

Religious Education in North Macedonia, The Current Situation and Hope

Shaban SULEJMANI¹, Raim JASHARI² and Hasan ASANI³

Abstract

The article aims to evaluate religion teaching in public schools as a fundamental human right. Its aim is to highlight Islamic religious education in public schools, which contributes to a deeper awareness of the younger generation and the general population in the respective countries to achieve a co-existential peaceful life. For this article, methods of research were elected that suited the nature of this paper, as analytical, inductive, narrative, critical and comparative.

Keywords: Religious Education, Public Schools, Islamic Law, Europe, North Macedonia.

INTRODUCTION

Most religions today express their general agreement with human rights, but there are some exceptions, especially concerning equality between men and women, laws related to marriage and family, freedom of speech, etc. Teachers of Islamic Religious Education have important objectives. They should remain relevant to Muslim youth as they convey certain Islamic meanings. Teachers should also be able to represent the modern as well as more ethnically based interests of the students they teach. They must also gain the trust of the Muslim majority and minority.

Focusing on values and taking into account the ethical dimensions of the topics, Islamic teaching becomes a powerful tool for character and moral development, thus achieving its true purpose. Educators need to understand that every aspect of the learning experience conveys value to students and offers them opportunities to learn about human values in general.

Questions of Study:

To what extent are human rights respected in Europe and North Macedonia?

To what extent is religious education present in European schools and North Macedonia?

What is our obligation and role in solving this issue?

Previous Studies:

No studies have been conducted in our country that are directly related to this topic. However, we may find some other studies which are not related directly to my research. For a better understanding of this topic, the following sections we will elaborate this actual topic as follows:

Religious Education within the State Education System

The great social diversity that currently exists in almost all European countries, including the Republic of North Macedonia, is an extraordinary challenge, not only at the institutional level of society (especially in the education system), also in interpersonal relationships. Due to a lack of basic information, many people are overwhelmed with this variety, and instead of intercultural understanding and mutual acceptance, prejudices and intolerances arise. Public discourse and media reporting are largely unproductive in this situation as they often create and promote negative stereotypes.

¹ Ph.D. Professor of Islamic Sciences & Dean Faculty of Islamic Sciences-Skopje, Republic of North Macedonia, Email: shaban.sulejmani@fshi.edu.mk

² University "Mother Teresa"-Skopje, Republic of North Macedonia, Email: raim.jashari@unt.edu.mk

³ Faculty of Islamic Sciences-Skopje, Republic of North Macedonia, Email: hasan.asani@fshi.edu.mk

Biased reporting or politically motivated discourses are not the only factors to blame. Muslims themselves sometimes lack knowledge of their religious values and norms; such knowledge can support discourse within the Muslims and provide counter-evidence for such thoughts.

Many Muslims are often confused about the task of such discussions, i.e. how they should form their thoughts about their identity and the role of religious practice in daily life.

Many Muslims are often confused about the task of such discussions, i.e. how they should form their thoughts about their identity and the role of religious practice in daily life.

Political socialization inevitably occurs at all levels where socialization agencies are operational, such as family or school, and represents an ongoing process throughout life. Therefore, the main objective in this subject will be teaching religious education in public schools as a fundamental human right.

Teaching religious education in public schools is part of a fundamental human right. This field has a very high social sensitivity, as it is directly related to the human faith and its fundamental rights. Addressing such a sensitive topic is very important, especially today when Islamic religious education is a topic that is discussed in all circles of the world, as many prejudices are created about it, and there are even manipulative tendencies. In this paper we try to sensitize those who deal with the scientific field, initially guiding for reference concerning various international human rights conventions that elaborate human rights to the teaching of religious education.

Religious Pluralism is a Risk or Opportunity to Respect Human Rights

The modern world is creating space and is on a growing trend of cultural and ideological pluralism. From the works of the classical scientists of society such as Émile Durkheim and Peter L. Berger, questions have been raised about which factors keep societies together, regarding increased cultural and ideological pluralism. Due to the modernization and structural differentiation, as well as urbanization, increased levels of education, media, and global migration flows, people today have more alternatives than ever when it comes to values and priorities. While in political and educational institutions, this pluralism is occasionally problematized.

A prime example of this development in the field of education is the Toledo European Guiding Principles, where education specialists and policy makers have created the main motives for the need for education and competencies to deal with increased cultural and religious diversity in many European societies. Along with this development, there is also a growing process of diagonalization in some western societies. It is not just legislators and policy makers who use legal instruments to address many aspects of cultural and ideological diversity. Instead, international and transnational legal instruments have been adopted and sometimes intersect with regional and national levels.

In recent decades, individuals, organizations, and even states have gone to court to resolve disputes through laws that in one way or another relate to common public space in an increasingly cultural pluralistic society. Although an essential foundation for some of these battles is the Universal Declaration of Human Rights, it is not beyond the discussion of what such a statement might mean for the realization of common social life in modern societies. Not the most important in terms of the focus area in this volume, namely religion.

To implement and to respect human rights, based on the declaration by the United Nations International Conference on Human Rights in Vienna 1993, that not only states but also individuals have a moral responsibility to take an active part in the realization of these human rights, this point is essential to the ongoing debate over human rights and democracy in pluralistic cultural societies.

When people identify with human rights, possibly a culture of human rights can develop. Spinoza and Diodorus have distinguished between a traditional view that the implementation of human rights principles is the responsibility of governments. In other words, it is something that states should be concerned about and are blamed if certain human rights aren't fulfilled.

Individuals, civil society, and states need to work together to achieve a human rights culture. For sociologists, theologians, and educators, the so-called modern view is quite important, and they are challenged to support

academic and public discourse with essential insights into people's attitudes and practices regarding human rights. The way people legitimize human rights has great significance for increasing human rights in society.

As human rights are constantly under discussion, it can be said that the historical development of human rights is still in progress, and many powers participate in the promotion or denial of specific rights. Among these powers are governments, parties, interest groups, economics, and religion.

Today, many faiths around the world express their general agreement with human rights, it is understood that there are some exceptions, such as concerning the equality of men and women, which shows that trust is not in itself a partner in the protection of human rights, beliefs can be a source of legitimacy of human rights, but we must say that it can be the opposite. This ambivalence makes it significant to avoid a non-critical assertion of religion. Religions are still strong institutions in society, and some authorities think it would be better to neutralize religions in the public sphere and see religion as a private matter. However, the world reflects that religion is a public issue. Therefore teaching religious education should develop programs that do not cover ambivalence but develop concepts from the inner heart of religion, which can function as religious sources for modern liberties. The challenge for education, including religious education, is to maintain a degree of independence to use all its power to educate adolescents to become mature citizens who know it and understand why human rights are necessary and can not be subject to any ideology, whether religious or nationalist.

Human Rights Vs Belief Rights

There is a difference between the notion of religion and belief. The term "religion" derives from the Latin "religio" in the sense of a connection. While "religion" can appear as doctrine, rules, and hierarchy. On the other hand "faith" refers to authentic obedience and concrete commitment. The debate over "religion and human rights" needs to be shifted from textual interpretations of recipes and predictions to the current meaning and practice of belief.

While with the United Nations Charter of 1945, the universality of human rights was strongly supported by international law, and there is a great deal of political consensus on the idea of human rights, although there are still serious difficulties to implementing these rights. Of course, their inclusion in the legal text is insufficient (Ironically, we often find the most serious violations in states with more detailed constitutional clauses on fundamental freedoms and rights).

Following the adoption of the Universal Declaration of Human Rights (UDHR), the human rights project is interpreted as a legal challenge to legislate and establish procedural provisions for adjudicating individual and state complaints. Based on an essentially neutral attitude towards the culture, regime, religious beliefs, and level of prosperity of the country in question, human rights violations, as concluded, should be denounced everywhere.

Accepting responsibility for protecting the human dignity of everyone requires more than just a legal basis, no matter what kind of legal mechanisms may be in place to enforce it. Indeed, ratification of treaties, the establishment of international human rights tribunals, and the development of human rights jurisprudence are not enough. Thus, the moral foundations for a belief based on responsible behaviour must be constantly nurtured based on a world-view shared by stakeholders. In particular, to the extent that the notion of human rights must be based on individualism, responsible individualism is important. This is not the same as possessive individualism. However, the first can easily degenerate into the second. It is precisely those cultures in which possessive individualism is firmly rooted- and that includes the global village as such-who experience great difficulties with economic and social rights, since the standard-setting stage.

Religious Freedoms Include the Right to Religious Education in Public Schools

Freedom of religion and school education is a multifaceted issue that involves considerable opportunities and wide-ranging challenges. The school is the most important official institution for the realization of the right to education. It provides a place to learn, develop and socialize. At the same time, a school is also a place where authority is exercised and some individuals, including members of religious minorities, may find themselves in vulnerable situations.

Given this ambivalence of the school environment, protective measures are needed to protect the individual's right to freedom of religion. Schools can offer unique opportunities for constructive dialogue among all members of society, and human rights education, in particular, can help eliminate negative stereotypes that often negatively affect members of religious minorities.

However, freedom of religion and schooling has also caused controversy in many societies, especially over controversial issues such as religious symbols and instruction in the school context. The role of religious symbols, including the wearing of religious clothing in school and religious education, has been and continues to be a matter of controversy in some countries.

Students or teachers who adhere to the religious dress code, including Islamic headscarves and Sikh turbans, have been expelled from schools, denied access to higher education, suspended from work, or restricted in their rights. Parents and / or children seeking to benefit from religious classes are required to disclose their beliefs and disbelief, raising concerns regarding the proper implementation of Article 9 of the ECHR and Article 2 of Protocol No.1 of the European Convention on Human Rights (henceforth referred to as the ECHR or the Convention). Evidence that not all Council of Europe member states is willing to provide education and training by their parents' religious and philosophical beliefs is the ECHR rulings against Norway, Turkey, and Poland. While the legal regulation regarding the course content and the class curriculum itself is constantly changing, the issue of educational standards in line with religious freedom remains acute.

Although most Council of Europe member states still offers religious education classes in public schools, most of them offer exclusion mechanisms or lessons in substitute subjects or give students the choice of whether or not to enroll in a class of religious studies to respect the prohibition of indoctrination.

Islamic Religious Education in The Framework of The Public Education System

With his reverence for human reason over divine revelation and his insistence on the separation of religion from the state, secularism is anathema to Islam, in which all aspects of life, spiritual or temporal, are interrelated as harmonized whole. At the same time, Western educational institutions, with their pronounced secular / religious dichotomy, entered Islamic countries to produce functionaries to cater to the bureaucratic and administrative needs of the state.

The early modernists did not fully understand the extent to which secularized education was fundamentally at odds with Islamic thought and the traditional way of life. Religious education had to remain a special and personal responsibility, having no place in public education. If Muslims students want a religious education, they can supplement their existing education with moral guidance in traditional religious schools. Consequently, the two different education systems evolved independently with little or no formal interface.

In the Islamic vocabulary, there are three terms for education representing the different dimensions of the educational process as perceived by Islam. The most widely used word for education in a formal sense is "ta'lim", from the root of the verb "ilm" (to know, to be aware, to perceive, to learn), which is used to indicate the knowledge required or are given through guidance and teaching. "Terbijjeh", from the root of the verb "rebba" (to grow, to return), signifies a state of spiritual and ethical education following the will of God. "Te'dib", from the root of the verb "eddebe" (to be cultured, refined, polite), suggests the development of a person of healthy social behaviour. What is meant by sound requires a deeper understanding of the Islamic conception of the human being.

Education in the context of Islam is considered a process that involves the whole person, including the rational, spiritual, and social dimensions. We must have a comprehensive and integrative approach to Islamic education that thus contributes to a balanced growth of personality in general, with what "trains" the human soul, intellect, rationality, feelings. Only such a belief is comprehensive of the human personality. In Islamic educational theory, knowledge is acquired to actualize and perfect all dimensions of the human being.

From an Islamic perspective, the highest and most useful model of perfection is the Prophet Muhammad (peace and blessings of God be upon him), and the purpose of Islamic education is for people to be able to live as he lived. As education prepares mankind for happiness in this life and reveals the eternal world of eternity.

To prove the truth only by reason is restrictive, according to Islamic teachings, spiritual and temporal reality are two sides of the same sphere. Many Muslim teachers argue that favoring reason at the expense of spirituality interferes with balanced growth. Exclusive training of the intellect, for example, is inadequate in developing and refining the elements of love, kindness, compassion, and self-denial, which have a purely spiritual environment and can only be engaged by the processes of spiritual training.

Education in Islam is dual: the acquisition of intellectual knowledge (through the application of reason and logic) and the development of spiritual knowledge (derived from divine revelation and spiritual experience). According to the Islamic world-view, the provision in education should be made equally for both. The acquisition of Islamic knowledge is not intended as a goal, but as a means to stimulate a higher moral and spiritual awareness, leading to faith and righteous action. We should not create an environment, not only for us in the Republic of North Macedonia, but in any society in the world, there should be no lack of interest among students to learn Islamic education because this creates a barrier between students and Islamic teachings, and as a result, the noble goals of Islamic education would not materialize.

Muslim students are supposed to have a deep interest in Islamic education to gain a deep understanding of their religion. However, when they are not interested in learning it, efforts should be made to improve the teaching of Islamic education. One of the many factors that would contribute to not getting bogged down in this situation, in our judgment are two and that:

Poor Pedagogy in Teaching Islamic Education

The importance of educational methods comes from the fact that the content of any curriculum can not be taught effectively unless presented in a specific way. The inadequacy of the methods can have limited learning ability and cause excessive loss of effort and time.

According to Rosnani, children we teach change in significant ways, including their physical characteristics, interests, homelife, intellectual abilities, learning skills, motor skills, social skills, talents, language skills, background experiences, ideals, hopes, and dreams. In this case, teachers are encouraged to use a variety of materials in a multimedia approach to alter learning experiences. The positive effect of using instructional technology to help students learn is widely discussed by education researchers, but not many Islamic education teachers are interested in taking advantage of it.

Rosnan has criticized the methodology of teaching Islamic education. She claimed that the most common guiding methods are reading, narrating stories from the Qur'an and Hadith (sayings and traditions of the Prophet Muhammad, peace and blessings of God be upon him), lectures, dictating notes, and memorizing. She had suggested that Islamic teachers should expand their pedagogical methods following the changing times.

Weakness of Islamic Education Curriculum

Although some modifications have changed to the curriculum of Islamic education in various countries, it does not seem to have met the needs of a Muslim's holistic development.

Growing immoral activities among students is a sign that the Islamic curriculum needs to be revised.

The interest that exists within each student may diminish if the environment does not support the learning process. To enhance the teaching and learning of Islamic education, the interest of students must be ingrained so that they not only study it but also apply what they study in practice. Therefore, it is important to create an interest that will support students' learning of Islamic education as well as regain their interest in the subject.

Islamic Education in Public Schools in Some European Countries

The growth of immigrant Muslim communities has given impetus to standardized education programs in Islam in almost all Western Europe. This need has been addressed through policies that reflect the unique political and cultural contexts currently surrounding Islam in each nation. While some countries create space for Islamic programs regulated by the state along with Christian and other religious education programs in public school facilities. Others choose to support private Islamic institutions in various political and financial capacities.

To support each approach, university training programs for Islamic imams and teachers have also become necessary. Different policies and levels of political and public support for Islamic education and imam training programs have resulted in varying degrees of effective fulfilment of this need.

Examining each country's approach to Islamic education in Europe is a prime dimension of case-by-case integration analysis. However, looking at Islamic education as an indirect issue could also open up wider discussions about identity transformations experienced by Muslims and secret host societies as a result of the Western-Islamic meeting. This allows us to analyze the implications of the arrangements that Islamic teachings should make in secular, Western settings, as well as the accommodations that Western societies have made to include Islam in democratic public spaces.

The inclusion of Islamic education programs in public school systems will first be revised, as this status usually dictates the development of Islamic private school systems.

The level of training of Islamic imams and teachers affects the quality of the course and the reputation that each program carries among local communities. Imams and teachers' training programs will also be covered, including policy reviews that shape programs, curriculum content, facilitating arrangements, state support levels, enrolment, and teacher salaries.

Religious education in the Republic of Northern Macedonia was introduced in the academic year 2010/11 in primary schools within the subject "Ethics of Religions", which according to its conception and content is on the border of religious education. The subject "Ethics of religions" deals with the ethical dimensions of religions found in the Constitution. The subject "Ethics of religions" has a status of an optional subject in the fifth grade of primary school. According to the curriculum, the subject "Ethics of religions" is represented by 2 hours per week or 72 classes per year.

The content of the program "Ethics of religions" represents a strong foundation for achieving main goals aimed at gaining knowledge about ethics as a science of good and morality, understanding of the basics of ethics, and basic ethical concepts in different religions (such as Islam, Christianity, Judaism, and Evangelical Teaching). The nature of the subject, the conceptual structure, and the specifics of the content will enable the students to get acquainted with the different religious affiliations of the citizens in the North Macedonian social community and respect them.

The content of the "Ethics of Religions" aims to promote the development of skills for tolerance, dialogue, mutual understanding, and cooperation among students. The content has three topics: Ethics as a science for good and morals (10 hours), Ethics of religions (20 hours), and the third topic has the status of an optional module, the student chooses the module according to religious affiliation.

Each optional module provides 42 classes. Elective modules are Ethics in Orthodox Christian Doctrine, Ethics in Islamic Teaching, Ethics in Catholic Christian Teaching, Ethics in Judaism, and Ethics in Evangelical-Methodist Christian Doctrine. Each optional module has three components related to the theoretical foundations of religious teaching, its ethical and moral basis.

Teaching religious education monitors the changes in the didactic-methodological sense to meet the requirements of a modern concept of the teaching of all its aspects. Therefore in current society, with its crisis of moral values, it is necessary for children, as they grow up, to grow up to be acquainted with the basic ethical principles underlying European civilization. Students who choose to study Ethics in Religion by their parents can acquire knowledge on ethics based on Orthodox Christianity, Islam, Judaism, Catholic, and Evangelical-Methodist teachings. They can develop moral skills and be encouraged to respect human relationships with people. In this way, they pave the way for the European family.

Islamic education started with his activity in "Medresa Isa Beu" - Skopje from the academic year 1984-1985. In the 1987-1988 academic year, the first graduates completed education. We believe that this educational institution has successfully fulfilled significant tasks in the religious life of Muslims living in this area and has contributed enormously to the teaching of the younger generations. Already the graduates from this madrasa

provide religious services in various mosques in our country and beyond as imams, preachers, and teachers in madrasas and at the Faculty of Islamic Sciences-Skopje.

The Islamic Union of North Macedonia has opened a branch of the "Madresa Isa Beu" - Skopje, only for men, during the academic year 2005-2006 in the city of Stip, to prepare the necessary cadres to organize the religious life of Muslims and to provide them religious services. This religious school, built and funded thanks to the contributions of a non-governmental organization, operates with all modern facilities.

Aware of the importance of educating women in the religious life of Muslims and society, the Islamic Union in the Republic of North Macedonia has opened branches of "Madresa Isa Bee" in Skopje, Tetovo, Gostivar and Stip. The opening of these branches coincides with the compulsory high school education in North Macedonia.

In This Regard, The Union Has Launched an Initiative That Can Be Considered Truthfully Pioneering

Courses studied In The Madrasa For Four Years Of Study

Religious Subjects

- | | | | |
|---------------------------|-----------------------|-------------------------------------|-----------|
| 1- Quran | 2- Akaid (Apologetic) | 3- Fiqh | 4- Ethics |
| 5- Da've and Rhetorics | 6- Islamic History | 7- Islamic civilization and culture | |
| 8- Quranic Sciences | 9- Tafsir | 10- Sire Nabaviye | |
| 11- The science of hadith | 12- Hadith | 13- Usuli Fiqh | |

Languages

- | | | |
|-----------------------|-------------------------|----------------------|
| 14- Albanian language | 15- Macedonian language | 16- Turkish language |
| 17- Arabic language | 18- English language | |

Exact sciences

- | | | |
|-----------------|-----------------|-------------|
| 19- Informatics | 20- Mathematics | 21- Biology |
| 22- Chemy | 23- Physics | |

Social Sciences

- | | | | |
|------------------------|------------------------|----------------|----------------------|
| 24- History | 25- Geography | 26- Sociology | 27- Psychology-Logic |
| 28- Pedagogy-Didactics | 29- Physical education | 30- Philosophy | |

Faculty of Islamic Sciences -Skopje, as an institution of higher education, began operating in 1997-1998. High school education has been a necessity for a long time, since the graduation of the first generation of students in the "Medresa Isa Beu". After many years of challenging efforts, the foundation of the building began in January 1995, after receiving permission to build the faculty.

The Faculty of Islamic Sciences-Skopje also provided further education for female students that completed secondary education. The union continues to contribute to raising aware and educated generations with its educational staff, work program, and schedule. The position and status of the Institution of Islamic Sciences are improved by the laws issued on the issue of higher institutions for religious education. According to the law, the Faculty of Islamic Sciences-Skopje is officially accredited and has signed a cooperation protocol with the State University of Tetovo, which has enabled the educational staff to gain more experience and strength. This institution has signed cooperation protocols with some of the universities abroad and managed to expand its horizons in this way.

Today, we have many students who graduated from the Faculty of Islamic Sciences-Skopje, most of these graduates offer services as professors in Madrasas, faculties, administrators in the Islamic Union, as well as imams that contribute to the religious life of Muslims.

The French public education system was drafted and regulated by the principle of secularism under the 1989 Education Orientation Act, which affirms the individual right to freedom of conscience. These two principles have come into conflict, especially with students belonging to religious minorities such as Islam.

French public schools are responsible for educating students on republican values and ensuring equal treatment of individual students and respect for pluralism. Local authorities have the power to regulate the public expression of religious affiliation in schools.

In French primary schools, no religion course was organized, while in high school, religion can be taught by chaplains (but not during school hours). However, since 2004, no Islamic cleric has taught in any public high school. In addition, the ban on hijab in public schools has given impetus to the establishment of independent Islamic schools in France.

The Italian Public Education System

According to Article 8, paragraph 3 of the Italian Constitution, all religious communities, including Islamic ones, may use public school class rooms for religious education when the number of members of the respective religious denomination is considerable. The costs of such

teaching are not funded by the state but by the religious community. An agreement with the Director of the Regional School Office is also required.

Under the Italian legal system, it is a legal requirement for schools to provide Catholic religious education from an early age, although parents can opt for their children in this curriculum. Teaching in the Catholic education class room is an alternative non-religious class room that discusses materials such as mythology legends and human rights – but a minority of parents choose the alternative curriculum. Using Catholic symbols mainly crosses in court rooms, schools, hospitals, and other public buildings have met with criticism and complaints in many court cases and lawsuits, further emphasizing the status of the Islamic minority.

Article 33 of the Italian Constitution gives citizens and private organizations the right to establish schools and educational institutions. As a result of the lack of public Islamic education programs, several foreign schools have been established in Italy by the governments of several Mediterranean countries, including two from Libya (in Rome and Milan) and one from Egypt (in Milan).

The German Public Education System

Policies regarding religious education vary considerably throughout Germany. In general, the German practice is to provide religious affiliations by name from religious communities under government supervision. By law, any community with a sufficient number of students can participate in this program. Although religious education in public schools is a constitutional right of Germany, it has been discussed in public debates that these guarantees apply only to Christianity or to religions traditionally present in Western Europe, excluding Islam. However, concerns from students who are not involved in state-supervised religious courses may expose them to extremism in unsupervised Qur'anic classes. It has been an incentive by authorities to take action, beginning with Islamic religious education in public schools. Thus, different German federal states have offered religious instruction to students of the Islamic faith voluntarily. In addition to Berlin schools, curricula are required to exclude preaching and religious education

Islamic Religious Education is part of publicly funded school systems in many European countries, as the only balanced and rational way for those countries, additionally to provide adequate professional training for religious teachers.

The higher education system of each country can easily include a specialized training program among the existing programs for other Religious Education teachers.

Teachers of religious education should have important goals to achieve. They should be important to Muslim youth while conveying reliable Islamic meanings. They should also be able to represent current interests based

on the ethnicity of each of the students they teach. It is also essential that they gain the trust of the Muslim majority and minority in the respective countries.

By providing religious education teachers with a strong higher education foundation and involving them in general educational and pedagogical discussions, each country must equip with the best tools to achieve such complex goals. The responsibility for the success of teaching religious education belongs not only to the authorities but also to the teachers themselves. They should participate in activities in social and academic life, creating the opportunity to share their pedagogical knowledge within an educational context.

Vocational Training for Those Who Teach About Islam in Non-Confessional Contexts Is Also Crucial

The constitutions, laws, and other policies of each state must protect religious freedom. Authorities must utilize and respect religious freedom. Unfortunately, some governments in the world, including the Republic of North Macedonia, do not demonstrate a tendency towards improving and respecting religious education in public schools. It does not accredit the Islamic religious high school, nor the Orthodox Christianone, by not providing any financial support or other privileges as it does for secular organizations.

Recommendation

Effective Islamic teaching should be meaningful. Students should think that the content of their curriculum is worth learning because it is significant for their lives. When learning is meaningful and fundamental, students are essentially motivated to learn. Thus, students are oriented to discover substantial connections between the knowledge and skills they are learning - rather than memorizing isolated pieces of information. Especially as Muslims, children should always be prepared to maintain full attention to appearance, or macro-appearance, whenever they study.

Islamic teaching and learning should focus on examining key and important topics, rather than superficially covering many different topics.

Effective Islamic teaching must involve and engage the whole child spiritually, emotionally, socially, intellectually, and physically. Islamic teaching and learning must be integrative in time and place, as well as integrated throughout the curriculum.

Effective Islamic teaching must focus on values because by focusing on values and taking into account the ethical dimensions of the themes, Islamic education becomes a powerful tool for character and moral development, thus achieving its true purpose.

REFERENCES

- Basdevant-Gaudemet B. and Frégosi F., "L'Islamen France" in Potz R. and Wieshaider W. *Islam and the European Union* - Peeters: Leuven, 2004.
- Berger, P. L. *The Sacred Canopy: Elements of a Sociological Theory of Religion*. Garden City, NY, Doubleday. 1969.
- European Parliament: Directorate-General for Internal Policies of the Union. *Islam in the European Union: What's at Stake in the Future*, 2007.
- European Parliament: Directorate-General for Internal Policies of the Union. *Islam in the European Union: What's at Stake in the Future*. 2007. http://www.euro-Islam.info/spip/IMG/ Islam_in_ Europe_ EN.pdf
- Islamic World. *Organizing Muslim religious life in Macedonia*-<http://www.Thepen magazine.net/organizing-muslim-religious-life-in-macedonia/>(Last approach: 10 february, 2021).
- OSBE. *Toledo Guiding Principles on Teaching about Religion and Beliefs in Public Schools*. Toledo: OrganizatapërSiguridheBashkëpunimEvropian (OSBE), 2007.
- Rapporteur's Digest on Freedom of Religion or Belief accessed 1 May 2012-<https://www.ohchr.org/documents/issues/religion/rapporteursdigestfreedomreligionbelief.pdf>.
- Rosnani Hashim. *Islamization of curriculum as an effort to meet the educational challenges*. Paper presented at National Seminar on Islamization of education. Department of Education. Kulliyah of Islamic Revealed Knowledge and Human Sciences. IIUM. 14-16 July 1998.
- Kombet e Bashkuara (June). *World conference on human rights: The Vienna declaration and programme of action*. New York: United Nations. 1993.

Religious Education in North Macedonia, The Current Situation and Hope

- Mirascieva, Snezana, Teaching in the religious education in the Republic of Macedonia today. *Procedia Social and Behavioral Sciences* 15: 2011.
- Lind, A.-S., Lövheim, M., & Zackariasson, U. Reconsidering religion, law and democracy: new challenges for society and research. Lund: Nordic Academic Press. 2016.
- Sen, Faruk/ Hayrettin Aydin, Islam in Deutschland (Germany). Munich, 2002, pg. 95.
- Spini, D. & Doise, W. Organizing principles of involvement in human rights and their social anchoring in value priorities. *European Journal of Social Psychology*. 1998.
- Honnor, Julius. Italy – Education and Religion. *Catalyst*. 1 Mach 2006. <http://83.137.212.42/site/Archive/catalystmagazine/Default.aspx?LocID-0hgnew0b7>. Ref LocID-0hg01b001006009.Lang-EN.htm.