**Features of the social environment in Muslim secondary professional educational organizations of Tatarstan**

The Institute of Professional Islamic Education in the Republic of Tatarstan has been actively developing since the early 1990s. After three decades, we can talk about the formation of a multi-stage education system for various contingents of students. After the adoption of the unified educational standard, which unified the work plans of Islamic educational institutions, active work began on the development and implementation of the institute of public accreditation.

The purpose of the study was to identify the features of the social environment in Muslim secondary vocational educational institutions (madrasas) Tatarstan. As part of the study, 27 semi-structured interviews were conducted with employees of secondary religious vocational educational institutions of the republic. In total, there are 8 madrassas operating on the territory of Tatarstan, the study was conducted in 6 of them. Interviews were conducted on the territory of educational institutions. The study was attended by heads of educational institutions, deputy heads; employees responsible for methodological work and teachers. The questions concerned the biography of informants, work experience in an educational institution, the contingent of students, the educational process, problems and prospects of Islamic education.

Based on the collected empirical material, the features of each educational institution are determined depending on a number of factors: the location of the educational institution (rural area, small urban settlement or large city; location relative to the administrative borders of the republic); the historical reputation of the educational institution; the level of the educational program according to the religious educational standard; the contingent of students, etc., and the typologization of existing Muslim secondary vocational educational institutions, depending on the educational programs being implemented and the contingent of students, was carried out.

The first type is represented by two educational institutions: Kukmor madrasah and Mamadysh madrasah. Educational institutions implement the standards of the initial level of training, educational activities are conducted in correspondence, evening form of education and in the format of Sunday courses for children. These educational institutions are located in district centers and the main contingent consists of: 1) acting imams from neighboring districts of the Republic of Tatarstan receiving religious education to meet the requirements of the Spiritual Administration of Muslims of the Republic of Tatarstan; 2) the older and elderly population and working youth (30-35 years old) who study on weekdays in the evenings; 3) preschoolers and younger schoolchildren studying in Sunday school.

Taking into account the specifics of the contingent, the main emphasis in the educational process is on mastering the Arabic language sufficient for reading the Koran, explaining the main aspects of Islam. In such educational institutions, teaching pursues two main goals: the translation of the Islamic worldview and the formation of professional competencies for imams who conduct professional activities and try to delve into the theoretical foundations of Islam, to fill in the gaps in knowledge.

The activity of this type of madrasah primarily solves an important social problem – the creation of a leisure environment for the elderly of the district, the formation of new friendships. The teachers of the madrasah organize additional lectures, events, master classes, excursions for students. This form of activity has a positive effect on the well-being of older people, as they have some kind of activity, communication. Working with the older generation also has a positive effect on the spread of traditional forms of Islam in the region, since it is often the older family members who lay the foundations of religion for the younger family members. Therefore, this work is important for the formation of a harmonious religious community in the region. It is noteworthy that in such madrasas there is no high dropout rate, on average a couple of people are expelled from the stream. The problem of expulsion is more typical for full-time Shakirds.

At the same time, this creates certain difficulties for teachers in teaching, since it is more difficult for the elderly to assimilate complex material, there are problems with memorization, and students do not have the skills to work with modern technologies. There may be legal problems with graduating from a madrasah, there are situations when, having finished studying to the end, an elderly student cannot write and issue a graduation paper and leaves without a graduation document.

Another problem is related to the influence of the Internet and social networks. Independent searches for shakirds can lead to the formation of erroneous ideas about religion, therefore, the identification of such errors and counterargument fall on the shoulders of the teaching staff of the madrasah. It should be noted that in this case it is important that teachers who are able to conduct relevant work interact with young and middle-aged shakirds.

One of the most acute problems noted by teachers is the low level of income of the teachers themselves, who most often combine several positions in madrasas and have side jobs or additional professions. This problem concerns not only current teachers, but also affects the attractiveness of professional religious activities. Accordingly, young people do not always go to work as imams in villages, in remote areas of the republic. The work of imams in such locations is taken over by elderly residents who do not have a professional education, but do not feel the need for a financial component. The need of the population for religious rituals of the life cycle (nicknames, naming, funerals, etc.) is high due to the traditions of the region, but at the same time in modern society there is a possibility of the formation of radical groups in localities whose activities may not be tracked by elderly imams without certain educational training.

Another problem is the lack of textbooks, which is not as acute as before, but still not completely solved. More often there is a lack of some specific literature, for example, manuals on teaching methods and pedagogy, books for children. This problem has another aspect, noted by some teachers in all Muslim educational institutions – the lack of adapted educational literature on certain religious subjects.

The second type of educational institutions include the Urussin madrasah "Fanis", the Naberezhnye Chelny madrasah "Ak Mosque", the Buin madrasah, the Almetyevsk Madrasah and the madrasah named after the 1000th anniversary of the adoption of Islam. These educational institutions are located in large districts of the republic and have full-time departments that implement basic education standards, which imposes certain specifics on the educational process, although correspondence and evening forms of education remain. The contingent of the madrasah consists of: young people at the full-time department; middle–aged men, able-bodied population and the older generation (in the evening department); the population of neighboring districts, including imams - in the correspondence department. On average, 30 to 70 shakirds study at the full-time department, depending on the size of the district, the presence of male and female day departments.

Educational institutions are equipped with dormitories and canteens. For full-time shakirds, as a rule, a strict daily routine is provided and strict discipline is established: you can not go outside the madrasah, except on Sundays; restriction in the use of telephones; high academic load (evening school for shakirds who have completed grades 9; additional secondary special education). This serves as one of the factors of dropping out shakirds who are not ready for such conditions. At the same time, the teaching staff and the leadership of the madrasah are actively engaged in organizing leisure activities of Shakirds: contests, religious holidays, field trips, additional lectures with invited specialists are held.

Speaking about the goals of the educational institution, teachers adhere to a balance, highlighting two main areas: training of specialists and educational activities among the population. Teachers note that shakirds seek to acquire religious knowledge on their own or study because of the desire of parents who consider madrasahs as a highly moral and moral place where children will be protected from the negative influence of secular society. There is a tendency to decrease the level of knowledge of Shakirds in general education subjects that are studied at school, while at the same time improving the quality of religious knowledge of young Shakirds. Today's Shakirds are taught the basics of Islam in the family thanks to practicing the religion of their parents, master the ritual and receive basic knowledge of the Arabic language. The informants admit that Shakirds are not motivated enough to go to work as mosque imams or assistant imams, since jobs in large cities are occupied, and wages in rural areas are small. In general, the experience of teachers themselves who have a religious education confirms this position.

In addition to insufficient funding, teachers note the high workload of completing the necessary documentation. Since a large share of work in educational institutions falls on the full-time department, where young shakirds study, the problem of a shortage of young teachers who are able to work effectively with young people is urgent for the administration. Teachers talk about the need to explain the "right" Islam, adapting the religion to local Tatar traditions.

The third type of Muslim secondary vocational educational organizations of Tatarstan is represented by one of the oldest and largest Islamic educational institutions in Russia – the madrasah "Muhammadiyah". This madrasah is the largest in terms of the number of students – about 250 shakirds in the full-time department and more than 800 shakirds in the evening and correspondence departments. About 20 teachers work in the madrasah.

According to teachers, the purpose of training is the transfer of knowledge, as well as self–development and self-improvement. Teachers note that the learning process is mutual, and they are also enriched with knowledge and experience, as there is active communication with students outside of lessons. Teachers take an active part in the life of Shakirds, they know their family and personal problems. Since shakirds find themselves in this environment at a fairly young age (from 15 years old), right after school and many are far from their families, teachers become a reference point and support for them.

It should be noted that six of the seven informants remained in teaching after studying at the madrasah. Of these, five teachers were not engaged in any other work activity other than teaching in a madrasah. It is worth paying attention to the fact that the level of teachers who started teaching immediately after graduation from the madrasah, without subsequent professional development, may, under certain conditions, affect the level and quality of students' knowledge, as a closed circle of information is formed by the educational institution.

Teachers with extensive work experience in this madrasah note that for them the difficulties in work are in the past, their rich work experience allows them to find ways to solve problems. The problem of the lack of textbooks and study hours for mastering the material in full was also highlighted.

It was noted that Shakirds face language difficulties in madrassas, since education in madrassas is conducted in the Tatar language, and Shakirds represent various regions of Russia and other countries (Kazakhstan, Kyrgyzstan, Uzbekistan, Tajikistan). This problem is typical only for this educational institution, since non-native shakirds are rarely trained in other madrasas.

Teachers also note the negative impact of modern gadgets on Shakirds' academic performance.

Assessing the motivation of shakirds, teachers say that the contingent is divided into those interested in education and knowledge, and those who came to this educational institution on the instructions of parents or because of other life situations. The teachers assessed the overall level of applicants as satisfactory, emphasizing that the level of religious knowledge has increased.

Speaking about the labor and professional strategies of Shakirds, teachers note that students do not have career plans in the religious sphere. Teachers give religious knowledge, without strict orientation of students to continue working in the religious sphere, since many shakirds additionally receive a secular education, studying in parallel, and can be employed in a different specialty.

Speaking about the future of the Islamic education system in the Republic of Tatarstan, respondents expressed optimism about its development prospects. The teachers talked about the need to modernize the system, but did not formulate specific proposals.

Despite the financial problems faced by teachers of religious institutions, the respondents interviewed by us approach their teaching activities in good faith.

The peculiarity of the religious institution is that much attention is paid to the education of Shakirds, the formation of their worldview in accordance with the canons of religion. Emphasizing the religious bias in the educational process, some teachers expressed an understanding of the need for personal development, familiarization with science and modern achievements.

It should be noted that the teachers emphasized the difficulties in teaching in age-heterogeneous groups, difficulties in teaching methods, insufficient proficiency in working with modern teaching technologies.

Thus, a significant part of teachers in religious educational institutions remain engaged in teaching activities after graduating from their own madrasah. At the same time, many teachers of the older generation have a secular higher education. In our opinion, it looks promising for young teachers to receive additional pedagogical education.

Speaking about the Islamic education system as a whole, the teachers responded positively, highlighting the positive aspects of the introduction of a step-by-step education system, showed awareness of the current state of the education system, demonstrating an adequate assessment of the level of their madrasah.

Noting the shortcomings and problems of the modern system, the informants noted the need to work on the formation of an attractive image of Islamic education and professional activity, the inadmissibility of closing the madrasah system on themselves.

Speaking about the changes that occur in the process of teaching Shakirds, respondents more often noted an improvement in the spiritual aspects of the personality, behavioral aspects. However, compliance with the norms of Islam, rather than obtaining knowledge, was emphasized. According to teachers, changes occur only with those who finish their studies.

In young students, informants noted high learning abilities (it is easier for them to remember and they understand new information faster), unlike adult shakirds. The lack of motivation of some students is associated with the fact that they often go to study not of their own volition, but because of non-admission to another educational institution. For young people, it is also a way to get a reprieve from military service. On the contrary, teachers note a high level of motivation among the older generation of Shakirds and those studying at the evening department, since they come to study at will, already having a settled life, so religious knowledge is important for them.