

THREE-TIER ISLAMIC EDUCATION IN RUSSIA

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The social and economic transformations taking place in the world prove the real interdependence of countries, nations and people. In the context of globalisation of the modern society, high priority is given to the tiered system of education. In Russia, in addition to the classical education, religious education system is being developed. The law on education in the Russian Federation states [4] that the ecclesiastical institutions deliver curricula aimed at training the staff and ministers of religious organisations and should have the right to deliver the secondary vocational and higher educational programmes in accordance with the Federal State Educational Standards. Under present conditions, the role of the spiritual and moral development of youth increases [1,3].

One of the areas of religious education is the Islamic education. The Islamic education quality is largely dependent on the efficient distribution of the educational content over different education tiers taking into account students' age and capabilities. The classical education in Russia has the tiers of general education delivered in school, professional education and highly qualified personnel training delivered in colleges and universities. Currently, the initial level of the Islamic school did not develop as the Constitution of the Russian Federation states that religion is separated from the state. This imposes some difficulties in establishing the continuous Islamic education. The ambiguous Islamic education distribution levels influences the quality of training of future specialists. It is necessary to define a layered approach to Islamic education. Educational tiers mean a complete cycle of education with a single set of requirements with each tier of education being different by the certain volume and complexity of the material covered.

We propose to learn Islam based on a three-tiered Islamic educational system. [2] The initial stage involves the formation of an Islamic spiritual and moral

education of children in the family and later in religious groups at mosques. The first tier of Islamic education is delivered in secondary vocational schools (madrassas). The first level of Islamic education is accessible for those applicants who have mastered the basic information on Islam and the initial spiritual and moral education of the Islamic religious groups in mosques. The second tier is delivered in the higher Islamic vocational schools. The graduates of madrassas are enrolled at this level. It is possible to enrol at the first year of high school those who have mastered the initial phase of the Muslim spiritual and moral education in religious groups at mosques, and received the initial information on the Islamic religion. The third tier of Islamic education is delivered in the centres for personnel training, retraining and certification. This tier of Islamic education provides the improvement of knowledge, skills, education, competence, cultural level for those Muslims who have no education as well as the graduates of madrassas and universities. Each category of students has a special training programme that takes into account the level of complexity of the material and training period. Singling out the third tier of the Islamic education is also based on the fact that some of the Muslim youth is looking for a chance to study abroad. It has a positive effect on those graduates who have received basic training in traditional Islam. However, for Muslims who do not have sufficient basic training in Islam, it is recommended to be trained in the centre for training and retraining to avoid any negative ideological influence different from the Islamic fundamental concepts.

The key provisions of the three-tier system of Islamic education correspond to the concepts of traditional Islam and allow the arrangement of the education focused on the Middle Path of Moderation in Islam based on the Sharia laws and rules set out in the Holy Quran and Sunnah of the Prophet Muhammad.

Literature

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