Fake and facts on Madrasah education

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Abstract

There are negative perceptions and all sorts of ills on Madrasah education as a breeding ground for terrorism especially during and after the 9/11 bombing in the United States that led to the drastic spread of news all over the world regarding the connections of Madrasah education to terrorism, thus, this paper is conceptualized to debunk the fake information and to provide factual evidences using different literature reviews from online journals and other secondary sources supporting the claim that Madrasah education's curriculum and pedagogies from past to present, including the roles of teachers and students in the educative process, and the values that Muslim beliefs have, do not support terrorism activities or terrorism ideologies. Selected Muslim countries' educational curricula that were revisited for the sole purpose of removing the stigma on Madrasah revealed that despite the world's perspectives of Muslim's association with the organized terrorist groups and the association of Madrasah education to the emergence of terrorist groups, as dens of terror and hatcheries for suicide bombers, are fake and unacceptable based on the information retrieved from secondary sources relative to Islamic or Madrasah education and based on the literature support from other sources.

Keywords: Madrasah education, Islamic education, Islamic curriculum and pedagogy, Islam, terrorism, Madrasi

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1. Introduction

Among the Muslims in the world, in terms of educational achievement, Kuwait ranks first with a 28% population who have reached and graduated in the university level followed by Lebanon and Saudi Arabia, each with 18%. While other countries like Pakistan, ranks first as a Muslim country that does not have education at all especially the adults, followed by Morocco with 26% illiteracy rate, then Iran (16%) and Turkey (8%) (Moore, 2002). Even though some Muslims are educated and can be employed, Muslims face lower employment especially in Western countries (Shaker et al, 2019) due to political and media debates that include inherent violence, barbaric picture of women, extremism and terrorism (Kolb & Yildiz, 2019). Muslims and their Islamic beliefs have been exclusively associated with terrorism and other violent radicalism that currently, the acts of violence as perpetrated in the name of Islam becomes a major international concern (Llorent-Bedmar et al, 2020).

Terrorist groups such as Daesh in Spain seeks political change by violent means (Prinsloo, 2018), Boko Haram and ISIS that rejected the Western imperialism in the Muslim world during the colonial period (Sabic-El-Rayess, 2019) and the Taliban in Pakistan who supported Osama bin Laden. According to Smith in 2013, the favorability of the Americans against racial profiling was at peak of 80% before the 9/11 terrorist attack but after the incident, 60% of Americans favored in racial profiling especially if the targets are the Muslims and the Arabs. In 2016, out of 34, 676 terrorism deaths, 68 were killed in the US while the vast majority dies in predominantly Muslim countries: 21, 061 were killed in Iraq, Afghanistan and Syria (Roser et al., 2018). In the same year, 24.5% of the 1,584 religiously based hate crimes in US were directed at Muslims (Sabic-El- Rayess, 2019).

These statistics have created a global picture and discourse that Muslims are violent, monolithic and hold a dual and diverged roles in a larger political and social narrative on extremism (Sabic-El- Rayess, 2019) that Muslim children in the United States face a challenging environment as their peers in the Western contexts often describe them as "stupid", "poor" and very strict (Revell, 2010) that also brought socio-psychological disorders such as stress, illness, loneliness, depression, suicidal feelings, higher rates of racism, limited mobility opportunity, frustrations on the closed and blocked mosque, uneven treatment both in school development and housings (Shaker et al., 2019).

These perceptions and all sorts of ills on Muslims have been rooted from Madrasah that based on critics according to Moulton, 2008 and as s, served as training grounds for terrorists and dens of terror, hatcheries for suicide bombers and repositories of medievalism. Thus, this study, through the use of online resources, journals and other related studies, will reveal the relevance of Madrasah to terrorism. This study will also revisit the curriculum of Madrasah education of selected Muslim countries including the Philippines and how Islam beliefs affect the curriculum, the Madrasah's pedagogy of teaching, including the roles of Mullah (teachers) and students in the Islamic educative system, the values and teachings that Madrasah education proposed will also be highlighted that will pave way to the connection of Madrash education to terrorism.

2. Overview of Madrasah education

The term "madrasah" as discussed by Sabic-El-Rayess in 2019 and as also emphasized by Moulton in 2008, is an Arabic term for school and referred to specific types of school in an Islamic education. Madrasah, which is in its singular form and Madaris in the plural form, is at least a thousand years old and originated in Baghdad, Fez and Morocco and other rich cultural hubs in the Middle East. As also added by Moulton, there are millions of Muslims who receive some or all of their formal education in madrasah or madaris that provide young

Muslim children with a religious foundation in Qur'anic recitation and Islamic values, prophets' sayings and hadiths. These religious schools for Muslim become source of formal education and for others become a supplementary to secular basic education provided in primary and secondary schools (Moulton, 2008).

On September 9, 2001, the United States experienced a terrorist attack behind the persona of Osama bin Laden who received support from the Taliban and was also believed to be one of the recruits from madrasah along Afghanistan-Pakistan tribal border area and this incident led to the promulgation in the popular presses all over the world of the alarming yet oversimplified and prejudicial perceptions of the Islamic schools that are dangerous breeding grounds for terrorism funded by wealthy Muslim conspiracies to oppose scientific and modern education, resist participation in the modern world and condemn Western beliefs and culture (Creative Associates International, 2008). The 2005 London bombings also affected Madrasah's image on promulgation of religious extremist ideology that increasingly brought madrasah into spotlight (Rehman et al., 2021). The picture of madrasah became more difficult to perceive than that of monolithic medieval and threatening institutions. Granted that these Islamic schools are dedicated to preserve the Islamic beliefs and culture, madaris come in all sizes and shapes including differences in leadership and teaching styles and resources (Moulton, 2008).

In some Muslim countries like India, Nigeria, Uganda, Indonesia, Malaysia and the Philippines in Mindanao, many Madaris are in poor communities and provide essential services to Muslim communities such as education and lodging for young Muslims who otherwise could well find themselves as victims of different forms of abuse including exploitation and forced labor (Anzar et al., 2006). These Islamic schools serve as communities to Muslims not only in the rural areas that other government-funded schools do not reach particularly but also to those in the far-flung areas (Creative Associates International, 2008). Most of the Madaris schools have very limited resources that some young Muslims are asked by their imam teachers to beg to provide the teacher with income for the lacking books and other teaching supplies (Moulton, 2008).

As reiterated in the study conducted by Coulson in 2004, religious extremists funded some Madaris, but some are not. In India, a portion of its funds comes from outside the school community and extremists' control only a small portion of madaris in other Muslim countries across South Asia. In the Philippines, under the Presidential Decree (PD) 1083, or the Code of Muslim Personal Laws, the government shall grant financial support to Muslim private schools or "Madaris" in the provinces where Madaris are present to improve their operational capabilities in the planning, implementing and evaluating the mandated Department of Education curriculum of the kinder to grade 12 (K-12) program (Pantorilla, 2019).

3. Curriculum of Islamic education from past to present

As discussed by Sabic-El-Rayess, 2019, education in Islam is loosely defined to incorporate all formal and informal ways of acquiring and learning knowledge. Knowledge is broadly understood as all human produced and revealed religious knowledge. The interpretation and practice of Islamic beliefs with utmost rigidity and a related tolerance towards alternatives, was coined radicalization. It renounces modernity among Muslims and non-Muslims. As added, the primary purpose of early education in Islam was to encourage and promote conversion and cultivate a sense of common Muslim identity among learners. Most of the teachings were taken from Prophet Muhammad's message as God's word was revealed to him. These are all written in Quran and each verse can be interpreted in ways that allow diversity of meaning and application (Abbas, 2011). Islam's beginning was rooted in diversity of cultural, linguistics and religious traditions of emerging communities scattered over a huge and poorly integrated dominion. During a time of great inequality in the past, the Islamic beliefs and education served as an ideological platform that brought social justice to a socially discord community (Bulliet, 1994).

During the 10th century, the term madrasah, which is an Arabic term for 'school' was founded. During the Islam's expansion, Quran and the Prophet's sayings/stories, hadiths, served as the ideological catalyst behind the newly converting Muslim communities' search for knowledge. The pedagogical tool of that time was the oral

transfer of knowledge that helped Islam's growth beneficial in providing narrative informality of early education that promoted flexibility and inclusion (Sabic-El-Rayess, 2019). Enlightened and educated young Muslims would return to their communities to share knowledge on Islam and the Prophet's sayings in an informal setting or in mosques (Bulliet, 1994).

The mosque that was previously allotted for worshipping became a venue for formal learning in which questions of the curious were accommodated and answered. Hadiths, Prophet Muhammad's statements for Muslims with instructional value to mirror Prophet's behavior were widely discussed (Sabic-El-Rayess, 2019). As also added by Bulliet, 1994, the 7,000 hadiths were pragmatic knowledge from the Prophet in converting the Muslim's perceptions on topics related to their daily lives such as food, clothing, fasting, health, agriculture and business. Social issues like criminal behavior or governance were not dealt with broader perspectives or discussions.

Sabic-El-Rayess, 2019 also reiterated that the Muslim's learning did not only focus on Islam since those Muslims who are in search for Islamic knowledge would eventually shift to business and family matters, and highly intellectual Muslims opted to continue to religious knowledge expansion or broaden their knowledge for astronomy, medicine and other sciences. In this stage, Islam, scientific and religious forms of knowledge were not mutually exclusive. Islam's territorial expansion was paralleled with the support to scientific progress. Knowledge is one of the most frequently occurring terms in Quran and Prophet Muhammad was unequivocal in his teachings and instructions to Muslims to search for knowledge.

By the 13th century, the learning of Islam became more formalized and learning venues shifted from mosques to madrasah. These madaris were typically attached and funded by mosques (Sabic-El- Rayess, 2019). Chaney, 2016, added that the social prestige steadily detached from sciences and instead affixed to the production of religious knowledge that triggered the Muslim elites to redirect their support and funding to madrasah rather than to institutions that pursue scientific researchers. The second phase of Islamic education was harmonized and reframed including the relationships between students and their teachers (Bulliet, 1994).

During the 13th century, the critical examination and analysis of Quran as a pedagogy was removed and replaced by simple rote memorization of the book of Islam that led to minimization of critical inquiry. Hilgendorf, 2003 has validated that there was a blind acceptance of knowledge, and that critical examination of religious content was pointless. Due to negligence on the importance of critical thinking and expanding authority of the religious knowledge, Islam became an instrument in solidifying political power in the region (Sabic-El-Rayess, 2019).

The shifts in how Muslims have historically experienced and viewed education and knowledge are still impacting education and knowledge in the Muslim communities. The narrowing of ideas of knowledge and education in Islam had greatly affected the economic development of the affected population that the circumstance had given the chance to radical forces to penetrate successfully the poor, young and marginalized (Sabic-El-Rayess, 2019). In the Philippines, due to limited economic investments in the Mindanao region and the dwindling public services especially on education has led to economic stagnation, high unemployment, social frustration and increased levels of conflict and criminality that many have feared that the Mindanao youth who are "uneducated", underemployed and frustrated are susceptible for possible recruitment of undesirable elements (Moulton, 2008).

In the modern time, the madrasah typically functions as a privately-owned school where religious teachers still instill in their pupils the basic principles of Islam and the Arabic language. The main subjects of Islamic education at present revolve on the Quran, Hadiths and jurisprudence. The focus of Islamic curriculum is not universally fixed. The interpretation of these texts may change from one Islamic school to another madrasah. Geography, history, science and math are also introduced especially if the teacher is sufficiently well versed in those subjects. Arabic is the language of instructions though local language or dialect can also be used. Chanting and rote memorization are still part of the pedagogical methods. Discipline is strictly enforced (Moulton, 2008).

Under the Islamic education, as what Moulton, 2008, also added, students do not progress regularly from one grade level to the next unlike in Western schools, nor are there clear-cut divisions between primary, secondary and tertiary level based on the performance standards and examinations. Schools generally have relaxed timetables and students progress individually, with those who are more advances helping those who have learned less.

As also discussed in the study conducted by Creative Associates International, Inc, Madrasah varies widely in size and quality and also in duration of studies. They range from informal religious instructions for young children, with classes usually taught at the local mosque or in private homes, to prestigious schools or to other madaris funded by Muslim elites. Most informal madaris offer a few hours of instruction over the weekend in makeshift classrooms. Some Islamic schools are full-time offering classes five to seven days a week. A few well-funded institutions offer a program of intensive study that often leads to tertiary Islamic studies. As also reiterated by Moulton, 2008, depending on the madrasah and its resources, classes may be offered to young children from as young as pre-school age to older children and youth of high school age.

In Malaysia, recitation of Quran is currently part of the Islamic education under the category Quran Recitation guidance and continuous guidance using an adequate number of teachers in proportion to the number of pupils is important. A proposed Quran modules have also been introduced into the J- QAF program to achieve the ability of the pupils to recite the Quran and deal with it socially: a) Six months Khatam al-Quran model during the teaching and learning time period for the first six months, b) Recitation of Quran guidance during the teaching and learning period for the second six months, c) Tasmik Module outside the teaching and learning period and d) Regularly scheduled Quran Literacy camps outside of school hours (Bin Hassan et al., 2013).

In India, there has been a sharp rise in English language private Madaris, since middle-class parents want their children to have skills that make them employable. Reforms have also stemmed from the recognition of parents that madrasah graduates are more likely to access decent tertiary education and a wider range of employment opportunities if the curriculum is widened. Older Madrasah students want to learn modern, useful language and skills, as well as traditional Islamic subjects (Moulton, 2008) but Muslim children enrolled in government school often attend a maktab, usually small rooms within or attached to a mosque, for a daily lesson in reciting the Quran before and after their school sessions.

In the Philippines, madrasah remained a central feature of the Muslim community in Mindanao especially during the Spanish and American colonialism. Today, there are madaris scattered throughout the Philippine islands, but the overwhelming majority can be found in Central and Western Mindanao. In terms of curriculum, the recent DepEd Order No. 51 of 2004 orders a "Standard Curriculum for Private Madaris" that should incorporate basic education subjects into the daily schedule of private madaris. DepEd instructed madaris to merge the government's basic curriculum (English, Math, Civics and Language) and the madrasah curriculum (Arabic, Quran, Hadith and Jurisprudence). To date, the Standard Curriculum is only a policy and that there are no accepted syllabi or instructional materials to support its use in the classroom. A small number of madaris are attempting to introduce secular subjects though efforts are greatly limited due to funding issues to acquire instructional materials and hire suitably trained teachers (Moulton, 2008).

In Nigeria, pre-school children attend a community-based Qur'anic school to learn to recite the Quran and read the Arabic script. These skills are taught by rote memorization methods with each student progressing at his or her own pace. Classes, as with other madaris, are held either in the mosque, other community venues or home of the teachers. Some children who have reached school age will stay in the Qur'anic schools while others attend public school in the morning and the Qur'anic school later in the day (Moulton, 2008). Nigeria has also adopted a curriculum that teaches beyond those of the traditional Qur'anic schools, and it is commonly known as Islamiyah schools. Though there is wide variation among Islamiyah schools, most are more structured that Qur' anic schools adopting grade levels and teaching pupils at the same pace. Islamiyah schools in Nigeria are commonly present in urban areas and commonly cater families that could pay tuition for education. These

schools are often better quality than public schools and graduates tend to perform better on the primary school leaving exam than those of public schools (Moulton, 2008).

Due to the current issue on Madrasah education as a breeding ground for terrorists and being funded by Muslim extremists as mentioned by Anzar et al., 2008, in Spain, particularly in the secondary and tertiary level, the issue of terrorist violence has been recently introduced in the Islamic religion curriculum as designed by the Islamic Commission of Spain. Also, in 2014, the rejection of terrorist violence was included as a transversal subject in the stage of primary education (BOE, 2014) in order to provide pupils with strategies to prevent and detect terrorism and so to identify as well the key aspects of the terrorists discourse and early warning signs of radicalization, a thematic strand was introduced in the stage of secondary education (Llorent-Bedmar, 2020). For authors like Davies, 2016, Islamic-inspired violent radicalism should be countered at school with a civic education based on human rights that encourage pupils to develop critical thought. Brooks and Ezzani also highlighted in 2017, that the initiatives of the Islamic Commission of Spain aimed at fostering the development of hybrid identities among Muslim pupils, especially those belonging to the second generation.

The Madrasah education that focuses largely on Islamic religion, greatly affect the curricular offerings of Madaris in the Muslim countries. The rote memorization of Quran, hadiths, and the teachings of Prophet Muhammad, though as mentioned by Moulton, 2018 that Madaris are different in terms of shapes and sizes, traditional curricula emphasize the supremacy of spiritual and moral values of the Islamic belief, application of knowledge to guide the conduct of everyday life and intellectual quest as a lifelong endeavor are all present in madaris educational curriculum (Moulton, 2008). There might be an enhancement or an inclusion of other secular subjects in the madrasah curriculum of education in the modern time, still the central focus of the madaris education is the preservation of the rational Islamic principles as a way of unifying the Muslim communities around the world and reliving the harmonious relationships of beliefs and rationality on Islam especially during the ancient time that was daunted by a reformist movement that called the Muslims to return to during the colonial period and the beginning of the emergence of some terrorist groups (Sabic-El- Rayess, 2019).

4. Roles and situations of teachers and students in Madrasah education and its implication to students'

values formation

From the 7th to 11th century, the teachers and local mentors in the Islamic education brought the knowledge and practice of Islam to some of the illiterate population of the expanding Islamic empire thru oral transfer of knowledge and all new converts, especially the young men, must return to their communities to also share the knowledge about Islam (Sabic-El-Rayess, 2019). In the 12th century, the second phase in Islamic religious education, teachers' role changed from educating Muslims on the principles of Islam as the top priority to exemplifying knowledge and focus on critical thinking especially in mathematics and writing as the essential pillars to human progress, to which Islamic religious studies became secondary (Gunther, 2006). In the 13th century, Al Ghazali argued that religious knowledge ought to be above all else that the teachers was the ultimate authority in the teaching and learning process of Islamic principle and if necessitated, he also urged that learners need to neglect their friends and family to ensure perfect acquisition of knowledge on Islam (Gunther, 2006).

From then and now, the ultimate value of discipline is strictly enforced to ensure that young Muslims will be able to recite and embody the Islam's holy book, instill and practice the sayings of the Prophet Muhammad in their daily lives and understand Fiqh or jurisprudence (Moulton, 2008). In the modern time in Madrasah education, apart from the traditional roles of teacher in madaris, teachers are also expected to have an Alim or Fazil degree, especially in India, to work as teachers in Muslim school and are also expected to have a teaching credential from the Ministry of Education. Teachers/Alims as well in India are expected to teach students some basic subjects in the curriculum such as literacy and numeracy but not on pure Islamic religion as Indian-Muslim parents believe that pure religious studies will not help their children earn a decent living. In contrary, especially on the cases of female Muslim students, parents opted to wait for a longer period of time, even at the cost of their

children to remain illiterate, just to get a space in Madaris as they believe that their daughters will find comfort and refuge in a madrasah school (Moulton, 2008).

In the Philippines, as teachers are an image of authority in the classroom, the madrasah teachers are not well educated nor trained. Also, the infrastructure and the support system are weak (Moulton, 2008). In Nigeria, although Integrated Islamiyah schools are registered with state boards of education, they are not also receiving adequate support and training for the enhancement of their status. Both government and the rest of the sector of education in Nigeria are struggling with the issue on how to provide systemic support to Islamiyah schools. Also, despite the fewer resources available, teachers in Islamiyah feel responsible to teachers and parents who pay them, thus, attending and adhering to regular standards to teaching are expected from them (Creative Associates International, Inc.)

With the weak support system of the government and other stakeholders in trying to uplift the lives of young, underprivileged and marginalized Muslims and in trying to preserve the Islamic principle and ideologies, these madaris will seek assistance from radical Islamist funding that will recruit students for undesirable purpose reliving the past experience of taking away the Muslims' rights and allowing them to be mapped out from the world's organizational unit and asking them to leave their Islamic beliefs to regain their political rights (Calvet, 2017). These instances are one of the very reasons of the emergence of terrorist groups with the perceptions that Muslims are self-serving, corrupt and damaging to the way of life (Campo, 2009).

5. Discussions and findings

Relevance of Madrasah Education to Terrorism

It was noted by Bulliet in 1994 that the early territorial expansion in Islam was coupled with urbanization where new and old cities grew within the immense Islamic empire led to the migration of people to cities in large numbers leaving rural areas without necessary labor to support agriculture, the urban growth outpaced agricultural productivity that suddenly resulted in economic pressure then to the gradual economic decline. With the invasion of other groups, Baghdad in the 13th century faced its decline including the killing of Muslim elites and scholars (Murray, 2012) and the Islamic empire never regained its glory. To salvage its dignity, the shift from the religious studies to political purpose of knowledge in Islam had started. Al-Sam'ani, one of the Iranian 12th century scholars, valued the importance of oral tradition in transferring religious knowledge but also mentioned that the informal and oral tradition was collapsing in favor of formal studying in classrooms from a learned teacher (Bulliet, 1994).

During the 13th century, the critical examination and analysis of Quran as a pedagogy was removed and replaced by simple rote memorization of the book of Islam that led to minimization of critical inquiry. Hilgendorf, 2003 has validated that there was a blind acceptance of knowledge, and that critical examination of religious content was pointless. Due to negligence on the importance of critical thinking and expanding authority of the religious knowledge, Islam became an instrument in solidifying political power in the region (Sabic-El-Rayess, 2019). The shifts in how Muslims have historically experienced and viewed education and knowledge are still impacting education and knowledge in the Muslim communities. The narrowing of ideas of knowledge and education in Islam had greatly affected the economic development of the affected population that the circumstance had given the chance to radical forces to penetrate successfully the poor, young and marginalized (Sabic-El-Rayess, 2019).

Until on the incidence of the 9/11 bombing in the United States, the portrayal of madrasah education became the hot issue in the world as the terrorist behind the bombing, Osama bin Laden, was a recruit from a madrasah school (Moulton, 2008). It was noted on the study conducted by Sabic-El-Rayess, 2019 that indeed there were creations of terrorist groups during the 13th century but did not mention its relevance to madrasah education as supported by Palma et al., 2020 mentioning that in the Islamic education in Spain, Islamic-inspired violent radicalism is a multifactorial phenomenon ranging from socio-economic and political conditions of a country to

academic qualifications. Karakaya in 2015 claimed that greater or lesser religiosity does not predict a firmer endorsement of violence but that this depends on socioeconomic and political conditions. Also, as to the level of education of Muslims and their possible radicalization, Sageman (2004) identified greater support among with high academic qualifications whereas for Zhirkov et al., 2014, violent radicalism is more frequent among the lesser educated. Thus, the madrasah education aimed in helping the poor Muslim communities to be provided with essential social services including education that does not only teach them the principles of Islam but also other subjects that will help them get a decent future (Moulton, 2008).

The Madrasah curriculum of education as well in Spain particularly in the secondary and tertiary level, the issue of terrorist violence has been recently introduced in the Islamic religion curriculum as designed by the Islamic Commission of Spain. Also, in 2014, the rejection of terrorist violence was included as a transversal subject in the stage of primary education in order to provide pupils with strategies to prevent and detect terrorism and so to identify as well the key aspects of the terrorists discourse and early warning signs of radicalization, a thematic strand was introduced in the stage of secondary education (Llorent-Bedmar, 2020). For authors like Davies, 2016, Islamic-inspired violent radicalism should be countered at school with a civic education based on human rights that encourage pupils to develop critical thought. Brooks and Ezzani also highlighted in 2017, that the initiatives of the Islamic Commission of Spain aimed at fostering the development of hybrid identities among Muslim pupils, especially those belonging to the second generation. Thus, madrasah education is not a dangerous breeding ground for terrorism as other madaris include preventions of creating possible terrorist groups thru inclusion of preventing and detecting terrorism and rejecting violence in the Madrasah education curriculum.

Muslim countries such as India, the Philippines in Mindanao, Nigeria and Uganda have presented the Madrasah curriculum during the reviews of the Creative Associates International, Inc as a useful data to provide support to Islamic schools. Thus, organizations both public and non-government agencies provide support to continually uphold the principles of Islam and prepare the students to be future contributors in the socio-economic development of the country where they belong.

6. Conclusion

The Islamic world has started rebuilding its image despite the world's perspectives of their association with the organized terrorist groups that ruined lives and properties, that I personally condemned as barbaric and violent, but associating madrasah education to the emergence of terrorist groups, as dens of terror and hatcheries for suicide bombers are fake and unacceptable based on the information retrieved from secondary sources relative to Islamic or Madrasah education and based on the literature support from other sources. I have also shown the basic fact of Madrasah's curriculum that mainly focuses on the principles of Islam and other relevant subjects or activities that will help Muslim students land to a decent life. I have also discussed the pedagogy of Madrasah education, the roles of teachers and the roles of the students, which clearly implied that teachers in the educative setting of Madrasah schools and the pedagogical processes of Madrasah curriculum do not promote nor support terrorism activities with their students.

I hope that others will use what I have presented in this study to further explore Madrasah education from other Muslim countries to support or debunk my claim that madrasah education is not a dangerous breeding ground for terrorism. For Muslim communities, I hope that you continue to uphold the ancient principle of Islam that gives harmony to religion and scientific progress to continually remove the negative connotations of the world against you as believers and preservers of Islam thru Madrasah education.

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