic educational problems, but ICT will be a part of larger institutional betterment plans.

The evidence indicates that ICT integration, planned aptly, adequately resourced, and attended to in a manner that does not compromise theological integrity and tackles the graduate employment providers, these Islamic institutions can be able to contemporary the offerings of these institutions.

12 Conclusion and Future Directions.

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Madrassa education is in a crossroad situation. These institutions have historical legitimacy and have significant social purposes of offering religious education and character building. Nevertheless, modern day pressures -curriculum mismatches, teaching constraints and graduate job crises- below institutionality and sustain-ability.

The incorporation of Information and Communication Technology presently has strategic dimensions of modernization and enhancement of the institutions. Evidence in the world shows that the technology-enhanced learning environments may remain religious and ethical at the same time training the students to be relevant in the modern world of work and civility.

Future studies should look at the long-term results of integrating ICT in the Madrassa situation, establish sustainability processes, and establish optimal ways of incorporating the use of modern technological devices with traditional Islamic teachers and their pedagogy. Examples of institutions that have managed to effectively use ICT in various situations in Muslim majorities would also be useful to other institutions that are about to undertake institutional changes towards the same direction.

The underlying necessity is very obvious: Madrassa education should be transformed in such a way as to accommodate the modern populations of students as well as demand of the society. ICT integration at the strategic level, along with the modernization of the curriculum and enhancement of pedagogical strategies, provides one of the possible ways of moving in that direction. Through a careful and holistic approach to technology, Madrassa institutions can shift towards something that is perceived as a traditional and primitive educational system to one that is current and able to prepare graduates to be a productive member of current Muslim majority societies.

References Themes

Empirical evidence and theoretical frameworks of this complete review were offered by the following studies:

- Needs of the educational system and the standards of education institutions (Ejaz et al., 2020)
- Light work, jobs and insecurity (Dehraj and Bhatti, 2020)
- Mathematics learning with the use of ICT (Supianti, 2018).
- Islamic Education Learning management based on ICT (Kurniawan, 2021).
- ICT and higher education in Islamic countries in the context of the COVID-19 (Cahyadi, 2020).
- Development of E-module to teach Islamic education (Fahmi et al., 2021).
- Collaborative Islamic learning, based on Web 2.0 (Ataie et al., 2018).
- Islamic value teaching through e-learning (Syarif, 2020).
- Independent studying by use of ICT (Budianto, 2014).
- Islamic education views that are technology oriented (Betaraya, 2020).
- Modernization of Islamic boarding schools with the help of ICT role (Sholihah, 2012).
- The use of Blackboard LMS in Islamic reality (Alkhattabi, 2014).
- There are obstacles to e-learning in institutions of higher learning (Moakofhi et al., 2017).
- Educational ways in Pakistan have been Islamized (Ashraf, 2018).
- The leadership approach to enhancing the quality of Islamic education (Masruri, 2019).
- Radzi et al. (2019) describe the Islamic education curriculum in Singapore.
- Opinions of students on Madrassa system (Laghari et al., 2012)
- Madaris assessment is required in modern education (Anjum, 2017).
- National integration and reformation in the Pakistani education sector (Rehman and Khan, 2018).
- The digital technology threats (Lipina and Shapoval, 2021) in religious education.
- The gap in ICT access among Islamic faith schools (Hardaker et al., 2017).
- Pakistan: L2 learning with assistance with mobile technology (Rashid, 2020).
- Digital ecologies and science education (Waight and Neumann, 2020).
- Education on research in Europe (Radiology, 2015).

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