

IMPACT OF MADRASSAH EDUCATION ON SOCIAL LIFE OF GIRLS IN DISTRICT SHAHEED BENAZIRABAD

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Received: 29 February, 2024 Revised: 04 March, 2024 Accepted: 08 March, 2024 Published: 15 March, 2024

ABSTRACT

The aim of this study was to examine the impact of Madrasah Education on the social life of girls in Shaheed Benazirabad district. The study evaluated the impact of Madrasah Education on the social life of girls. The study population included all the Madaris in SBA district. The sample was taken from Talka Dour & Sakrand Madaris of Shaheed Benazirabad and comprised 30 Madaris. The sample size of respondents was 300, consisting of government teachers, female students from Madaris, and parents from these two Taluka's of district SBA, with 100 respondents in each category. Stratified random sampling was used. Three Likert scale research instruments were used, and a pilot study was conducted to refine the items and ensure their reliability. The results showed that out of thirteen items, twelve items received an agreement from the respondents while one item received a moderate view. The study concluded that Madrasah education for girls, as well as Islamic education, is rapidly increasing in Sindh's SBA district. Alimah from these Islamic institutions also play a positive role in society.

Keywords: Madrasah Education, Islamic Scholar, SBA

INTRODUCTION

Background of the Study

Education is the strongest tool for women, it empowers women to understand their rights, to make their own decisions, to attain socio-economic development, to earn respect in society mean it is the best source to get a good salary and reduce the burden of head of the family, and get the sense of domestic violence also can raise her voice against it. "An educated woman is a symbol of dignity and respect, and can inspire other women (Mogae, & Joshua, 2022; Buriro et al., 2023). As Napoleon Bonaparte once said, 'Give me an educated mother, and I shall promise you the birth of a civilized, educated nation.'" This text is already well-written and doesn't contain any errors.

Education is a continuous and systematic process of acquiring knowledge. (Mlambo et al., 2021.) Making someone cultured and civilised is its aim. Every country or civilization places a high priority on education since it is the only way to purge society of its vices. According to Singha and Kanna (2022) education can be divided into four categories: modern education in schools, Vocational education, professional education, and religious education

(Winarto, Syahid, & Saguni, 2020; Fayaz et al., 2023).

As a muslim, Islam plays a significant role in our lives. It is essential for every individual to have some understanding of the Islamic teachings and the sunnah of Prophet Muhammad (S.A.W). Islam grants equal rights to both males and females to acquire education (Zaman, Shah & Lashari, 2023). In the past, women received their Islamic education from home tutors who were prominent scholars and teachers of that time (Altinyelken, 2021).

This study is about the impacts of Madrassah education on social life girls in district SBA. This study helps to observe the social and economic impact of Madrassah education on the life of females, because religious study has a great impact on females' life even their lifestyle became change after this education.

This study will helps to generalize the results of impact of Madrassah education through which the understanding to be enhanced on Madrassah education, the findings will describe social and economic impact of Madrassah education on girls,

and also helps to attract females towards Madrassah for religious education.

This research aims to understand why Madaris, which play a crucial role in building civil society by instilling morals, values, unity in diversity, and a community-based social system, have very few vacancies in government sectors for degree holders of Alima from Wafaqul-Madaris. It is observed that female Alimas have very little chance of getting into the government sector, but no study has been conducted on this topic yet (Zaman, Shah & Lashari, 2023). Therefore, researchers have decided to conduct a study on this topic. The limitation of the study was limited to the Madaris of District Shaheed Benazirabad.

RESEARCH QUESTIONS

- What is the impact of Madrassah Education on social life of girls in district Shaheed Benazirabad?

RESEARCH HYPOTHESIS

Null hypothesis

H₀: There is no significant impact of Madrasah Education on social life of girls in district SBA.

LITERATURE REVIEW

Importance of Female Education

The significance of educating females cannot be overstated as it has a substantial impact on both individuals and society as a whole. It is widely recognized that education provides opportunities for women to be empowered, equipping them with knowledge, competencies, and self-confidence to make informed decisions on their own (Balouch, et al., 2023; Buriro et al., 2023). Therefore, it is imperative to prioritize female education and encourage women to pursue academic and professional goals to achieve their full potential (Lusardi, 2019). Women with higher levels of education are more likely to find better career

possibilities and gain more respect and honor in their social circle. (Kishwar, & Alam, 2021; Bukhari, Lashari & Jillani, 2023).

Origin of Female Madrassah

The establishment and current state of girls' madrasas in India is a captivating aspect of the country's educational progress. Slam and Parvaiz note that the origin of these institutions can be traced back to the reign of Feroz Tughlaq, a ruler renowned for his commitment to advancing education. Feroz Tughlaq's dedication to learning extended beyond his own family, as he sought to provide educational opportunities for a wider demographic, including the children of slaves. Through his passion for education, Feroz Tughlaq established the groundwork for the development of girls' madrasas in India.

Origin of Madaris in Pakistan

Madaris are religious seminaries that emerged as a result of the Soviet-Afghan war. For the majority of Pakistan's history, there were only a few hundred Madrassah, which primarily aimed to train the upcoming generation of religious leaders (Zaman, Shah & Lashari, 2023). However, starting in the mid-1970s, there was a significant increase in the number of Madrassah in Pakistan. The increase in the number of religious schools was mainly due to the government's inability to provide sufficient educational opportunities for the growing student population (Bukhari, Lashari & Jillani, 2023). At the same time, the rise of Jamat-e-Islami, an Islamic political party, and the strong support from the Bhutto government which was inclined towards declaring Pakistan a theocracy, played crucial roles in the expansion of madrassahs. During the mid-1980s, the proliferation of madrassas in Pakistan increased even more rapidly under the regime of General Zia ul Haq, influenced by the socio-political landscape in neighboring Iran.

Table 1

Profile of Madrassa Education in Pakistan

I.	Number of secondary and higher madrassas	6,000
II.	Senior and graduate level madrassas	4,335
III.	Deobandi madrassas	2,333
IV.	Brelvi madrassas	1,625
V.	Brelvi madrassas	1,625
VI.	Ahl-i-Hadith madrassas	224

VII.	Shia madrassas	163
VIII.	The number of all students	604,421
IX.	Local students (Pakistani)	586,604
X.	Foreign students	17,817
XI.	Afghan students	16,598

Table 2 Growth of Higher Madrassa Education in Pakistan: 1947–2001

Year	Number of Madrassas	Number of teachers	Number of students
Pre 1947	137
1950	210
1960	472	1846	40,239
1971	908	3,1845	45,268
1979	1,745	5,005	99,041

1984	1953
1986	,2261	12,625	316,380
2001	4,345*	604,421

This does not include 655 other madrassas that do not offer a complete Dars-i-Nizami curriculum (Mumtaz Ahmed 2000). These tables indicate the number of Madaris until 2001 after that a rapid growth in religious Madaris has been observed. According to news international, in 1947 there were only 189 madrassas in Pakistan but “over 40,000 by 2008

Table: 3
Increasing trend of Madaris year wise

S. No	Year	No. of Madaris
1.	1947	137
2.	1960	401
3.	1971	893
4.	1988	3000
5.	2001	6996
6.	2003	10430

7.	2007	13000
8.	2020	22000

There are now some 32,000 Madrassas attended by some 2.5 million students, according to Azmat Abbas, author of *Madrassah Mirage: A Contemporary History of Islamic Schools in Pakistan*. (Other estimates range as high as more than 60,000 madrassas). (Dia Hadid 2019)

Table 4
Sect wise increase in Madaris

Deobandi		Barelvi		Ahl-i-Hadith		Shia		Jamati-Islami		Total	
1988	2002	1988	2002	1988	2002	1988		1988	2002	1988	2002
1779	7000	717	1585	161	376	47	419	97*	500	2801	9880

Source: For 1988 see GOP 1988; for 2002 Report of Sindh Police in Dawn 16 Jan 2003. The other figures have been provided by the Central Boards of madrassas. *This figure in GOP 1988 was for ‘Others’ and not only for the Jamat-i-Islami madrassas. The figure for 2000 given in several sources is 6,761.

Concept of Extremism in Madaris

Madaris offers a reasonable and impartial assessment of Islam. Following the events of 9/11, there is a widespread belief that Madaris are to blame for radicalising students at madrassahs. Extremism and fundamentalism are being bred into society by

madaris. After receiving training in madrassas, Islamic mujahids emerged with a connection to the Taliban party (Shah & Sultana, 2017). It is important to understand that the negative perceptions surrounding madrassah education are often unfounded. It is a common misconception that religious extremism is solely attributed to Islam (Zaman, Shah & Lashari, 2023). While shariah law is prevalent in most modern muslim societies and there is a growing desire for its implementation in all aspects of life, it is important to note that religious extremism is not exclusive to Islam.

Methods & Procedure

The focus of the research study was to examine the social impact of Madrassah Education on girls in District Shaheed Benazirabad. The research involved a quantitative and descriptive approach, and for data collection, the researcher visited 10 Madaris located in two talukas of SBA district, namely Sakrand and Nawab Shah. The study included 300 respondents, consisting of female Ulema who had completed a six-year course, their parents, and government school teachers. The reason for selecting these individuals was due to their close association with Islamic education and their extensive knowledge about social behaviors compared to other Madrassahs courses. The study population was 30 Madrassas of female of district SBA, and the sample of the research study included 10 Madaris (5 from Nawab Shah and 5 from Sakrand). The participants in the survey were 100 female ulama, 100 of their parents (either father or mother), and 100 government school teachers. The data collection method involved one close-ended questionnaire, and the stratified random sampling technique was used to represent the entire population. The researcher collected data from the female Ulama, their parents, and government school teachers of district SBA. Data measurement was made using research devices at various levels, including an adopted questionnaire with multiple-choice questions. The researcher personally visited 10 Madaris and 10 government schools of the district

SBA. The collected data was analyzed by linear regression through Statistical Packages of Social Sciences (SPSS) 21.

Results

The instrument was pilot-tested by the research supervisor. The changes recommended by the supervisor were incorporated into the final instrument. The improvements significantly enhance the instruments' ability to collect more reliable outcomes related to the study theme.

Demographic Information

In this chapter, the survey was used and the questionnaire was filled by the relevant respondents. The information was collected in a proper way. The demographic data is as under:

*Table 4.1:
 Demographic Data of Madaris*

Name of Madarsah	Level	Gender	of Students
Madaris in SBA	Banat (girls)	30	12
	Baneen (boys)	46	16
	Total	76	38

*Table 4.2
 Demographic Information*

Demographic	Age respondent	of Gender respondent	of Category Respondent	of Category Respondent	of Madrassa Education gave birth to a well organized society
N Valid	300	300	300	300	300
Mean	3.1433	1.6033	2.0000	.9833	3.0000
Median	3.0000	2.0000	2.0000	1.0000	3.0000
Std. Deviation	.99301	.49002	.81786	.12823	.00000

Table 4.3

The mean, Median and standard deviation of responses of respondents

Demographic	Age Respondent	of Gender Respondent	of Category Respondent	of Category Respondent	of Madrasa Education gave birth to a well organised society
N	Valid 300	300	300	300	300
Mean	3.1433	1.6033	2.0000	.9833	3.0000
Median	3.0000	2.0000	2.0000	1.0000	3.0000
Std. Deviation	.99301	.49002	.81786	.12823	.00000

Table 4.4

Madrasah Education

S/No.	STATEMENT	DA	NU	AG
1	Madaris's education gave birth to a Well-organized society.	110	30	160
2	Islamic education could bring positive change in our lives	50	35	225
3	By understanding Islamic Education one can able to build a character.	good 80	50	170
4	The teaching of Islam affects the social and moral attitude of the students	70	36	194
5	Madaris education develops patience among students	41	7	252
6	Madrasah education creates Simplicity among students.	32	18	250
7	Islamic education is to promote love and peace, in the society	72	29	199
8	Madrasah education provides us guidance on every step of life	82	18	200
9	Students learn social manners in Madaris education	17	20	263
10	Complete Islamic way of life is followed by Islamic teaching	17	18	265

Table 4.6

Social Life

S/No.	STATEMENT	DA	NU	AG
1	Students learn social manners in Madaris education	17	42	240
2	Madaris made Students more responsible to face every situation	34	22	244
3	Social skills among students are created by Madaris education	32	18	250
4	Madaris education develops patience among students	41	7	252
5	Teaching of Islam affects social and moral attitude of the students	32	20	248
6	Through this education students will make himself as a role model for others	77	10	233
7	Islamic education could bring positive change in our lives	10	18	272
8	This education improves an intellectual capacity	31	37	232
9	Duration of Madaris degrees same as the science and arts degrees	42	20	238
10	By this education students will become fruitful for society	84	30	216

Regression Analysis

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.901 ^a	.811	.788	.37670

Table 9.1 shows that the R-square value of model is **0.811**, which indicates that **8.11%** of variation.. The adjusted R-square value is **0.788**, which means that the model is fit for the data. The standard error of the

estimates **0.376**. This value represents the average distance that the observed values are above from the regression line.

4.9.2 ANOVA

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	1.895	33	.057	5.055	.000 ^b
Residual	3.022	266	.011		
Total	4.917	299			

The table 4.9.2 shows that the ANOVA has one dependent variable and three independent variables. The F- value is **0.850** and the p-value is **0.000**. The F-value is measure of ratio of variance between groups to the variation within the groups. The p-value is a measure of the probability of obtaining the observed results. By chance, if the null hypothesis is true. In this case, the p-value is less than 0.05, which suggests that there is a significant impact of Madrassah Education on social life of girls in district SBA.

According to the regression results, the null hypothesis is rejected and the alternative hypothesis is failed to reject. Hence, according to the results, Madrassah education has positive impact on social life of girls in district SBA.

The analysis of the problem is distributed in three categories trend 1st , Highly Satisfied rank, Satisfied rank, Not Satisfied, mixed positive is the low trend.

ITEMS	Categories	Ranking
Q1. Majority of the respondents believed that Islamic education could bring positive change in their lives.	Highly Satisfied	1 st
Q2. Majority of the respondents believed that by understanding Islamic education one can able to build a good character.	Highly Satisfied	1 st
Q3. Majority of the respondents believed that through Islamic Education students will feel great responsibility to change the society.	Highly Satisfied	1 st
Q4. Majority of the respondents believed that the education provides us guidance on every step of life.	Highly Satisfied	1 st
Q5. Majority of the respondents believed that the education improves an intellectual capacity.	Highly Satisfied	1 st
Q6. Majority of the respondents believed that education is increasing the understanding of the students about the values of life.	Highly Satisfied	1 st
Q7. Majority of the respondents believed that Islamic education use to increase the passion for learning.	Highly Satisfied	1 st

Q8. Majority of the respondents believed that through this education students will make themselves as a role model for others.	Highly Satisfied	1st
Q9. Majority of the respondents believed that through Islamic educations also make student to become a good citizen.	Highly Satisfied	1st
Q10. Majority of the respondents believed that Teaching of Islam affects social and moral attitude of the students.	Highly Satisfied	1st
Q11. Majority of the respondents believed that Islamic education has reduced and washed out terrorism from the society.	Highly Satisfied	1st
Q12. Majority of the respondents believed that the impact of Islamic education is to promote love, peace, among the society.	Highly Satisfied	1st
Q13. Moderate numbers of the respondents thought that Islamic education could bring positive change in our life.	Highly Satisfied	2nd

The table shows that in twelve items, majority of the respondent agreed, which shows that the respondents are in a believed that Madaersha Education is playing a vital role in the social life of the students. While in one item, majority of the respondents moderately agreed that Islamic Education could bring positive change in their lives.

Discussion

The majority of the survey respondents agreed that Islamic Education has a positive impact on girls' social lives. They believe that Islamic Education has an important role to play in the society of Sindh. The respondents noted that Islamic Education brings a positive change in the girls' attitude, making them more responsible members of society with good characters. Most of the respondents also mentioned that after completing Islamic Education, students become trained and their character is significantly improved. As a result, they are likely to live their lives according to Islamic principles and become good citizens of their homes and country, thereby playing a positive role in their lives.

A recent survey revealed that most people were satisfied with the education provided to girls in Madaris. This education is based on religion and is believed to be helpful in building good character. However, respondents suggested that modern issues should also be included in the curriculum to make it more relevant. The Madaris seminaries have inspired a love for learning among girls, and after completing their education, they are eager to learn about the challenges of the world. The Government of Pakistan recognizes this degree for further education, which helps students navigate their daily lives in an Islamic context. Therefore, it is important to pay more attention to girls' education and protect

the cultural and social life of Muslims. Respondents also agreed that Muslim students should receive basic Islamic education along with exposure to modern challenges, so they can earn respect and live their daily lives with ease.

Conclusions

According to the results of this study, most of the respondents agreed that Islamic Madaris are functioning well in educating the nation. However, there is still a need for some positive changes to be implemented when these institutions operate based on Islamic Education guidelines.

It is important for Madaris to demonstrate their efforts and strive towards fostering unity amongst themselves. Additionally, they should spread the message of love, peace, and brotherhood among all human beings. It would be beneficial for these Madaris to also incorporate modern education into their curriculum for the betterment of society.

Recommendations

1. Madaris should encourage the celebration of international, national, and religious days and involve the community in all activities.
2. Madaris should bring in such courses that directly address the needs of girls Madaris students.
3. These Madaris also emphasize Islamic training and promote the practical social life of the students properly in girls' family life.
4. It is suggested that Madaris should create a code of conduct for all religions, including Muslims and non-Muslims, to ensure mutual respect for each other's beliefs.
5. It is recommended that these Madaris should also teach respect among Muslims and non-

Muslims, and promote a harmonious environment.

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