



# Job Opportunities and Obstacles of Madrasah Graduates in Bangladesh

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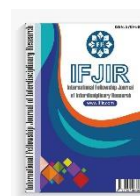
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## ABSTRACT

**Background:** The aim of this article is to investigate the current employment situations of Madrasah graduates in Bangladesh along with problems and prospects in the work fields. **Purpose:** This paper also identifies the problems and barriers of the employment opportunities for Madrasah graduates in Bangladesh and finds out the possible solutions to those problems. **Method:** This article has followed the qualitative research approach and collected primary data through face-to-face eight in-depth interviews from Madrasah graduates who are successful with their career in their respective areas. **Significance:** This study will help the policymakers to formulate strategies to ensure job opportunities for Madrasah graduates. **Findings:** Madrasah graduates in Bangladesh face various obstacles and discrimination in getting jobs. Besides, Madrasah graduates have a variety of academic shortcomings such as lack of technical and communication skills. Their social skills and job skills are inadequate. The education provided by Madrasah are often theoretical and exclude practical knowledge like an internship or industrial attachment. The absence of qualified teachers is also another problem and this sector is having a leadership crisis. **Applications & Recommendations:** The results of this article can play a significant role in developing skills for better employment opportunities for Madrasah graduates in Bangladesh. This study also recommends on creating job demand for Madrasah graduates and draws the attention of policymakers for further action and development towards employability.

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## INTRODUCTION

Education makes one qualified to be employed and capable of prospering with the career. Education has significant role-play on one's employability and career success (Tunali, 2019). The knowledge and skills that graduates acquire through education enhance their confidence and work interest. Madrasah is one kind of religious institution where both spiritual and conventional educations are provided. The Arabic word Madrasah is translated into a learning place and is the only centralized education system in the Islamic world that includes religious and secular education (Bin Masood & Khan, 2018). Madrasah education is widely available in the Muslim world including Bangladesh where general education is comparatively more popular (Alam, 2017). Unfortunately, Madrasah graduates have a much lower chance of getting a job after graduation than general graduates (Chowdhury & Sarkar, 2018). There are many problems faced by Madrasah graduates after completing their graduation. Because they are not suitable for getting jobs in different job sectors in Bangladesh. At the same time, there are many other job barriers that Madrasah graduates face like limited access to public sector job (Azad, 2017).

This study has identified the obstacles that Madrasah graduates face to get the job and it recommends the possible ways to overcome those obstacles. The job market condition for Madrasah graduates in Bangladesh is highly discriminated (Chowdhury & Sarkar, 2018). They are not often encouraged to apply for good jobs. Even, they are not shortlisted for the selection test. Because, Madrasah graduates do not have the kind of qualifications and skills required to apply for all those high government posts (Tunali, 2019). So, this article plays a big role in increasing the skills and qualifications of Madrasah graduates to get jobs. Madrasah graduates, on the other hand, have a very good chance of getting public and private jobs and a bright future if they develop the skills which they need to get the job (Badrunnesha & Kwauk, 2015). The biggest job obstacles for Madrasah graduates is the lack of skills (Rao, 2014). Such as Madrasah

graduates are very weak in English communication skills, language skills, technical and professional skills (Al Noor, 2017). This article also discusses the types of job barriers and obstacles to get jobs for Madrasah graduates.

Moreover, Madrasah graduates need to develop all kinds of job skills to increase their job opportunities in different sections of the government and private sector (Huq & Khan, 2017). The Government of Bangladesh should take several initiatives for skill development of Madrasah graduates. For example, the establishment of Job Skill Development Training Centers for Madrasah graduates (Islam & Islam, 2018). At the same time, the Madrasa education system has been redesigned in recent time, so that the Madrasah education system places equal importance on Islamic as well as general subjects (Karim, 2018). This study also focuses on specific career prospects and problems of Madrasah graduates. This research can play a big role in eliminating all types of job obstacles for Madrasah graduates as well as providing them with every job opportunity suggested through job skills development. In addition, this article consists of theme-based interpretation, which includes basically the present employment conditions of Madrasah graduates in Bangladesh, the problems faced by Madrasah graduates at work., the career prospects for Madrasah graduates and the recommendation for enhancing job demand of Madrasah graduates.

## LITERATURE REVIEW

### Overview of Madrasa Education in Bangladesh

Bangladesh is one of the largest Muslim populated countries in the Muslim world (Kusakabe, 2012). There are a good number of Islamic institutions offering different Islamic education programs in Bangladesh since long. Education in Bangladesh is growing up to the grass-root level with the assistance of government as well as private sectors (Kepimpinan & Sains, 2012). Madrasah education is an integral part of the Bangladesh education system. Its origin dates back to the colonial period and it has continued to operate alongside the general education system since the birth of



Bangladesh (Musthafa, 2017). Moreover, the large presence of Islamic religious learning institutions, commonly known as Madrasah, is a unique feature of the Bangladeshi education sector. Whatever, unlike other countries in the region with large Muslim populations, the religious education sector comprises of both state-regulated private Madrasah as well as independent, private Madrasah. The former are popularly known as *Aliyah* Madrasah where alongside Islamic education, modern general education is also provided (Mohammad Niaz Asadullah & Chaudhury, 2010). These Madrasahs have been recognized as a parallel formal education system under the overall supervision of the Ministry of Education (MOE) through the Bangladesh Madrasah Education Board (BMEB) (Baharun & Ummah, 2018).

Generally, *Aliyah* Madrasahs offer both religious education and modern general education. The establishment of these madrasahs, the appointment of teachers, and the curriculum do follow government regulations as mandated by the Madrasah Education Board. The board approves the curriculum for all Madrasah levels from *Ebtedayee* (Primary level of education) to *Kamil* (Post graduation) (Chowdhury & Sarkar, 2018). Majority of private registered Madrasahs in Bangladesh operate with state funding, they are regulated in terms of curriculum content and teacher recruitment policy under a unified state-recognized Madrasah Education Board (N. Asadullah et al., 2010). Moreover, the government-run *Aliyah* system, consisting of 9,341 institutions and 3.6 million students in Bangladesh (Zaman, 2018), and choosing this education system by boys and girls in parallel is a recent phenomenon in Bangladesh. Furthermore, the *Aliyah* Madrasahs in Bangladesh are unique for an additional reason. In the early 1980s, the government undertook a scheme to modernize the Madrasah education system whereby secular subjects such as English, Bengali, Science and Mathematics introduced also along with religion-related subjects and languages. Madrasahs that accepted this change in the curriculum received government recognition and subsequently qualified for aid

money to finance teacher salary (Dewan & Sarkar, 2017).

Together with, recently *Aliyah* Madrasahs have embraced female teachers who have played an important role in closing gender gaps in educational institutions in the country (Asadullah, 2014). In the *Aliyah* education system, primary education is provided by *Ebtedayee* Madrasah, secondary education by *Dakhil* Madrasah and higher secondary by *Alim* Madrasah (two years of study) institutions. There is also a three-year Fazil (Bachelor) level education and two-year Kamil (Masters) level education provided Fazil & Kamil Madrasah. Bangladesh Madrasah education board is primarily responsible for the design of a national curriculum for all recognized Madrasah in the country (Asadullah, 2016). There are different sorts of social perceptions regarding madrasah education in Bangladesh. The religious people believe that Madrasah education is to establish a firm belief in almighty Allah in the minds of the learners and his Prophet (PBUH) (Sultana & Kabir, 2018). The students of madrasahs are also able to know and learn about the basic Islamic rules-regulations and rituals including the five pillars of Islam and be able to know the moral values to build good character to lead their life in the Islamic way. If the students take education from Madrasah, they usually get the depth knowledge of Allah and the prophet Mohammad (PBUH) (Asadullah, 2016). Madrasah graduates are considered modernists relative to their older counterparts and important feedback effects in light the modernization efforts are generated (Khan, et al., 2014). Both of these studies mentioned that Madrasah graduates are more spiritually connected and behave ethically for living.

Furthermore, the Muslim people of the rural areas of Bangladesh perceive that madrasah education makes one as good Muslims and it plays a very important role to conduct the daily life according to Islamic law (Asadullah, 2014). One of the surveys has shown that *Aliyah* madrasah provides significant services to society including modern education along with religious



education, care for orphans, and Quran memorization (Abdalla, et al., 2004). On the other hand, the perception of people from an elite family and who are influenced by western education believe that Islamic religious schools (madrasas) promote extreme fundamental values and attitude and hence, increase friction and intolerance in the society (Alam, 2017; Azad, 2017). At the same time, it is also believed that madrasa graduates fail to pursue a productive economic life and therefore, they add to the pool of educated unemployed.

### **Education and employability from theoretical perspective**

Employability is a collection of achievements, including abilities, understanding, and personal qualities that increase the likelihood of graduates to get a job, and to be succeed in the chosen profession, benefiting themselves, the workplace, the community, and the economy (Misra & Khurana, 2017). The "Future Employment Skills" study (ACCI/BCA, 2002) identified eight skills for employability such as communication, teamwork, problem-solving, initiative and business, planning and organization, self-management, learning and technology (O'Leary, 2017). Further survey results show that employers value employment skills, highlighting the importance of employment skills for graduates, especially in the respective fields of the graduates (Tejan & Sabil, 2019). At the same way, employers attach great importance to attitudes and skills that enable employees to respond flexibly to changes in the labour market, especially psychological, self-management and social skills. The most respected is the work attitude, willing to work independently and motivation to work (Lice & Sloka, 2019). Another study also has found that employability skills are important because they can ensure that the employees hired can work as expected (Bali, 2017).

In the context of Bangladesh, there are very few job opportunities for Madrasah graduates. The largest reason why Madrasah graduates have low employment opportunities is the incoherent education system. Bangladesh has generally two

types of system of education (Alam, 2017). One is the education system for the Madrasah and the other is the education system in general. General graduates' work prospects are much higher than madrasa graduates. Because they are in the field of practical work that is very consistent with their theoretical study. And in having public and private jobs, graduates from conventional education background are very desirable, since they are very professional and qualified. In contrast, Madrasah graduates have few similarities with their practical fields of work in the theoretical or academic study (Azad, 2017). For example, more focus is given on Arabic and Islamic subjects in the madrasa education system, such as the Qur'an, Hadith, Tafseer and Fiqh, compared with other general subjects as sciences, mathematics, geography and economics. Graduates of madrasa face many difficulties in getting jobs in the practical field because the madrasah education system does not pay much attention to the general subjects (Bhattacharya, et al., 2018). The biggest explanation for this is that Madrasah graduates are unable to learn the kind of skills needed for both public and private jobs through Madrasah education.

Madrasah graduates are very weak in the skills that employers are given priority in providing the graduates with employment (Dewan & Sarkar, 2017). It is stated that the madrasa graduates are having lack of both technical and social skills for employment (Asadullah & Chaudhury, 2010; Golam & Kusakabe, 2018). Khan, et al., (2014) have mentioned in their study that critical thinking and innovation skills are mostly absent among the Bangladeshi madrasa graduates. They also mentioned that consciousness, honesty, self-control, self-confidence, emotional intelligence and initiative capacity among the madrasa graduates are comparatively low. And self-perceived employability, including flexibility, coping ability, social networking and job search skills are also low among madrasa graduates (Asadullah & Chaudhury, 2010). One of the surveys found that the employment prospects for Madrasah graduates in Bangladesh are very much less than graduates with general



education. On top of that, Madrasah graduates are mostly discriminated with an employment offer and job benefits in contrast to the graduates with conventional education. The Unemployment rate among madrasa graduates are also high (Dewan & Sarkar, 2017). Their participation in public jobs is comparatively low. Madrasah graduates are more visible for the jobs in religious institutions like masjid, maktab and madrasah. Together with, if the students are so fortunate, they may be invited to a religious visa to serve as the imam of a mosque in the United Kingdom, the United States and several Arab countries for example (Khondoker, 2019). Otherwise, Madrasah graduates also involved in the small and medium business as entrepreneurs. Also, some Madrasah graduates, particularly graduates of *Qawmi* Madrasah do not worry about material life and social recognition. On another point, graduates from the *Aliyah* madrasa are more advanced than graduates from *Qawmi* (Hussain, 2018), and *Aliyah* graduates' percentage of work openings is 47 percent, while *Qawmi* graduates are just 17 percent. One may argue that *Aliyah* students take virtually the same courses that are taught in general education; they think that they have as many rights to both public and private sectors employment as like the college and university graduates. However, it is a matter of great sorrow that graduates from *Aliyah* Madrasah are severely deprived of work opportunities both in private and in public sectors.

#### METHODOLOGY OF THE STUDY

This is a qualitative study used inductive approach. Unit of analysis for this study is individual and it has included eight In-depth Interviews following Yin (2003). Exploratory case study approach and interpretivism paradigm have been considered for this study. Before collecting data, an extensive literature review has been conducted on Madrasah education and Madrasah graduates' career profile based on Bangladesh and the neighboring countries. In-depth interviews have been conducted from four Madrasah graduates who are working already, two interviews from recently graduated and seeking for employment, and the remaining two

interviews are taken from two final year madrasa students of bachelor and master's programs. The respondents of the interviews are from eight different Madrasah of Bangladesh and they are the residents of eight different districts. This is done to get the real picture of the employability of Madrasah graduates around Bangladesh. The respondents are chosen from the personal network and the interviews are conducted between May and October 2020. The identity of the respondents is kept anonymous for their privacy and research ethics.

Data of this study are collected through semi-structured face to face interview by following interpretivism paradigm which means collecting data in naturalistic ways like focus group discussion, in-depth interview and observations (Saunders, et al., 2012). The interviews are tape-recorded with the permission of respondents. Interviews are then transcribed verbatim and cross-checked by the interviewees for data accuracy. Interview data have been coded manually and analysed in a deductive manner. This study has followed Yin (2003) and the analysis is highlighted as Verbatim>Coding>Data Categorization>Developing Theme> Interpretation. Based on a common theme, this study concludes the problems and prospects of career growth and employment opportunity of madrasa graduates in Bangladesh.

#### FINDINGS OF THE STUDY

This part explains the findings based on data collected through In-depth Interviews. It discusses the present employment conditions for madrasah graduates in Bangladesh, areas of their career opportunities, barriers and possible ways for the inclusion of them into the national workforce. This part consists of theme-based interpretation, which is mentioned below subsequently.

##### Theme One: Present employment conditions of Madrasah graduates in Bangladesh

Madrasah graduates are working both in public and private sectors in Bangladesh. Their involvement in private sectors' job and entrepreneurial ventures are comparatively high at this moment. Most of the religious



organizations like Masjid and Islamic Educational Institutes hire the employees with Madrasah background. The participants of in-depth interviews also mentioned the same. According to P3, *“Imam, Khadeem, Khotib & Motuwalli in a Masjid are always from Madrasah background. They run the masjid for prayer and religious activities. They are an important part of the society, but the salary they get is not sufficient enough for their livelihood”*. Another participant, P6 has mentioned that *“Madrasah graduates usually look for jobs in religious teaching and their career focus is always in working either in Islamic schools and colleges or in Masjid to work as Imam”*.

Besides this, Madrasah graduates have the employment opportunity to work in different offices as administration officer, accountant and security person since they are more ethical and spiritual compared with graduates from conventional educational institutions. P2 mentioned in this regard, *“A person can learn ethics and spiritually from the madrasah education better than others. They know more about the rules and regulations of Allah which are very important for the Muslims daily lives. They are also able to learn about Halal and Haram and have the fear of Allah and hereafter. That is why Madrasah graduates have more job demand in the position of accounting and administration for transparency, privacy and security of the organization”*. However, the employment opportunity for Madrasah graduates is comparatively less than others since they have skill deficiency. P1 mentioned, *“Madrasah graduates mostly study religious subjects and have lack of knowledge in Mathematics, English and Science. They also have skill deficiencies in communication and Information Technology (IT)”*. Therefore, the job prospects of Madrasah graduates are often limited.

Commonly, Madrasah graduates work more in private sectors, but their participation in the public job is very rare. Most of the time, they do not fulfil the qualifications to apply for a public job. P4 has stated, *“I wanted to do the public service, but I could not apply for all available*

*vacancies since I do not meet the job application requirements. I applied for a few public jobs and attended the written tests where I was disqualified though my performance was satisfactory”*. Since the degree from Madrasah is specifically in Islamic subjects, the job opportunities are often limited in public services. P5 opined, *“I am not hopeful to get job in public service as I have studied Quran & Sunnah. I can only apply for job in Islamic Foundation and Imam Positions at state owned Masjids where the selection procedures are politically biased. So, I am looking for teaching job at this moment”*. Due to these limitations, many of them are doing small businesses as entrepreneurs. There are many examples of successful entrepreneurs who are having Madrasah background. P1 has stated that, *“I started my business in small scale just after my degree. I did not look for job as my seniors were not having good job life and discriminated differently. Thus, I took money from my family and started this venture. I am now happy with my career as entrepreneur and I do have Halal income and offering jobs to others”*. After careful consideration of above-mentioned discussion, it is summarized that Madrasah graduates in Bangladesh is having moderate job opportunities and many of them are involved in business instead of working.

### **Theme Two: Problems faced by Madrasah graduates at Work**

Madrasah graduates in Bangladesh face many serious challenges in seeking job both in public and private sectors. University graduates, however, have more job opportunities than the Madrasah graduates. In the light of the participants' statements, several problems are identified. First and foremost, Madrasah graduates are highly discriminated by the employers in the labor markets. The main reasons for these discriminations are the negative perceptions of employers about Madrasah graduates that they are unfit and disqualified for any position. It is speculated that they have skill deficiency to be fit for job demand. As stated by P8, *“employers believe that Madrasah graduates are not skillful for a post, although it is observed that Madrasah graduates*



are sometimes more qualified and higher performer than the graduates of conventional education". Besides that, Madrasah graduates do not prefer to be employed by employers due to the job culture, dress up and religious values. They think that Madrasah graduates are not the same as other general candidates. As P3 & P7 have pointed out, *"job providers believe that Islamic dress up, Islamic ethics and values, as well as attachment to the workplace environment, are major challenges for the Madrasah graduates and are unable to adjust with them, that is why many employers do not provide work for the Madrasah graduates"*. At the same time, in terms of getting a job, graduates from universities and colleges get more priority than graduates from Madrasah and religious institutions. Employers are always hesitant about Madrasah graduates in terms of moral purpose and ethical values. According to P4, *"Sometime, the job providers deny Madrasah graduates for moral purposes, because most of the time, Madrasah graduates are more ethical than the general educated, they think they will have problems with different illegal issues, and they cannot match the general environment"*.

On the other hand, there is another type of barriers to getting a job for Madrasah graduates in government rules and policies. As can be seen from P5 & P6, *"it has been shown that employers demonstrate negligence on the part of the Madrasah graduates in terms of obtaining job opportunities. And their religious feelings or sense are much less often followed by secular ideologies, which is why they don't like Madrasah graduates appointing any jobs"*. Moreover, the Madrasah graduates are not only discriminated in obtaining jobs in the private sector, but they are also discriminated against in obtaining government jobs including in police, military service and civil service. When Madrasah graduates apply for employment in those sectors, they will not be granted employment. According to P3 & P6, *"it is observed that if Madrasah graduates apply for government employment, they are discriminated against particularly in the army, police, BDR department and BCS field. The person who selects people for*

*these sectors therefore prefers certain people who come from general backgrounds"*.

Finally, another major problem with the Madrasah education system is that the teachers are not trained well, most of the teachers are not qualified and a lot of focus is given mainly on Arabic or Islamic subjects rather than general subjects. As a result, students from Madrasah do not get quality education and the skills they need to get good job opportunities are very poor. Thus, they face a lot of troubles getting the job. As P2 & P4 have stated, *"there are many problems with quality education in the Madrasah education system, such as the lack of teachers' training, the lack of qualified teachers and the lack of quality education. Therefore, these are the major weaknesses of this education system, if these kinds of problems were resolved, then madrasah education would gradually develop. In addition, it will improve the employment facilities for the madrasah graduates"*.

Based on the statements made by the participants, it is clear that Madrasah graduates are facing various problems and discrimination in terms of employability. Therefore, if the government, policy makers and civil society properly address these problems, the opportunities for Madrasah graduates to get jobs will increase a great deal and they will not face any kind of discrimination in the employment sectors of Bangladesh.

### **Theme Three: Career prospects for Madrasah graduates**

There is a major gap between Madrasah graduates and Conventional graduates in terms of work opportunities in Bangladesh. General graduates, however, have more work prospects than Madrasah graduates in general though there are many logical reasons behind this. First, the communication skills of Madrasah graduates are very lower than general graduates. As Participant (P3&P4) said, *"Madrasah graduates have very poor communication skills. If they develop communication skills along with graduation, they will have more chances to get a job"*. Secondly, Madrasah graduates are often having less technical skills than university



graduates are, which is a major obstacle for Madrasah graduates to get a job. As Participant (P2&P8) stated *“Madrasah graduates are very poor in technical skills, as a result, they are normally deprived from many types of job opportunities if they are technically skillful, then they can improve and grow their career in any job fields”*.

Moreover, Madrasah graduates cannot progress into professional careers in terms of getting job because the teaching method in the Madrasah education system is not job oriented. Such as participants (P1&P6) pointed out, *“teaching methods and pedagogy in the Madrasah education system are not conducive to getting jobs after graduation. The Madrasa education system therefore needs to bring about improvement and change in the education system, which will play a very useful role in their career growth”*. Furthermore, one of the major deficiencies of the Madrasah education system is the lack of trained and qualified teachers. As like, the participants (P7&P5) commented, *“there are very few qualified Madrasah teachers in Bangladesh. As a result, students are very poor in subjective knowledge after completing their graduation and they do not have deep understanding in subjective knowledge as well which is a major problem for Madrasah graduates for not getting good job opportunity”*. In addition, Madrasah graduates have a much better chance of getting job opportunity if the authority of institutions and government give more importance to certain issues or development of some very crucial skills besides the graduation of Madrasah students. For example, enhancing the communication and technical skills of Madrasah graduates, improving teaching methods and making them work-oriented, including the reformation of the curriculum and the recruitment of trained teachers in all Madrasahs, and ensuring the acquisition of subjective knowledge of graduates, along with graduation.

#### **Theme Four: Recommendation for enhancing job demand of Madrasah graduates.**

Madrasah graduates are mostly deprived of all employment opportunities, even though they are equally educated and qualified like other general graduates from universities and colleges. It is also a fact that Madrasa education system is not up to date and revised time to time. The curriculum is not adequate to meet the employer's demand. Thus, the participants of this study have recommended some ideas, which are discussed below.

Bangladesh Madrasah Education Board is not properly aware of and caring about Madrasah education as mentioned by all the participants. With regard to modernization and the use of technology, Madrasah education is still backdated. Job opportunities are comparatively low for Madrasah graduates and there is a social stigma on this education. Madrasah education is not popular in Bangladesh at this moment and people have less interest on Madrasah education as there is a speculation common in everybody that Madrasah pupils are more fundamentalist and conservative. That is why; some initiatives should be taken to modernize Madrasah education in order to recover from this situation. Such as one of the participants (P1) illustrated, *“the Madrasah education system should be developed and modernized, and different types of reformulation are needed for this education system in order to teach mythology, increasing student creativity and providing teacher training programs”*. Moreover, the Madrasah education program focuses more on Islamic subjects rather than general subjects like mathematics, science and literature. It causes many difficulties in finding a decent career after students finish their degrees. However, similar focused should be given to teaching religious subjects as well as to the general subjects in the Madrasa education system. According to P1, *“the guardian selects Madrasah education for their children both for religious and general education, which means that through this education system the students can gain religious knowledge and general knowledge”*. So, *“the Madrasah Education Board should take good measures to provide students with the two kinds of knowledge in a proper manner, according to the desire or demand of*





their parents for the betterment of their lives and to be successful in the afterlife. It would allow them to have good work prospects and develop their successful careers” as mentioned by P4.

Furthermore, the students of Madrasah are very poor in the use of computer and internet technology. For example, P3 mentioned, “the students of Madrasah do not know how to open and close the computer. Theoretically, students do programming courses but are not permitted to use the programming in practice. Their knowledge on web browsing and email are very poor”. To overcome this weakness of Madrasah students, one of the participants (P4) stated, “In order to provide them with computer training, the Madrasah authorities must invite computer experts to train the teachers and train the students. Computer skills will enable the graduates of the Madrasah to get a job later”. At the same time, computer-training center should be set up by the support of government, where Madrasah teachers can be trained up. Some participants (P3, P5 & P6) have recommended regarding Madrasah education system that “the government should establish Madrasah teachers’ institutions where the teachers can get training on how to teach any course, how to teach a new and how to develop the curriculum”. Regular monitoring or inspection are expected to ensure smooth operation of Madrasah education and also to ensure the teaching quality. Yet inspectors from Madrasah boards do not routinely visit Madrasahs. As a result, the quality of Madrasah education is gradually deteriorating. As stated, few participants (P2, P3 & P7) that “the government should regulate this education system. Sometimes they send their supervisors or inspectors after a year or a very long time, there is no regulation on behalf of the government”. Another participant also argued (P8) that “the Madrasah Education Board should have an award scheme for teachers who are outstanding in their respective fields”. Together with, one of the main weaknesses in the Madrasah education system is that there are no research opportunities on particular subjects. As one of the participants (P6) said that “in Madrasah, education is provided only course-based not

research-based. Therefore, recharge-based education system should be introduced in Madrasahs especially for degree level students as well recharge-based education systems should therefore be introduced in Madrasahs, especially for graduate students, as well as teachers should be recruited who are highly skilled and experts in the field of research”. Finally, it is observed that ethics and values are not emphasized in this education system. Regarding this issue, one of the participants (P5) mentioned, “the previous education system emphasized more regarding morality and ethics but nowadays morality and ethics and Islamic values are very far from present education system”. The government of Bangladesh should therefore emphasize and try to bring morality, ethics and Islamic values into line with the Madrasah education system.

To sum up the above discussion, the participants identified the problems of Madrasah education and proposed possible solutions to these problems. According to the recommendations of the participants, if the Bangladesh Madrasah Board takes steps, many of the problems of the Madrasah education system will be addressed and much change and development will be made in the Madrasah education system.

## CONCLUSION AND RECOMMENDATIONS

This paper primarily focuses on the problems and prospects of Madrasah graduates to get job opportunities after their graduations in Bangladesh. The study has used qualitative in-depth personal interviews to conduct this research. Based on participants’ opinion and available literature, it has found that Madrasah graduates face various forms of discriminations and obstacles to manage jobs in their respective fields. At the same time, the educational qualification level of Madrasah graduates is much lower than that of conventional graduates. For example, the technical and communication skills level of Madrasah graduates is very poor, and they have many gaps in subjective comprehensive knowledge, which plays a negative role in managing jobs. It is very important to implement some recommendations to increase the job facilities of Madrasah



graduates in Bangladesh. Such as, Madrasah graduates need to develop their technical and communication skills to enhance job facilities. The Madrasah education system needs to be reformed especially their syllabus, curriculum, textbook based on the current job market. Qualified teachers and transparency in the management of the Madrasahs need to be ensured. The government needs to be more attentive and vigilant in implementing the education budget for Madrasah. This paper has taken a crucial attempt to identify the basic problems and obstacles in getting jobs for Madrasah graduates in Bangladesh and tried to do some recommendations. Therefore, the findings of the study can draw the attention of policymakers, administrative officials at Islamic education field in Bangladesh.

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