

A History of Imam Hatip Schools in Turkey: A Transformative Chain of Knowledge in the Contemporary Muslim World

Tayyba Zahoor

*Doctoral Candidate, Department of Islamic Thought and Civilization
University of Management and Technology, Lahore*

Dr. Muhammad Tahir Mustafa

*Director Seerat Chair, Professor, Department of Islamic Thought and
Civilization University of Management and Technology, Lahore*

Abstract

Imam Hatip schools in Turkey have been considered a transformative Institute in the contemporary Muslim world due to their historical transformation and some unique characteristics. In the beginning, the sole objective of this system was to produce Imam and Hatip only. But, over time this aim was transformed to develop religious beliefs among the students. The objective of this article is to observe the historical transformation of this system as a significant fragment of the Turkish National Education System. Having grown continuously, Imam Hatip schools are now tasked with nurturing a new generation and special efforts are being made to certify these schools. So, their historical developments are evaluated and analyzed in this article.

Key Words: Imam Hatip Schools, Turkey, Transformation, Contemporary Muslim World

Introduction

The term education is related to the process of enabling the young mind to gain new knowledge and skills to be an instrumental part of society. An exemplary formal education-based setting is supposed to lift the intellectual, physical, and emotional ability of an individual-thus nurturing the holistic development of the individual. Islam considers education a platform that

A History of Imam Hatip Schools in Turkey...

provides a standard procedure for life. According to Islamic teachings, without the development of strong beliefs in Islamic values, a person cannot become physically, emotionally, or intellectually sound. In addition, Islam stresses the creation of a system that suffices balances the obligations of the dean and Duniya. However, when we change our perspective and wider our scope of research, we get to know that the Turkish education system shares some basic characteristics of education similar to other Muslim states. Since 1920, nation-building has been integrated with the curriculum at all educational levels, with the central ministry managing the staff, budget, and pedagogical issues.

Turkey's educational system is divided into two categories: "formal" and "non-formal" education. The term "formal education" refers to educational institutions "Preschool education," "primary education," "secondary education," and "further education" are all terms used to describe different stages of education "Non-formal education" is a term used to describe a type of education that is not formal "and includes all other educational services outside of formal education that is sponsored by the Ministry of Education.

Schools in Turkey ¹

Formal Education	Non-Formal Education
Pre-Schools (0-6) Kindergarten	Apprentice ship training centers Public training centers Practical trade Schools Adult Technical Training centers
Primary School (6-14) Public School Private Schools Regional boarding schools Special Education Schools	
Middle Schools and Lycees (14-17) Middle Schools General Lycees	

Evening Middle Schools Science Lycees Anatolian High Schools	
--	--

In this context, Imam Hatip Schools in Turkey are part of their formal education system, whose intention is to raise prayers for leaders and preachers to meet the profound request of the Muslims of Turkey.² Nowadays Imam Hatip schools don't as it was created by Imam and Hatips, but moreover plan to develop devout sensibilities in their understudies. The main objective of this research is to study this system as a transformative institution of religious education in modern Turkey.

Historical Context

The early history of Turkey began from the Ottoman Empire in 1299, yet if the Turkish Seljuk of Rum was additionally thought to be the early Ottoman Empire, the domain was inherent 1077.³ In a historical context, Imam Hatip schools belong to Nizamiya Madrassas which follow traditional Islamic education supported by the Seljuk Empire.⁴ At that time the Madrassas were considered the Higher religious educational institute till the establishment of Tanzimat. The era of Tanzimat (1839-1876) is considered the beginning of the idea of 'traditional' and 'modern' in religious education.⁵ The Tanzimat performed as a catalyst speeding up the process of secularization in turkey.⁶ The motive of Tanzimat was to conserve the resources brought about for modernization. The central reforms were introduced in society through innovation in education and law. These reforms brought the education system under state supervision. here the role of transmat is considered more influential when we talk about turkey as a Westernized, secular and modern state. The formation of the Turkish Republic, in 1923 measured great change in the perspective of Turkey's religious education. Separation of state and religion, as well as separation of religion from education, culture, and the legal framework, has now been proposed. This was an era when all the ideas of secularism prevailed, including religious education. Now Turkey as a secular state was ready to adopt Western laws in all its institutions.⁷ The revival of Imam Hatip schools reflects the bulk of Turkish society's

A History of Imam Hatip Schools in Turkey...

traditional Islamic nature. Here we can say, a Turkish society experienced a shift of change when this secular approach marginalized political and social affairs from religion.⁸It's a deliberate attempt to portray the 'Kemalist vision' to wipe out the role of Islam from Turkish society.⁹ From then onwards Turkey became a state which strictly followed the secular Ideology of its father, Kamal Atatürk. He saw the prevalent concepts of Islam as the greatest obstacle to making Turkey a modern state between the countries of Europe. The Kemalist administration moved quickly and efficiently to disassemble Islam as the organizational premise of Turkish life during the 1920s and 1930s. Kemalist reforms changed everything from the alphabet to the arts and from dress codes to frameworks of estimation were all ponder moves to sever the systems and images of convention from public life.

1924-1951(A Shift to Secularism)

Even during the Selçuk and Ottoman periods, the role of Islam in the Turkish political initiative was a contentious matter. The Islamists in specific see secularization to be an endeavored transplantation of western laws, ethics, and institution that displaced the conventional and compassing cultural, religious, and political framework. According to the Kemalists, the Turkish education system ought to guarantee 'no room for religion within the instructive process. Agreeing with them, students as rising citizens should get instruction as free-thinking people.¹⁰

With the breakdown of the ruler's might in the late seventeenth century, the religious initiative became continuously more persuasive, and high-ranking muftis became focal entertainers in Ottoman legislative issues and foreign affairs. As per Sultan Mahmud 's intentions: The formation of an Ottoman state founded on secular characteristics of sovereignty, as opposed to the medieval concept of an Islamic empire, was the most significant component of Mahmud II's reforms. This was the true beginning of modernity and secularization.¹¹

Kamal Atatürk (1923-1938) abolished Khilafat Institute in Turkey and that was the time to end up the six centuries of Ottoman rule after that, he declared it a republic and a secular state¹²and introduced different reforms.

This is the time when turkey turned into a nation from an empire. These reforms like the 1924 Unification of Education act set a base and solid foundation for secularism in the education system. with the advent of secularism in Turkey1924, the removal of Islam as a state religion was initiated. By straightforwardly settling on the standards of secularism, he and his partners set off to change the outlook of the individuals and the social construction of post-Ottoman Turkey. President Kamal Ataturk introduced two very clearly classified sorts of secularism, namely(i)secularism in general and (ii) secularism in education.¹³When we talk about secularism in general it's for reshaping the culture and mindset of the public by abolishing the headscarf, cancelation of the Hijri calendar, changing the language of Azan(call for prayer), and most importantly to introduced western culture.¹⁴ What he did regarding secularism in education was to abolish Madrassas being existed functional in the Ottoman Empire and then brought unification of education. Imam Hatip schools have been a component of Turkey's state-funded education system since the country's founding. These schools were supposed to produce Imam and Khatibs as religious leaders. The actual point was they were to be paid by Govt and thus, were bound to follow the religious teachings layout designed by the Govt. The legitimate inspection of the Imam Hatip schools in their restored structure can be divided into four phases:

1. From 1951 to 1973, a time of emergence and expansion,
2. An era of transformation and progress from 1973 to 1997,
3. A period of weakening and decline from 1997 to 2002, and
4. A period of resurgence and rejuvenation from 2002 to the present.¹⁵

After transforming into a secular and modern state, Turkey experienced different phases the first phase was declared “The New Turkey” which recently changed from empire to nation.¹⁶ like in the beginning, Kamal Ataturk set up a single-party system. The 1940-60s era was called the Multi-party period. From 1960-to 1980 three military interventions took place in Turkey.

A History of Imam Hatip Schools in Turkey...

The Kemalists wanted to see Turkey transformed into a modern state that would, in the words of Mustafa Kemal, "live as an advanced and civilized nation amid contemporary civilization." Such a country would need to be secular, with a strong emphasis on science and modern education to develop a modern economy.¹⁷ With the birth of the new republic, Atatürk and his frameworks were worried that the conventional social qualities would undermine the new request. There was consistently the chance that the larger part of the populace considered the to be social changes as Westernization endeavors that sabotage conventional qualities. The Kemalists concluded that the solitary suitable choice for understanding their modernization plans considering the present situation was to wipe out the force of custom by authorizing a total separation from the past.¹⁸

The Kemalists considered public education to be the fundamental state mechanical assembly for changing individuals into modern residents who were focused on the standards of secularism. The Kemalist system set government-funded training through an extremist rebuilding measure, finishing the double instruction framework the republic had acquired from the Ottoman Empire. The dual framework of education one dependent on conventional strict components, and the other on modernization, had effectively been set up when the Turkish Republic was established in 1923. By presenting the "unification of instruction" law in 1924, the public authority brought together training and fostered a solitary educational program under the sponsorship of the system. It implied the abolishment of public strict instruction just as strict training was given by strict orders.¹⁹

The state's command over strict issues occurred simultaneously with the schooling changes. Around the same time that the system nullified the Caliphate (1924), the office of the Seyhu-l Islam and the Ministry of Religious Affairs and the Pious Establishments got shut down.²⁰ Due to a lack of student interest, the Faculty of Theology was abolished in 1933, and the mam-Hatip schools were closed down.²¹ The state set up the Presidency of Religious Affairs and the Directorate-General of Pious Foundations and set all establishments in the control of the state.

Next year saw one more step taken by the system. Islamic brotherhood was broken down and every activity was prohibited. In 1928, the constitution was changed to quit perceiving Islam as the state religion. The new constitution system wiped out religion from all public workplaces. In 1937 the rule of secularism was consolidated in the constitution.²² The state immediately characterized its mentality toward religion as laicism. When the standard of laicism became a part of the Turkish constitution in 1937. The Ministry of the Interior clarified it in this manner: "We say that... religions should remain in inner voices and places of love and ought not to be blended in with material life and common concerns." Nonetheless, the basic issue of change of strict ideas stayed unattended until the mid-1940s. at the point when the single-party rule of the Kemalists offered a way to a more vote-based multi-party system.²³ ²⁴On 3rd March 1924, 479 institutions were shut down, besides, religious courses were removed from the educational projects of the state-subsidized schools. Such a situation went on until 1949. Educational and training didn't go through huge changes for a significant long time except for some minor modifications.²⁵ No course was available for the instructing of religion in the state-funded educational system for a very long time from 1935 to 1948. Religious schooling was shifted to the private domain for some time.²⁶ In 1949, a moderately frail reaction to grassroots requests, the public authority declared the start of Imam Hatip courses in ten urban areas. The multi-month program included subjects like Qur'an, Hadis, and Islamic History. Exercises were of fifty minutes in duration, what's more, ran from 9:00 AM to 12:50 PM. It is doubtful that the courses are considered genuine exertion to fulfill the requirement for additional strict functionaries.²⁷ On 13, October 1951 the public authority chose to open new religious schools. The main schools known as Imam Hatip schools began to work in Ankara, Adana, Istanbul, Sparta, Konya, and Kayseri in 1951-52. The aggregate number of students at these schools was 876. Afterward, the number of students at these schools expanded conforming with the expanding number of schools²⁸

1951-1975(An Era of Beginning and expanding)

Social versatility has expanded since the emergence within the 1950s of a multi-party participative nature of the approach and more noteworthy economic development. 1960 lay in its guarantees and arrangements concerning religion in schools and the lives of individuals. The restoration of religious interest was part of a philosophical response against the exacting secularism of the republic by a different gathering of people with the feeling that the adolescent was being raised in an ethical vacuum²⁹. When the new Democratic Party came into power, a series of concessions were made to pacify the appointive base that supported more Islamic substance in a friendly relationship.³⁰

The period from 1951 to 1973 saw the consistent extension of the Imam Hatip School framework as various governments conceded Islamic conclusions in the country. The number of Imam Hatip schools expanded from 7 to 72 and the number of students from 876 to 36,378. The expansion in the quantity of Imam Hatip schools delivered the opening of higher Islamic Organizations in the late 1950s.³¹ Somewhere in the range between 1951 and 1973, Imam Hatip school students came prevalently from a comparable financial foundation. The larger part came from poor and lower-working class families who were either residents or ongoing travelers to urban communities. Some remained with family members, while others remained at residences or the courts of mosques.³²

The ending of the one-party system is considered a change in the sociopolitical scene in Turkey. After the introduction of the multiparty system in the last part of the 1940s and the mid-1950s, strict guidance reappeared because of grassroots requests. Since then, the standard governments have taken unconceivable captivated in controlling and coordinating strict training. Replicated with the assent of the copyright owner. Help age blocked without permission. Following the 1960 coup, Imam-Hatip schools were threatened with shutdown. Return to civilian politics and the adoption of the new constitution in 1961, graduates of mam-

Hatip schools could only enroll in university programs after passing secular school courses.

During the presidency of Süleyman Demirel, however, graduates of mam-Hatip schools were allowed to attend university without any of these restrictions. The Turkish coup of 1971 brought about two major changes: junior high mam-Hatip schools were eliminated, and mam-Hatip schools were renamed Imam-Hatip high schools in 1973. Imam-Hatip schools were defined as vocational schools under the succeeding National Study Basic Law, where students were to be trained as preachers and ministers or prepared for further education.³³

Despite legislative debilitating, the Imam-Hatip school system got energy inside the 1960s and especially in the last part of the 1970s. These schools have seemed astounding essence, attracting steadily expanding quantities of understudies. Despite the underlying authoritative assumption, the Imam-Hatip schools made from an expert system for the preparation of dedicated work power into an elective school structure in which understudies get both sincere and normal scholarly training at the assistant level. The new constitution of 1982 thusly fortified the role of Islam in Turkey.³⁴

Public historiography was amended, and Islam was introduced as an extraordinary public characteristic of the Turks, just as being a wellspring of social and moral dependability. The educational program of state schools was adjusted to strict interest, required strict courses were presented, and the hypothesis of development was restricted from textbooks. Indeed today, there are shifted levels of the state association in the religious circle³⁵

1973-1997(An Era of Change)

1974-75 school year, the number of students has been enrolled in Imam Hatip secondary schools advanced to 48,895. This number consequently increased to 200,300 by 1980-81. What's more, females acquired the right of passage to Imam Hatip secondary schools in 1976. The expansion of Imam Hatip high schools is regularly referred to as the impact of the National Salvation Party's participation in various alliances with Nationalist Front governments. In October 1972, the Islamists were permitted to shape

A History of Imam Hatip Schools in Turkey...

Public Salvation Party (1972-1981). The party's objectives were compulsory secondary education, including religion in the syllabus, and the rebuilding of the caliphate. They were lower-center class. The party was against the normal market and admonished nearer relations with Muslim nations. They accepted that the Ottoman Realm was overwhelmed by Westernization measures and also, distance from Islam. During the 70s Islamic gatherings were habitually in alliance with secularists. As a result, Islamists were promoted to high positions, and the number of mosques or Imam Hatip schools, courses of Quran, or related staff expanded.³⁶ Two choices of education and training have a constructive outcome on the eventual fate of the Imam Hatip schools. One choice (number 394, August 25, 1974) presented Qur'an, Arabic Language, and religion courses in the Junior High school educational program. The other choice (number 632, November 28, 1975) perceived the Imam Hatip school's equivalency to Primary to secondary school (Imam Hatip school recognitions) from that point forward having perused "Senior High and Imam Hatip schools". Thus, Imam Hatip's school graduates became qualified for admission to public colleges. Since 1975, the Imam Hatip school graduates have effectively entered multifarious studies in the public colleges: Theology, Education, Economics, Public Administration, Designing, Medicine, Law, and Political Sciences.³⁷

The Democratic Party has taken steps to implement new religious strategies. In government-funded schools, for example, strict guidance was allowed. Koranic communication was restored. The call of prayers in Arabic, rather than Turkish, was reintroduced. In stores and other public places, Arabic engravings of the prophet's sayings appeared. The holy places as the monuments of Sultans, which shut in 1925 were reopened. There was even some relaxation in the wearing of a Hijab.³⁸

Through the political concessions, public speeches of strictness by faithful Muslims were better endured and periodically even empowered during the 1950s.³⁹ These motions didn't flag the retreat of Kemalist. Yet rather an affirmation of the way that a vigorous Islamic inference had surely been available in Turkey.⁴⁰

Public historiography was amended, and Islam was introduced as an extraordinary public characteristic of the Turks, just as being a wellspring of social and moral dependability. The educational program of state schools was adjusted to strict interest, required strict courses were presented, and the hypothesis of development was restricted from textbooks. Indeed today, there are shifted levels of the state association in the religious circle⁴¹

The period from 1951 to 1973 saw the consistent extension of the Imam Hatip School framework as the various government conceded Islamic conclusion in the country. The number of Imam Hatip schools expanded from 7 to 72 and the number of understudies from 876 to 36,378. The expansion in the quantity of Imam Hatip schools delivered the opening of higher Islamic Organizations in the late 1950s.⁴² Somewhere in the range between 1951 and 1973, Imam Hatip students came prevalently from a comparable financial foundation. The larger part came from poor and lower-working class families who were either residents or ongoing travelers to urban communities. Some remained with family members, while others remained at residences or the patios of mosques.⁴³

The Imam Hatip schools experienced a period of growth and progress between 1973 and 1997. Progressive governments supported efforts to convert Imam Hatip schools from vocational schools to traditional educational institutions during this time. For the first time, colleges began to assist both male and female understudies who needed to pursue nonreligious college degrees. The number of Imam Hatip schools and understudies has increased dramatically during the last two decades. During this time, the expansion of Imam Hatip schools mirrored progress in Islamist governmental politics⁴⁴

1997-2002 (Period of weakening and downfall)

A series of occasions additionally added to the progressions in the mainstream foundation since the 1980s. Previously Turgut Ozal's Motherland Party expected government initiative in 1983. the main community government to frame after the 1980 military mediation. Turgut Ozal didn't have a solid obligation to Kemalism. furthermore, was

A History of Imam Hatip Schools in Turkey...

exceptionally obliging of Islamist components. The other factor was the domination of the Islamist Welfare party series of occasions additionally added to the progressions in the common foundation since the 1980s. The original was Turgut Ozal's Motherland Party expecting government administration in 1983. the principal metro government to shape after the 1980 military intervention. Turgut Ozal didn't have a solid obligation to Kemalism. also, was extremely obliging of Islamist components. The other factor was the power of the Islamist Welfare Party.⁴⁵

During the 1990s. the development of the Islamist impact and the notoriety of the Welfare Party turned into a worry for the military and the Kemalist camp, and they oftentimes voiced their anxiety all through the 1990s. Such concerns turned into reality when Welfare Party got triumphant in the March 1994 civil races winning the mayoral seats of significant urban areas like Ankara. Istanbul and Izmir. For the first time throughout the entire existence of the republic, individuals of the Islamist party got down to business as city hall leaders in the modern urban areas. Notwithstanding its strict devotees, applicants of the Welfare Party accumulated votes from the individuals who considered themselves to be disappointed by conventional governmental issues, worried at the outcomes of financial change, or disdainful of defilement and pompous riches⁴⁶. The number of Imam-Hatip school graduates totaled 163,149 by 1990

The reforms of Prime Minister Turgut Özal in the mid-1980s resulted in a capital infusion, much of it from the Arab world. The Islamists were able to organize politically as a result of this. Muslim organizations and brotherhoods were given greater freedoms and were allowed to fund the establishment of private schools and universities under Özal 's more liberal approach to religion. New political groupings, especially Islamists, gained more political space as a result of the reforms. Islamist groups were able to get access to major news organizations and newspaper chains, allowing them to reach a considerably larger political audience.⁴⁷

The September 12, 1980 coup d'etat was a watershed moment in Turkish history, as well as the history of mam-Hatip high schools. Graduates of mam-

Hatip high schools were granted access to all university disciplines under military rule. In 1985, two new mam-Hatip high schools were established, one in Tunceli, despite the region's so-called ethnic structure, and the other in Beykoz as an Anatolian mam-Hatip High School, to assist in the education of children whose parents work abroad. Even though the number of mam-Hatip high schools has remained constant, the number of pupils attending these institutions has increased by 45 percent. This is largely due to an increase in the quality of mam-Hatip high schools and the teaching they provide.⁴⁸

In 1989, as indicated by the University Exam Center insights, 22% of Imam Hatip Schools candidates were conceded to colleges. During the 1980s and 1990s, Anatolian Imam Hatip schools set a large number of their alumni into lofty expert resources in driving Turkish colleges. During this decade, around 80% of the graduations from Kertal and Kadikoy Anatolian Imam Hatip schools in Istanbul and Tefix Ileri Anatolian Imam Hatip school in Ankara got high scores in the college selection tests and taken on wide reach resources. Besides, the accomplishment of these Imam Hatip schools' graduates is responsible for the upgrade in the allure furthermore, remaining of Imam Hatip schools according to numerous strictly moderate Turks. All through the 1980s and 1990s, the schools had a flood of new understudies. In the 1982-1983 scholastic year, 374 Imam Hatip schools were enlisting 219, 931 understudies. In 1996-1997 scholastic year 601 Imam Hatip schools were enlisting 511,502 understudies.⁴⁹

1997 to 2002 was debilitating and a decrease in Imam Hatip schools on account of the heightening strains between the Islamist Refah Party (RP). Likewise, it was because of the secularist powers in the public eye promoting the 1997 political emergency. Since their ascent to control individuals from Refah Party had supported a few Islamic practices that had particularly incited the military, for example, premium free banking, veiling in state establishments, and public supplications. As a direct consequence of the emergency, the quantity of Imam Hatip school understudies diminished from 511,502 to 77,392 somewhere in the range between 1997 and 2002.⁵⁰

A History of Imam Hatip Schools in Turkey...

By the mid-1990s, Imam-Hatip schools had attracted around 11% of students in the relevant age group and had developed into a separate educational system. Only approximately 2% of eligible pupils attended clerical schools when the Justice and Development Party (AKP) came to power in 2002. The March 2012 education reform increased mandatory schooling from eight to twelve years, divided into four years of elementary school, four years of middle school, and four years of high school.⁵¹

In the 1990s, a substantial number of Imam-Hatip school graduates began enrolling in colleges as public administration and law majors.⁵² Religious Turks, on the other hand, see the Imam-Hatip schools primarily as a means of providing religious education to their children, rather than as vocational institutions. However, since the introduction of obligatory schooling for eight years in 1997, the popularity of Imam-Hatip schools has plummeted. The categorization of Imam-Hatip schools as "vocational schools" in 1999 meant that, while graduates now had more possibilities, getting into top university courses became more difficult. Middle schools were abolished by demanding that all eight required years of education be spent in the same primary school. Children could not enroll in vocational schools until ninth grade.⁵³

the presentation of eight years of necessary training in 1997 has seen an unexpected decrease in the prominence of Imam Hatip schools. In 1999, the renaming of Imam Hatip schools as "professional schools" implied that even though more choices had been made accessible to graduates, accomplishing places at renowned college courses turned out to be more troublesome. By necessitating that every one of the eight mandatory long stretches of tutoring is spent under the same grade school rooftop, center schools were abrogated. Youngsters couldn't enter professional schools until the 10th grade.⁵⁴

2002-2022 (Period of rebirth and redevelopment)

2002-2022 is considered an era of rebirth and redevelopment. The AKP party brought important developments in the Turkish education system like adopting the law on 4+4+4. Through this law, AKP introduced a 12-year obligatory multi-stage education system. A time of resurgence and recharging of Imam Hatip schools. In this period Imam Hatip schools have been

recovering the status, enlistment levels, and general capacities of the earlier decade. The enlistment figures rose from 71,100 to 235,000 in 2011.⁵⁵

Imam Hatip schools have been created and expanded fivefold over 11 years, with the decision party of Turkey, the AKP, showing that they need to dispose of the mainstream framework. The quantity of Imam Hatip schools situated across Turkey has ascended from 450 to 708 in the 11 years a long time that the AKP has been in power. It was arranged that in the training year of 2013-2014, by making 100 new Imam Hatip schools, this figure will reach 808. By the mid-1990s, Imam-Hatip schools had attracted around 11% of students in the relevant age group and had developed into a separate educational system. Only approximately 2% of eligible pupils attended clerical schools when the Justice and Development Party (AKP) came to power in 2002. The March 2012 education reform increased mandatory schooling from eight to twelve years, divided into four years of elementary school, four years of middle school, and four years of high school.⁵⁶

Number of Imam Hatip schools, students, and teachers, selected years 1951–2015⁵⁷

Year	Number of Imam Hatip schools		Number of students		Number of teachers	
	Junior	Senior	Junior	Senior	Junior/senior	
1951–1952	7		889	27		
1961–1962	19		17	4200	1175	388
1973–1974	58		71	10,398 þ124	23,823 þ137	n.a.
1981–1982	374		336	123,984 þ23,087	63,723 þ6070	9512
1991–1992	406		390	157,940 þ71,630	85,789 þ31,917	13,581
1999–2000	–		600	–	66,736 þ67,042	16,095
2001–2002	–		558	–	38,719	8482

A History of Imam Hatip Schools in Turkey...

				32,864	
2006–2007	–	455	–	58,500 62,168	9099
2014–2015	1219	378	158,442 162,594	29,194 35,600	17,325

Imam Hatip schools gave channels to social portability and served to coordinate the networks around them in the social, financial, and political existence of society. By 2010, the AKP government, which had a greater number of supporters among the Diyanet workforce than any past government, overseen the organization and slowly transformed it into an instrument of AKP strategies. The government left upon the development of various new mosques and Imam Hatip schools, raising Diyanet's financial plan to extraordinary levels in the accompanying years.⁵⁸

The AKP government has been looking for ways to provide graduates of Imam Hatip schools better consideration when applying to non-theology universities, like allowing them to move to regular state institutions before graduation.⁵⁹ According to a 2006 TESEV poll, 82 percent of respondents feel that Imam-Hatip graduates should be treated equally when applying to universities.⁶⁰ President Erdogan's educational restructurings from 2002 onwards focused a "raising pious generations" by leaving behind traditional and secular ideas for a more religious stance.⁶¹ Through these institutions, there would be an opportunity to assemble the spiritual class for educating their kids as 'exemplary Muslim youth'.⁶²

Since the AKP's rise, Turkish schools have extended their gradations of religious education. The Imam-Hatip secondary schools are state-backed schools that give a combination of innovative education and provide the foundation for religious education. According to government sources, most Turks send their kids to go to such schools to get an advanced education in different fields of life along with religious teaching.⁶³

The idea of Pious Generation:

According to Mehmet." the central issue facing the Muslim world is how to reconcile the concept of universality and homogeneity, most clearly embodied

in the ideas of the Umma (community of the faithful), and Tawhid (unity of Allah), with the reality of the nation-state⁶⁴. In other words, "the contemporary Islamic dilemma is ... how to modernize Islam so that the Muslim world can come to terms with nationalism and its manifestation, the nation-state".⁶⁵ From numerous points of view the Imam-Hatip school, by the excellence of its strict person, addresses a social climate that empowers the Islamist way of life. By a similar token, the Imam-Hatip school can be viewed as a shut-mate educational climate, as it has clear what kind of individuals the school is focused on raising. In a closed climate association, individuals are more inclined to choose out or dismiss any perspective or on the other hand, analysis that can't help contradict their while banding together for common help to advance and build up their particular reality inside the gathering. The preparation of precise retention and recitation of the stanzas of the Koran may be viewed as an unstimulating and unyielding tedious practice.

It would be said that some special religious courses were continued, yet which dragged in a declining number until the program grew vague. Courses for Hafiz or memorizers of the Quran only were accessible to the Public from 1934 till 1948, just native lawful religious teaching accessible to Turkish Muslims was either in the elementary Hafez worked under the management of the Presidency of Religious affairs, either in little schools, yet more frequently in cities mosques, or probably as a normal piece of preparing in the Army training. Since 1949, Muslim religious education for two hours each week has been accessible in the fourth and fifth grades of all primary schools in Turkey.⁶⁶ The President of Turkey, Erdogan, graduated from Imam Hatip School. No one knew about his services as Turkey's president in the future and also Prime Minister for the third term since 2003. Imam Hatip school was nominated first of its kind with the motive to transform young men to be preachers and remain the center of concern for Erdogan. It has been universally agreed upon that the common purpose of this educational system is to raise good individuals who love their history, culture, and heritage.

Methodology

A History of Imam Hatip Schools in Turkey...

This research is a qualitative study with a historical methodology. This study flashes history synchronically and diachronically. Synchronic reading of the historical events is meant to look at the historical moment within a particular time associated with many variables, for example, when looking at the development of religious education in a given context, it needs to be associated with other aspects such as political, social, cultural, and religious aspects. Meanwhile, diachronic reading of history is meant to look at certain historical events as a continuation of the previous events that will continue in the next period. This research is linked to the accomplishments of human beings in Islamic education. Therefore, the researcher uses observation to collect data and strengthen their validity. Observation is made indirectly (nonparticipant) on the implementation of Islamic education conducted by Imam Hatip Schools in Turkey. In addition, the interview method can play a vital role. Interviews were conducted on people involved in Islamic education in Turkey namely Imam Hatip School, as well as those who have adequate information and understanding about the issue of Islamic education in Turkey. This research uses a historical perspective, so the documentation is used to collect data from works or references related to Islamic education (Imam Hatip schools) in Turkey.

Conclusion

Education plays an important role in the development of economic, social, and cultural ideas. The basic norms and values that exist in society are passed on to the next generation through education. Education plays an active role in justifying existing social inequality and maintaining general ideology. Same with the case of Imam Hatip schools in Turkey as a transformative Institute in the contemporary Muslim world. In 1924 Kemalist administration changed the perspective of the Turkish education system as the state proposed the separation of religion from education, culture, and legal framework. The period from 1951-1973 is considered the era of expanding the quantity of Imam Hatip schools in Turkey.

Between 1973-1997, Imam Hatip schools these schools experienced a period of growth and progress. During this period, The expansion of Imam Hatip

schools mirrored progress in Islamist governmental politics. The number of pupils attending these institutions has increased by 45% due to an increase in the quality and the teaching they provide. So, 1997 to 2002 was a period of downfall and weakening of Imama Hatip Schools because of the rise of secular powers in Turkish politics. 2002-2022 is considered an era of rebirth and redevelopment. The AKP party brought important developments to the Turkish education system like adopting the law on 4+4+4. Through this law, AKP introduced a 12-year obligatory multi-stage education system.

Recommendations

The historical transformation of Imam Hatip Schools in Turkey with its unique characteristics may be considered a model for other education systems that are running in different Muslim countries. After 9/11 the Madrassas in Pakistan become more controversial. International media and policymakers in the community of states started criticizing and giving different recommendations in this scenario. Even they declared that these Madrassas produced terrorists and involved in terrorist activities or rose such ideology which contributed to sectarianism and violence. Unfortunately, Madrassas are lacking Intellectual thinking and modern skills⁶⁷. In this respect, different Governments brought different reforms or framesets because these Madrasas played a constructive role in the development of Islamic culture.⁶⁸ This study focused that despite being theoretical work the need of the hour is to bring forth the practical approach for Madrassas reforms. The practical approach required that there should be a proper model to copy and adapt the attributes of that model should be according to our socio-culture environment.⁶⁹ For this purpose, the Imam Hatip Schools play a significant presentation and the transformation. Imam Hatip Schools are operating in Turkey for so many years. The contemporary bustle and growth and revolutionary tribunal of the modern age of the Turkish nation are unchanged.

So, the application of that system in Pakistan can change the negative depiction of the Pakistani Madrassa System and provide a model to copy and adopt.

References

- ¹ Dr Raharjo, "The Role of Government in Revitalization of Islamic School in Turkey." *Walisono: Jurnal Penelitian Sosial Keagamaan* 22, no. 1 (2014): 181-210.
- ²Diren Çakmak, "Pro-Islamic Public Education in Turkey: The Imam-Hatip Schools." *Middle Eastern Studies* 45, no. 5 (2009): 825-846.
- ³ Süleyman Seydi, *An outline of 2000 years of Turkish history*. Vol. 1. Ministry of Culture and Tourism of the Republic of Turkey, 2007.
- ⁴ Abdulkhak Adnan Adivar, "Islamic and Western Thought in Turkey." *The Middle East Journal* (1947): 270-280.
- ⁵ İbrahim Aşlamacı and Recep Kaymakcan. "A model for Islamic education from Turkey: The Imam-Hatip schools." *British Journal of religious education* 39, no. 3 (2017): 279-292.
- ⁶ Ishtiaq Hussain, "The Tanzimat: Secular Reforms in the Ottoman Empire." *Faith Matters* (2011): 1-20.
- ⁷ Robert W. Hefner and Muhammad Qasim Zaman, eds. *Schooling Islam*. Princeton University Press, 2010.
- ⁸ Bahadır Çelebi, "The Failure of Assertive Secularization Project in Turkey." *Turkish Journal of Politics* 2, no. 1 (2011).
- ⁹ Muhammad Khalis Ibrahim and Mohd Roslan Mohd Nor. "Cabaran pendidikan Islam di Turki: usaha AKP terhadap pemeraksanaan sekolah Imam-Hatip." *International Journal of West Asian Studies* 10, no. 1 (2018): 1-12.
- ¹⁰ Çakmak, "Pro-Islamic Public Education in Turkey: The Imam-Hatip Schools." 825-846.
- ¹¹ Feroz Ahmad, *The making of modern Turkey*. Vol. 264. London: Routledge, 1993
- ¹² Ahmad, *The making of modern Turkey*. 264
- ¹³ Mahfud Junaedi, "Imam Hatip School (Imam Hatip Lisesi): Islamic School in Contemporary Secular Turkey." *Analisa: Journal of Social Science and Religion* 1, no. 1 (2016): 121-138.
- ¹⁴ Ahmad, *The making of modern Turkey*. Vol. 264.
- ¹⁵Giuli Alasania and Nani Gelovani. "Islam and Religious Education in Turkey." *Scientific Journal of International Black Sea University* 5, no. 2 (2011): 35-50
- ¹⁶ Ahmad, *The making of modern Turkey*. Vol. 264
- ¹⁷ Ibid
- ¹⁸Şerif Mardin, "Türkiye'de din ve laiklik." *Makaleler 3: Türkiye'de Din ve Siyaset* (1991).
- ¹⁹Niyaz Berkes, Ahmet Kuyaş, and Ayşe Erdem. "Türkiye'de çağdaşlaşma." (1978).
- ²⁰ Bekim Ağai, "Islam and education in secular Turkey: state policies and the emergence of the Fethullah Gülen Group." *Schooling Islam: The culture and politics of modern Muslim Education* (2007): 149-171.
- ²¹Raharjo, "The Role of Government in Revitalization of Islamic School in Turkey." 181-210.
- ²²A.M Kazamias, "Education and the Quest for Modernity in Turkey." *British Journal of Educational Studies* 15, no. 2 (1967).
- ²³ Mardin and Serif Arif. "Karpas: Turkey's Politics: The Transition to a Multi-Party System (Book Review)." *Middle East Journal* 14 (1960): 223.
- ²⁴Javaid Saeed, "Islam and modernization: A comparative analysis of Pakistan, Egypt, and Turkey." (1991): 0628-0628.

- ²⁵Ednan Aslan, *Islamische Erziehung in Europa*. Böhlau, 2009.
- ²⁶Ibid
- ²⁷Iren Ozgur, *Islamic schools in modern Turkey: Faith, politics, and education*. No. 39. Cambridge University Press, 2012.
- ²⁸Alasania and Gelovani. "Islam and Religious Education in Turkey." 35-50
- ²⁹Kazamias, "Education and the Quest for Modernity in Turkey." 2
- ³⁰Yavuz M. Hakan, "Turkey's imagined enemies': Kurds and Islamists." *World Today* 52, no. 4 (1996): 99-101.
- ³¹Junaedi, "Imam Hatip School (Imam Hatip Lisesi): Islamic School in Contemporary Secular Turkey." 121-138.
- ³²Alasania and Gelovani. "Islam and Religious Education in Turkey." 35-50
- ³³Raharjo, "The Role of Government in Revitalization of Islamic School in Turkey." 181-210
- ³⁴Omer Aslan, "The United States and Military Coups in Turkey and Pakistan." *Switzerland: palgrave macmillan* (2018).
- ³⁵Agai, "Islam and education in secular Turkey: state policies and the emergence of the Fethullah Gülen Group." 149-171
- ³⁶Ibid
- ³⁷Ibid
- ³⁸Kazamias, "Education and the Quest for Modernity in Turkey."
- ³⁹D. B Sezer, *State and Society in Turkey: Continuity and Change? Presented at Rand's 1992 Middle East Conference, Transformations of State and Society in the Middle East, Santa Monica, California, September 3-4, 1992*. Rand, 1993.
- ⁴⁰Alan R. Taylor, *The Islamic Question in Middle East Politics*. Routledge, 2020.
- ⁴¹Agai, "Islam and education in secular Turkey: state policies and the emergence of the Fethullah Gülen Group." *Schooling Islam: The culture and politics of modern Muslim Education* 149-171
- ⁴²Junaedi, "Imam Hatip School (Imam Hatip Lisesi): Islamic School in Contemporary Secular Turkey." 121-138.
- ⁴³Alasania and Gelovani. "Islam and Religious Education in Turkey." 35-50
- ⁴⁴Ibid
- ⁴⁵Ergun.Özbudun, *Contemporary Turkish politics: Challenges to democratic consolidation*. Lynne Rienner Publishers, 2000
- ⁴⁶Simon Mayall, "Turkey: Thwarted Ambition". McNair Paper 56." *Institute for National Security Studies. Washington, DC: National Defense University* (1997).
- ⁴⁷Mardin, "Turkish Islamic exceptionalism yesterday and today: Continuity, rupture and reconstruction in operational codes." 145-165.
- ⁴⁸Raharjo, "The Role of Government in Revitalization of Islamic School in Turkey." 181-210.
- ⁴⁹Ozgur, *Islamic schools in modern Turkey: Faith, politics, and education* 39.
- ⁵⁰Ibid
- ⁵¹Raharjo, "The Role of Government in Revitalization of Islamic School in Turkey." 181-210.
- ⁵²Henry J. Rutz, "The rise and demise of imam-hatip schools: Discourses of Islamic belonging and denial in the construction of Turkish civic culture." *PoLAR* 22 (1999): 93.
- ⁵³Ibid.

- ⁵⁴Alasania, and Gelovani. "Islam and Religious Education in Turkey."35.
- ⁵⁵Ozgur, *Islamic schools in modern Turkey: Faith, politics, and education*. 39
- ⁵⁶ Kenan Çayır, "Citizenship, nationality and minorities in Turkey's textbooks: from politics of non-recognition to 'difference multicu." *Comparative Education* 51, no. 4 (2015): 519-536.
- ⁵⁷ Elisabeth Özdalga, "Islamic Education in Turkey." *International handbooks of religion and education* 7, no. 1 (2018): 593-610.
- ⁵⁸ Ahmet Erdi Öztürk, "Turkey's Diyanet under AKP rule: from protector to imposer of state ideology?" *Southeast European and Black Sea Studies* 16, no. 4 (2016): 619-635.
- ⁵⁹Soner Çağaptay, "How will the Turkish military react?" *Elcano Newsletter* 36 (2007): 7.
- ⁶⁰Ali Çarkoğlu, and Melvin J. Hinich. "A spatial analysis of Turkish party preferences." *Electoral Studies* 25, no. 2 (2006): 369-392.
- ⁶¹Svante E Cornell, "The Islamization of Turkey: Erdogan's education reforms." *Turkey Analyst* 8, no. 16 (2015)
- ⁶²Osman Koçkuzu, "İmam-Hatip'linin Kimliği." *Kuruluşunun 43. Yılında İmam-Hatip Liseleri* (1995): 127-134.
- ⁶³ Bekir S. Gür, "What Erdogan really wants for education in Turkey: Islamization or Pluralisation." *Retrieved from Al Jazeera Centre for Studies* (2016).
- ⁶⁴Ozay Mehmet, *Islamic identity and development: Studies of the Islamic periphery*. Routledge, 2002.
- ⁶⁵ Ibid.
- ⁶⁶Howard A. Reed, "Turkey's New Imam-Hatip Schools." *Die Welt des Islams* 4, no. 2-3 (1955): 150-163.
- ⁶⁷Ebrahim Moosa, *what is a Madrasa?* UNC Press Books, 2015.
- ⁶⁸Jayshree Bajoria, "Pakistan's education system and links to extremism." *Council on Foreign Relations* 7 (2009).
- ⁶⁹ Aşlamacı and Kaymakcan. "A model for Islamic education from Turkey: The Imam-Hatip schools."279-292.