THE INFLUENCE OF ISLAMIC EDUCATION IN AFRICA

Heri zaelani[1], Ahmad Sukandar[2], Asep Ahmad Fathurrahman[3].

[1,2,3] Universitas Islam Nusantara Bandung

E-mail: herizaelani630@gmail.com

Abstract

In 1990 and the Dakar Forum in 2000, several international partners (UNESCO, World Bank, UNICEF, United Nations Development Programme, etc.) decided to allocate considerable funds for the support and coordination of Quranic schools or madrassas. while hoping for greater coherence of this type of education with the national education plan. The reason for this interest in Islamic education lies in the role that these schools play in combating illiteracy and promoting the schooling of children. Indeed, in sub-Saharan Africa, as in other regions of the world, the generalization of primary education implies taking into account the teachings of Islam. This research applies a qualitative approach. Through this approach, researchers observe directly and invite informants to provide information about the object of research carried out with the aim of obtaining the best results. The subjects of this study were grade Islamic religious education in Africa. After data collection, the data is presented in the results of the study and then analyzed in the next discussion and will obtain conclusions as answers to problems in the implementation of religious culture in disciplining students. This research uses descriptive analytical methods, which are methods that function as an effort to obtain in-depth data. The data obtained from the resource persons are what facts make students motivated in participating in the organization of Afrika. Islamic education occupies a scattered and varied place depending on the country. The original cognitive system, a single pedagogy, certain cultural, religious and political functions make it a teaching with varied and evolving forms that make its analysis complex. The place of Islamic education in national education policy is still often marginal in sub-Saharan African countries.

Keywords: *Islamic Education, Education, Africa.*

1. INTRODUCTION

In 1990 and the Dakar Forum in 2000, several international partners (UNESCO, World Bank, UNICEF, United Nations Development Programme, etc.) decided to allocate considerable funds for the support and coordination of Quranic schools or madrassas. while hoping for greater coherence of this type of education with the national education plan. The reason for this interest in Islamic education lies in the role that these schools play in combating illiteracy and promoting the schooling of children. Indeed, in sub-Saharan Africa, as in other regions of the world, the generalization of primary education implies taking into account the teachings of Islam. However, the study of this form of education is not easy because there is little research on this type of school: researchers, planners and education specialists are more willing to focus on traditional African education, on education systems before and after colonization, and research on Islamic education is still in its infancy prompting us to consider this field as somewhat unexplored (Zajda, 2015).

Moreover, as far as sub-Saharan Africa is concerned, it is necessary to consider the single roots of Islam in this region. This leads us to reflect on what Islamologists call "Islam in Africa", with its peculiarities, specificities and history. Islam spread throughout sub-Saharan Africa, primarily through conquest, then through trade, and is still strongly associated with traditional trade networks

today. The penetration of Islam into sub-Saharan Africa, and consequently its encounters with African peoples, provoked different reactions according to the cultural, social, legal, economic, political and religious structures of different countries. A reaction that, depending on the state and the context, has generated acceptance, rejection, juxtaposition , integration, reinterpretation to arrive at religious syncretism, that is to say, "a mixture of heterogeneous elements that produce a new whole whose constituents remain recognizable. Islam In Africa "is very different from Mediterranean or Near Eastern Islam, also different from Moorish Islam: Islam In Africa is an Islam that is rethought, uprooted, negrified", adapted to the characteristics of the population of skin in Africa. In other words, Islam in Africa is historical Islam, the fruit of the meeting between Arab-Berber Islam and Africans in Africa (Tambak, 2016).

Today, the most Islamized countries are located in Sahel Africa (Mauritania with 99.5% Muslims, followed by Niger with 98.7%, Gambia 95.4%, Senegal 92%, Mali 90%, Guinea 86.9%, Sudan 73%, Chad 54%, Burkina Faso 50%). Other African countries also have a strong Muslim presence: the Comoros Islands (99.3 percent Muslim), Djibouti (97.2 percent), Sierra Leone (60 percent), Nigeria (50 percent), Tanzania (35 percent) and Eritrea (50 percent) (Istituto Geografico De Agostini 2001). However, these estimates are not reliable, as censuses are not conducted systematically and there is no standardization of survey methods, which makes it difficult to compare data from one country to another (Wardhani, 2017).

2. IMPLEMENTATION METHOD

This research applies a qualitative approach. Through this approach (Sugiyono, 2018), researchers observe directly and invite informants to provide information about the object of research carried out with the aim of obtaining the best results. The subjects of this study were grade Islamic religious education in Africa. After data collection, the data is presented in the results of the study and then analyzed in the next discussion and will obtain conclusions as answers to problems in the implementation of religious culture in disciplining students. This research uses descriptive analytical methods, which are methods that function as an effort to obtain in-depth data. The data obtained from the resource persons are what facts make students motivated in participating in the organization of Afrika . This research was conducted Islamic Education in Africa on the basis that researchers wanted to know how Islamic Education in Africa in motivating students to join the Muhammadiyah Student Association organization. The sources of data obtained are principals, vice principals, HDI Organization Coaches, Africa subject teachers, and several students, books, reports, journals, HDI activity master books, school social media, and others. This study used data collection techniques by conducting observation, interview and documentation activities. In knowing the implementation of religious culture in disciplining students at Islamic Religious Education in Africa. The data analysis technique with data reduction is an activity in simplifying and disposing of basic data from the field that cannot be used. Then the data is presented with analysis activities that describe the advanced data allowing for understanding in taking the next action. After that, verify the data, namely drawing conclusions that answer the formulation of the problem in a study.

3. RESULTS AND DISCUSSION

3.1 Structure of Islamic Education in Africa

To study the structure of Islamic education in Africa, three different approaches should be considered. From an institutional point of view, Islamic education is seen as an educational system that serves as a focus and structure for the dissemination of religious, social and cultural values. It is

a set of moral principles and intellectual production. Thus, Islam advocates a homogeneous education of all human entities: his body, his mind, his instincts and feelings. From a pedagogical point of view, Islamic education can be defined as a process of social, intellectual, moral and spiritual formation and transformation with a view to integrating Africans into the spiritual and temporal principles of Islam. However, given the specificity of Islam in Africa, "it can be said that there is no Islamization of Africa, rather we see the Africanization of Islam due to many of the latter's adaptations experienced in Africa". From an evaluation perspective, although it is difficult to measure the impact of Islamic education on individual and social behavior, it is possible to identify difficulties, limitations, constraints and positive contributions of Islamic education (Lubis et al., 2011).

Islamic education is transmitted from generation to generation and the principles are slightly different, as they have a divine basis taken from the Qur'an and the Qur'an. in the conduct of the Prophet. This education is aimed at the formation of the soul as at the acquisition of knowledge, with the aim of forming a human being who is subject to God and His laws. All education should follow the development of the child and be adjusted to his level of maturity, according to the Qur'anic verse: "Allah does not burden the soul beyond its means". The main educational structures of Islam are Quranic schools, madrassas and universities. The traditional educational structure of Africa, the schools of the Qur'an, in the diversity of denominations used by each country, all have the same goal: the spread and deepening of the faith. The concern for reviving the faith and the tendency to adapt this expression of faith to local practices has led to many variations in Qur'anic education (Hanretta, 2005).

In Egypt, Kuttab, placed in a different place than the mosque, allowed students to learn reading, writing and religion from the memory of the Qur'an. In Sudan, Khalwa is a small room connected to a mosque and used mainly for meditation and Quranic study; other types of schools, for example, Zawia in Libya, Dox in Somalia, and Msid in Morocco. The Qur'anic school can be considered a very important religious educational structure in Islamic society; To this day, it has been a mainstay of the education system, often the main means of schooling and education aimed at forming a "good Muslim". The idea of the school itself is problematic: the expression "Quranic school" fits into the flexible and decentralized definition of the word "school". Indeed, there is no centralized structure that coordinates the teaching of different schools, nor is there a public building that houses the "school". This is a teaching that is more of a matter for civil society than the state and is provided in private places: the teacher's house, the heart of the village, in the shade of a mango tree Education is not affected by access or selectivity, which is an important advantage over the conditions of access to Western education. But the low level of teachers and the knowledge gained are often partners of teaching conditions and methods. By often supporting oral as a means of transmitting knowledge, the Qur'anic school conditioned certain intellectual behaviors, often out of step with the living conditions of the modern world, which were more oriented towards the written word, flexibility and criticism (Nurainiah, 2022).

3.2 Internal Analysis Tests

If we can analyze the practical unitary curriculum developed around the Qur'an, we can see that there is no standard school level. The curriculum emphasizes the Qur'an and the religious obligations of Muslim life. Today, science and mathematics subjects from the old Muslim education have been eliminated or sent back to the secondary and tertiary levels. In addition, Qur'anic schools in West Africa are rarely alphabetic instruction itself, since texts are studied in languages that few people, including masters (mara-bouts), masters. But the reductionist character of Qur'anic education is reduced by several factors: Arabic script is semi-phonetic, can and can be used to transcribe some

West African regional languages; marabouts, as community leaders and members of Muslim trade and power networks, facilitate the social and economic integration of their students; Although numeracy is almost non-existent in the core curriculum, the widespread use of Arabic script for business transactions gives numeracy particular importance (Kurniati et al., 2020).

The Qur'anic school, unlike other types of schools, does not necessarily guarantee its legitimacy, which comes from Islam itself. It serves to maintain the integrity of Islamic culture and community and can assist in the integration of students into existing economic and social networks. From this legitimacy flow three arbitrarinesses: the arbitrariness of authority completely delegated to the lord who is the vector of pre-existing reality and truth; Arbitrariness of content, which is the message of the Qur'an, arbitrariness of form: Be precise in repeating the Word of your Lord, said the teacher to the child. He has given you the grace to send His word to you. It is also often a school. Without grades or titles, which imply neither nerdy knowledge nor a formed and autonomous body of masters. Teachers are small entrepreneurs who are detached from knowledge and religion. But they are People of the Book, those who know the Qur'an and its teachings best, and for this reason they are highly respected: they belong to those responsible for the smooth running of society. They are the guardians of his immortality and guarantee that there are no deviations contrary to the ordinances of the Qur'an (Kurniawan et al., 2023).

The teaching materials were terrible: in addition to the master's small library, consisting of the Qur'an and sometimes other works of Islamic literature and legal science, there were wooden tablets, ink and millet stalks used as pens. After the training session, the tablets are grouped together in the master's vestibule. Ink preparation is done by students by mixing soot and water. There are generally five learning cycles:

1. The first provides basic training: several surahs (1 to 5) are taught which are compulsory for all members from the age of six to seven; in the second cycle, the student studies the entire text of the Qur'an, that is, he must be able to reconstruct from memory all the surahs from the first to the last, including the backward ones;
2. The third cycle is devoted to the translation and commentary of the Qur'an. In the end, students should have an understanding of the Qur'an and be able to discover its meaning.
3. In the fourth cycle, students study Arabic-Islamic literature and certain disciplines such as law, economics, sociology, history, although interpretation and translation are always the responsibility of the teacher, who gives each text a religious character;
4. The fifth cycle is reserved for those who wish to continue their studies, and is devoted to the discovery of the great cities of Islamic civilization. Students are then forced to leave their families and neighborhoods to emigrate and go to various Islamic universities for a period of time that is generally not less than ten years.

Two features constitute the original profile of these Qur'anic schools: their permanence over time (they can be found from the earliest times of Islam to the present day) and their transferability within several cultural systems (within the same country or from one country to another). The Qur'anic school does not prepare for professions or roles, but only to become a believer, a perfect human being, using all cultivation techniques aimed at the domestication of body and mind. And this cultivation is inseparable from the pedagogical ritualization characterized by respect for form and repetition that are key categories of this learning. These are the basic characteristics that make the Qur'anic school a mode of cultivation that can be generalized to any social group, to any culture that adheres to Islam. At the same time, this school is a vehicle for learning certain values such as obedience, respect, submission, and a sense of social hierarchy. According to some Qur'anic school

teachers, it is precisely by begging that students can experience these moral and social values where they learn pity, solidarity, mutual help, etc. However, the Qur'anic school is based on oral tradition, has no conditions of access, offers no structured knowledge and, above all, is not at all institutionalized. It is these characteristics that make these schools fragile and unsustainable. A dead school with teachers running it. Others may be reborn elsewhere in a few years without a relationship with the former(Murjani, 2022).

3.3 Diversity of Forms

There are different types of schools, which vary according to the political history of the country and the insertion of Islam into society. A distinction can be made between classical and non-institutionalized schools, present in almost all Muslim countries, where the Qur'an is taught according to traditional methods. It can be completely controlled by communities or fraternities, as in most sub-Saharan African countries, or controlled by the state, as in Sudan. Sometimes it also took the form equivalent of a Christian catechism, and later it was reserved for children of the urban middle class. Finally, sometimes the only school, representing the only access to education for the poor, the most economically and politically marginalized.

But the different forms of the Qur'anic school vary so much that it will try to construct a complete typology or to analyze the different specific roles that this school plays in the symbolic representation system of society. However, it is possible to analyze the relationship between the Qur'anic school and the State. At both extremes, there is a situation of marginality being "ignored" or a situation of incorporation of Qur'anic schools into the state school system.

In the first case, there are mostly African countries that experienced French colonization where imported education systems questioned any form of "traditional" schooling. The northern part of Côte d'Ivoire represents areas where Islamic education has a prestigious history, but at the same time suffers from marginalization, both from the point of view of the social definition of society (socially disadvantaged pupils) and the opportunities offered in terms of opportunities at the end of school. The same marginalization can be found in Northern Cameroon, where numerical increases in schooling generally parallel the process of not schooling in Quranic schools. Here, the socio-economic transformation and competition of the modern school, undermining its foundations and reducing its pretense, degenerates the teachings of the Qur'an and discredits it even in the eyes of the Muslim population. This trend can also be observed in Senegal and Chad, where the numerical growth of Quranic schools, linked to the process of Islamization in sub-Saharan Africa and contacts between African Muslims and the Arab world, came against institutional education systems. integrated into a coherent system that does not contradict itself. These are countries that have weak state education systems.

3.4 Islamic Religious Education In Somalia And Djibouti.

Between these two extremes, there is a very heterogeneous situation in which various ancient forms of Islamic teachings remain aligned with a dichotomous state system institutionally, in public and religiously, a highly living but also highly instrumented school of the Qur'an. This is the case for Sudan, Nigeria and Mauritania, whose experience of the existence of indigenous literary traditions and / or the ancient times of Arabic literary traditions correlates with the existence of strong and ancient Islamic movements, which explains the valor of Islamic teachings but also the presence, in society and State, linguistic and ethnic contradictions, contradictions that Islamic teachings can appear as an antidote.

These different forms, which vary both in space and time, make it difficult to evaluate the effectiveness of the Qur'anic School, since this evaluation implies "structural consideration of its position". Such an attitude does not preclude a careful examination of this particular form of pedagogy and the integration of pedagogy into local society and culture, insofar as it can become a kind of laboratory for "other schools" (ibid.: 70). The practical implications of Muslim learning thus seem to be important (both quantitatively and qualitatively) and largely unknown. Some of the available statistical data confirm various Quranic schools: for example, there are more than 40,000 schools in Niger. The relationship between these schools and other forms of "primary education" is also poorly understood. However, many students in Qur'anic schools attend public schools or participate in non-formal educational programs. However, there is de facto competition between primary schools offering non-formal educational programs and Quranic teaching.

Moreover, since Islamic education is not in the basic cycle of the national school system, Quranic schools remain the only solution for parents concerned with their children's religious education. For example, some students may take both types of instruction at the same time, while others take advantage of school holidays to enroll during the three-month vacation, the time it takes to learn to pray or memorize some Islamic teachings, the shortest surah of the Qur'an, etc. But is this enough to teach a child about Islamic culture? Many parents are also turning to Islamic preschools, which are now booming in big cities, such as Dakar for example. Also, in order not to be subjected to the full power of this competition from Islamic kindergartens, traditional kindergartens, in the Western style, also tend to offer the presence of a Qur'anic teacher, in addition to French-speaking teachers. Also in Dakar, in these Quranic schools, where the teaching is still quite traditional, parents of pupils have to pay between 500 and 1,000 CFA francs per month. Neither Islamic kindergarten students, nor older but seasonal "three-month" pupils, are unlike most of their regular classmates. In fact, social selection took place between those whose Qur'anic schooling was only religious instruction before or juxtaposed with national educational instruction and those who constituted the only access to a form of education (Husin, 2018).

3.5 Madrasah

Madrasah is a private Islamic educational institution. "Madrassas are more organized and structured than Quranic schools, which refer to timeless traditions in all fields. It is aimed only at city dwellers and competes with public schools where both schools exist. Initially, it was aimed at young men from the age of 25, but later, with the advancement of Arabic language teaching, it became equivalent to public primary and secondary schools.

In the 1950s the first madrassas were opened in countries with French colonization, while their appearance was much earlier in the British colonies. In Ghana, they opened in 1889. Two reasons have been put forward to explain this difference. First, the British seemed less interested in the cultural assimilation of colonized populations than in their economic exploitation, and second, in the British colonies, the mainstream of reform was more modernist, that is, aimed at the effectiveness of Islamic education through the synthesis of Islam and the West.

From these beginnings, madrassas in Africa took on two orientations: the first modernists, such as the European School, where Arabic, Islamic and scientific disciplines were studied from European languages; The second, conservative, is modeled in the Arab world with Arabic as the exclusive language of instruction. "On the one hand, madrassas demarcate Islam by denouncing the pedagogical errors of Qur'anic schools and the ignorance of marabouts, and, on the other hand, they

focus training on the acquisition of scientific, mathematical, physical, natural sciences, systematic learning of Arabic, ideological and religious training.

Today, the development of madrassas is important, especially in cities and less often in villages where Quranic schools predominate. But the rivalry between these two Islamic schools remains, each striving to have more students and monopolize the best teachers. Moreover, madrassas, in order to justify their educational project, willingly denigrate Quranic schools, both in terms of teacher and student levels and in terms of their teaching methods, which are described as archaic.

The uncontrolled proliferation of madrassas continued to pose structural and pedagogical problems. Structurally, many classes have been opened without having a suitable structure; Some schools do not have a full cycle of primary education or do not have a secondary cycle. At the pedagogical level, the quality of education has deteriorated due to low levels of teacher training, inadequate teaching materials, unclear curriculum and inability to assess pupil performance (Breda 1995: 138). Added to this are the difficulties encountered in management that led to the closure of schools, hence the certain instability of these schools. The shortage of secondary schools (due to lack of competent teachers) means that some students continue their education beyond primary school.

However, some countries, supported by ISESCO (Islamic Educational, Scientific and Cultural Organization), organize teacher training courses to strengthen language skills and raise awareness of the role of Islamic culture in children's education. For example, in February 2001 in Burkina Faso, about thirty Islamic education teachers met in Ouagadougou for training on Arabic teaching and learning methods. The objective of this course is to master the most modern theories in educational psychology, with the aim of spreading Arabic in non-Arabic speaking countries. The initiative, aimed at madrasah teachers, is part of a campaign to reform madrassas that aims to integrate them into the national education system, without changing their religious vocation. However, this experiment is still not enough compared to the 500 madrassas in Burkina Faso, which educate about 35,000 students.

In Mali, Chad and Senegal, madrassas have common features. Instruction is in Arabic, but, depending on the school, French learning is more or less developed. Madrasahs implement curricula borrowed from the public system and administer state-recognized examinations. They have specialized textbooks, and teachers are often educated in Muslim educational institutions in Arab countries. In Mali, madrassas fall under the Ministry of National Education and rely on the Arabic Language Promotion Centre (CPLA). In Chad, in addition to religious subjects, arithmetic, history, geography, natural sciences, and French are taught; The schedule and program are close to the public system. The number of madrassas is large, with 18,200 students out of a total of 40,000 children attending school across the country.

In the current socio-cultural context, the juxtaposition of two different educational models that developed in parallel and autonomously poses a problem. The state gives its preference to French or British schools over madrassas that "intend to share with it the power of ideological formation and diffusion in the name of unrecognized Islamism. The struggle for cultural power is a component of the struggle for power itself." There is also the issue of employment opportunities for those who have graduated from madrassas, as well as the issue of pursuing higher education in countries that do not have Islamic or Arabic-speaking universities (Junaidi1 et al., 2022).

3.6 Islamic University

Higher education organizations in African countries where Islam has exerted influence vary from place to place (Mauritania, Senegal, Somalia, northern Nigeria, etc.). However, some common features can be identified. The mosque is still a major center of learning: it serves as a school, library, place of worship, cultural center and place of contact between the townspeople and students. "In the mosque, the cleric was surrounded by his disciples. He rests on a column or on a high chair and dictates his lesson" (Breda 1998). Young people often visit mosques to attend seminars led by philologists and theologians. Some mosques have been converted into universities: for example, Al Karaouyne University in Fez, Azzaitouna in Tunis, Al Amaoui in Damascus, etc. In the past, people educated in religious sciences enjoyed the respect of all members of society; Today, this respect tends to wane as African populations prefer to emphasize ecocentric conceptions linking education with work: religious studies are actually increasingly marginalized by urban and Westernized populations.

Today, although higher education emphasizes scientific, technical and professional disciplines, moral and religious values form the core of the curriculum. The only advantage of this education (which does not prepare for employment in the modern sector) is that students assimilate moral and religious values close to Muslim societies; Some of them may also hope to find teaching positions in Islamic institutions. In fact, Islamic higher education is not really considered a part of higher education institutions. Centers such as Touba in Senegal or the Great Mosque in Zanzibar were places where scholars could be found, as were the monasteries of Medieval Christianity.

In Mauritania, on the other hand, Islamic higher education is currently provided at the University of Nouakchott and consists of three faculties (humanities, law and economics, and science and technology), and in 1998 there were a total of 9,164 students. The efforts of the State of Mauritania have made it possible to improve the level of academic and professional qualifications of teachers: today, two-thirds of them hold a postgraduate diploma or equivalent (Isesco 1998a: 3). There is also the Higher Institute of Islamic Studies and Research (ISERI) in the country, whose students are destined to teach careers in the field of religious studies.

In 1987, ISESCO submitted to its 46 Member States a proposal for the creation of a Federation of Universities of the Islamic World for consideration devoted to the development of higher education in the Spanish countries. The exchange of experiences, students and professors, the openness of the university to its environment, and the promotion of scientific research are elements that draw up the strategy of the federation, which has the obligation to preserve the cultural identity of the countries of the Islamic world. Currently, the federation has 140 member universities, belonging to five continents.

While the Islamic world allocates an average of 20 percent of its education budget to higher education (plus parent and student contributions), criticism remains: it is accused of inflicting no regard for research. Indeed, funds allocated for scientific research do not exceed 0.4% of the GNP of Islamic countries, while they account for about 3% of the GNP of industrialized countries. And in the face of the challenges of today's world, two complementary and inseparable tasks are needed: Interaction with the phenomenon of globalization on the one hand, and preservation of cultural identity on the other. In addition, higher education should contribute to improving the quality of education at the lower levels, by providing the necessary skills and expertise for the comprehensive preparation of teachers, by developing appropriate curricula and by addressing a wide range of educational problems that are all difficult to achieve in the current context (Wicaksono, 2020).

3.7 Cognitive system, cultural functioning, social status

Islamic education (in its most basic form, i.e. Quranic school) remains one of the most widespread types of school and, for many individuals, it is the only provision of training and literacy: for populations that do not yet have access to formal schooling, it remains the only place of instruction. Thriving in almost all Muslim-majority countries, it is sometimes also recognized as a complement to public schools. But whatever form it takes, the Qur'anic school remains a community school, which founded it, protected it and influenced it because it was influenced by it. "It is therefore closely linked to its environment, which gives it the capacity for resistance and independence that makes it resistant to most developments. The Qur'anic school transmits a different cognitive style from Western pedagogy. According to the International Institute for Educational Planning (IIEP) definition, "A cognitive style is a framework of the basic structures of language and thought internalized on the basis of other structures that are later acquired. The cognitive style of the Qur'anic school, based on learning and memorization, influences the behavior and reproduction of transmitted moral and social values.

Qur'anic education, however, has evolved over the course of history, although the "traditional" model continues to remain. This model is basically based on the recitation of the Qur'an, since reading and writing are rarely taught. Later these schools began to integrate reading and writing and then gradually various registers of Islamic knowledge. There is no doubt that, even today, Qur'anic schools tend to set short-term educational goals, leaving aside long-term scientific and cultural cognitive goals. Studies have been conducted to measure the Qur'anic school's contribution to cognitive achievement. In Morocco, research conducted, at the cognitive level, on the effects of frequent Islamic preschool institutions has led to these results: students benefit from basic knowledge of the Arabic alphabet and Arabic grammar, and are able to recognize words present in Quranic texts, including in more secular texts. Finally, the results showed a high capacity for memorization for children who went to Qur'anic schools, but a low capacity for abstraction and reflection. Therefore, the effects of attending Qur'anic schools are both positive and negative.

The cognitive style given to students in these schools is supported by cultural practices underlying various beliefs that reflect certain learning patterns and the penetration of cultural data into the learning system. Thus, Qur'anic education can be seen as a popular paradigm for learning from authoritative sources, and the implicit assumptions of this education may even have implications in trading learning. To fully understand this model of culture and its functions, the following points must be taken into account. Social production and reproduction of a worldview dominated by the sacred; the complementary role of family groups with variations, depending on specific social and cultural circumstances, in the reproduction of this religious vision; the educational technologies used, including the transmission of oral and written knowledge, the role of memorization, and the power of enterprise as a pedagogical tool; resistance to state initiatives to modify or channel Qur'anic education and underlying cultural reasons for long-term resistance to such initiatives; various forms of syncretism were politically intended to modify or reshape Qur'anic education.

Qur'anic schools do not depend on school administration, which is mainly interested in secular and public schools, or more or less completely dependent on the state: "It is clear that the state seeks to intervene, for its own end, in religious practice and on the part of the school there is no opposition because the social cost of resistance goes beyond admissions; But it is certain that state intervention in the religious sphere can have unintended and even explosive consequences.

The role played by teachers differs from country to country. Their motivations are often essentially religious: teaching Islamic values and promoting them remains their main objective,

which is closely related to the cognitive styles we have just described. Often, there is a desire to preserve family traditions, to maintain the prestige gained by ancestors and to constantly keep memories of the past alive. Their training is very heterogeneous, as most of them only undergo "on-the-job training" as students of the Qur'an. However, some have been able to benefit from studying abroad, but overall some teachers receive training to provide a real basic education. Many of them have other activities, both professional and social. In Senegal, for example, there are talisman makers, fishermen and farmers among the teachers of Quranic schools.

The level of teacher training varies greatly among Islamic educational institutions: some teachers are true scholars, most of them have an average level of training, and others are "completely uneducated, unable to read or write" (Breda 1995: 8). Thus teachers are able to master religious instruction and reading, but they have difficulty in teaching the subjects introduced recently. Today, without teacher training programs that enable teachers to carry out their functions effectively to respond to changes in society on the one hand, and to meet the demands of the new functions that schools are required to fulfill on the other, the marginalization of Qur'anic schools is likely to increase. Indeed, as Paulo Freire pointed out, without adaptation, Quranic schools, like some madrassas, are in danger of becoming "schools of refuge" for the poor and for all those who do not have access to state education. And if Qur'anic schools are seen as a cheap alternative to public schools, they risk becoming a form of "social sedative".

4. CONCLUSION

Islamic education occupies a scattered and varied place depending on the country. The original cognitive system, a single pedagogy, certain cultural, religious and political functions make it a teaching with varied and evolving forms that make its analysis complex. The place of Islamic education in national education policy is still often marginal in sub-Saharan African countries.

especially in French-speaking Africa. However, the question of the importance of this education in terms of its contribution to literacy and generalization of primary education in these countries should be asked. While no one disputes that Quranic schools can represent the first step towards literacy, they seem socially fragile because of their potential to democratize education is low. It does not seem to be the right vehicle to modify educational practices, and this may be why it underwent a major organizational transformation in some African cities, where it was transformed into pre-school education or summer religious courses for older students. While competition between secular and scientific education may lead to such arrangements, leaving room for secular education, there is also the emergence of two parallel educational networks. The development of "modern" Islamic education (madrasah) thus raises the problem of the duality of two juxtaposed and unrelated school systems (secular education in European languages and Islamic education in Arabic), without this currently leading to an adequate response of the school policy initiated by the European Union.

Although madrassas continue to rely on individual or community initiative in most Muslim countries, their proliferation has forced the state to take them into account. However, while these schools are enrolled and their pupils are counted (which increases enrollment rates in the countries concerned), and if they receive educational support, they still have limited access to public funding. Similarly, Islamic universities are not really integrated into the "Western university system" and are not really considered part of higher education institutions. The attitude of most

countries with Muslim, but not Islamic, populations remains ambiguous. The challenge was to combine the choice of religious philosophies with those of the secular state, allowing the presence of multiple religions. Finally, the lack of harmonization of different modalities of Islamic education makes it difficult to integrate these varied components of education into national educational planning.

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