Needs of Modern Education in Madaaris: Case study in Pakistan

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Abstract

After the changing situations of peace across the globe along with the advent of 9/11, madrassah educational system has gained much attention because of purported relationship between the students of these madaaris and terrorism. Appositeness between the educational prospects of madaaris and terrorism has become an igneous argument. Especially western world is completely in favor of doctrine that these educational institutions are generating capacious number of terrorists. Educational system of these madaaris does not provide job opportunities equal to that of modern education system,due to this reason these graduates are involved in illegitimate activities after the completion of their education. Educational curriculum taught at madaaris is not according to the devoir of modern world. An in-depth study of the madrassa education system is require, in order to understand comprehensively the type of modern syllabus and methods of education require for the integration. This paper highlights the fact that curriculum of madrassah education system should be incorporated with the modern studies so that graduated students can deal effectively with the challenges of modern world. And delusions about these institutions can be dematerialized effectively. A detail interview session is conducted with the students and teachers of madaaris in Lahore (Pakistan), in order to understand specifically their concerns and engrossments about the modernization of their education system.

Keywords: Maadaris, Education, Pakistan.

Introduction

The role of education in the society cannot be repudiated. An entrenched educational framework is an essential constituent of a socialized country and society. Its significance is obvious in third world countries specially, as it plays a noteworthy role for the improvement of individual and social infrastructure of society. As an alternative educational system in comparison to the western educational system, religious education from madaaris has played a vital role in the history of Islam by fulfilling the needs of Islamic society. Despite of the fact that madaaris are the most indigenous Islamic education institutions in Pakistan, they have always been at the focal point of discussion on radicalization and extremism of society since the Pakistan has joined the US war on terrorism after 9/11. Fundamentalism and extremism are the most recognized buzzwords highlighted across the globe during the war of terror. Not only this but these terminologies are ceaselessly attached with the madaaris. There has no solution offered for the problem of extremism so far and this has become hefty scapegoats for the rest of world. The madaaris are considered as a critical medium for promoting religious extremism, sectarian, social and political views which leads towards the terrorism. This is the most highlighted time and again there is a need to change conventional philosophies of madaaris with legitimate Islamic values, and provides a productive and valuable curriculum to madaaris, so that these madaaris

graduates become valuable and pragmatic individuals for society.

In recent years number of articles published in different newspapers (presented in Appendix A) have brought up the facts about the increasing number of madaaris in Pakistan and other important facts related to the origination of sectarianism, politics and extremism from these institutions. According to the article published by Indo-Asian news, after independence of Pakistan, number of madaaris have been increased gradually. At the time of independence, Pakistan had total number of madaaris between 137 and 245,which reaches to 401 till the year of 1960.The number of madaaris in 2001 had reached to 6,870.And till 2013 the number has increased above 50,000.Almost 1.5 million students are attending these institutions[1].

Madaaris in Pakistan are considered as non-governmental organizations that provides students with Islamic education along with the free boarding and lodging facilities, in order to educate the segment of society based on poor people. These institutions follows Islamic curriculum designed especially for this purpose. Along with the other educational system in country, religious education is also reckoned as the vital part of educational system. There are three parallel education systems in Pakistan – government funded schools, private schools and Islamic religious schools. Both private and public schools teaches Islamic subjects as a substantial part of their curriculum, while madaaris offers religious training for the students who have keen interest of specializing in religious education. In these conditions, regardless of the possibility that madaaris are opposed by a society, numerous among the masses keep on supporting them.

It can be stated clearly that the concepts about the characteristics and nature of the madaaris are deviated from their original over the certain period of time. At earlier times of Islam, madaaris were the origin of Islamic education and knowledge. Not only this but other subjects related to modern sciences like astronomy, physics, mathematics, chemistry etc. have also their research roots in these madaaris. However, with the downfall of the Islamic civilization these institutions also gradually lost their academic excellence. Muslims in the Indian subcontinent are highlight associated with the madrassah tradition, but with the advent of the modern colonial education system, these institutions are only restricted to the religious domain. These institutions did produce some eminent religious scholars in the subcontinent, such as Allama Shibli Naumani, Maulana Altaf Hussain Hali and Sayyid Suleman Nadvi. At the same time, however, they were "involve in segmenting religious thought into different disciplines and in narrowing the vision of many who passed through this process of defining religious believes" [2].

International focus on countering terrorism and extremism has created a new level of debate about the role of madaaris. Thousands of research papers, news articles and essays are published across the world, which discusses the roles of madrassa education in the domain of promoting violence and terrorism. In [3] author discuss that the Ulema (religious instructors) of various schools do not have a consistent approach about the syllabus and financing of madaaris. These distinctions are profoundly established in the, in the light of the fact that teachers and students of madaaris belongs to the various fragments of society. He additionally highlights that some madaaris have left their original duties of giving religious education to the

students and are imparting their extremist views anticipating their own school of thought, which in returns increases the threat of terrorism. In [4] author recognizes that the educational curriculum of madaaris is decrepit and these madaaris promotes sectarianism by discrediting believes of people from other sects.

In [4] author discusses the historical perspective of reforms applied for madaaris. This research contains some significant data related to these educational reforms. Study presents the reforms applied on Indian madrassah ,that can be taken as a role model for the rest of world. The author in [5] accepts that a segment of the Ulema additionally supports educational reforms with a specific goal of adjusting themselves according to the needs of modern world. He believes that the religious and social administrations of the madaaris ought to be recognized by the government bodies and specific roles should be assigned to all of them in order to retain peace in the society.

The best way to deal with military related controversy against madaaris is to make better choices about the educational curriculums. Madaaris are not necessarily the dens for terrorists ,instead there are many other main stream institutions which are hubs for terrorists[6].

Different educational perspectives of madaaris and their effects on the society are highlighted in book written in Urdu language. This book endeavors to satisfy the prerequisite of understanding the continuous procedure and patterns of changes in religious institutions on the premise of gatherings with the government and the immediate observations of fifty six people leading religious education institutions across the Pakistan, belonging to different school of thoughts [7].

This study will consider the data collected from different madaaris in Lahore Paksitan and analyze the data.Data is collected by interview from the both students and teachers of these madaaris. Interview questions (Appendix B) are based on the views about the integration of modern education in the conventional curriculum of madaaris.

Purpose of Study

The paradox lies in the fact that in a country where the literacy rate is as low as 40%, madaaris contribute to enhance literacy rate in the most impoverished regions of Pakistan. Students from rural areas which are living below poverty line, are interested in getting admission in madaaris as they do provide food, shelter, and clothing, but do not enable them to break the cycle of exclusion and poverty as they exclude them from mainstream education, and economic activities of country. Beneficiaries of these madaaris are economically, socially, and educationally alienated from the working domain of society. Hence the curriculum taught in these madaaris hinders economic development of the state by alienating youth from participating productively in the economic and social development spheres.

Literature review in the previous section reveals that most of the authors have only focused on the very few issues related to the madaaris. There is some work which annotates the educational system of madaaris, but these studies do not confer prevalent challenges and problems faced by them. Different reforms are implemented

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on both national and international level to resolve these issues, but the problem is still unsolvable. Investigation based on essentialist hypothesis and assumptions, outdated apprehension, and fallacies have further obscure the subject. In Pakistan, the madaaris are envisaged as substantial source of wisdom where two million students are getting education. It is the responsibility of the society and state to discern the structure of madaaris education, and to put more efforts for its augmentations by considering the obligation of the hour. So in this perspective this study is conducted to find out the space for the induction of science and modern education in the existing madaaris [8].

Educational System of Pakistan

As a developed country, Pakistan has a very low literacy rate. According to the report of UNDP published in 2013, Pakistan is ranked at 146 in education among other third world countries [9]. In context of Pakistan, another reason for the adoration of madrassah education is the absence of concrete infrastructure for the schools and educational institutions. Furthermore, the presence of government schools transcendently in the rustic territories of Pakistan have likewise depreciated the educational system of country. So overall these educational institutes are not able to provide education to the people in these rural areas.

There is a high drop-out ratio of children from schools in Pakistan. Some of them quit the formal education in fifth grade during school. While others leaves school at tenth grade and this process keeps on going at different educational levels. The financial reason is a major cause that contributes towards this. Students are more interested towards procuring a living for their family instead of gaining formal education. In Pakistan, positive momentum of educational sector is hampered by number of issues like immaterial budgetary allotments for education sector, less enrolment rates, altogether high dropout rates, and intense local and gender discriminations [10]. Intensifying the circumstance are issues of dissimilarity in get to and cooperation 'by social class (poor versus rich), are of living areas (urban versus rural) and gender orientation [11]. People involved in the politic are from affluent and elite class which are not aware of basic needs of lower class and their substantial problems. And also they believe that educational infrastructure will give awareness to the people so they should not be educated, in this way that they can never be well aware of their interests. The statistics about the Pakistani education system gives intimidating figures about the literacy ratio. Out of seventy million children only forty percent are enrolled in school(ages between five and nineteen).Due to the worst infrastructure of government schools, madrassah education is the only pragmatic option for a large number of children from poor class as the private schools do not provide any support to this huge group of students. In addition, enormous learning crevices exist amongst government and private educational infrastructure, the private ones performs much better in academics [12].But common man belonging to the lower class of society is not able to pay the fees of these schools due to financial crisis among the society [13].

Madaaris A Historical Overview

Madrassah is an Arabic word meaning school or Islamic educational institution. In Islamic history, madaaris were the major source of religious and scientific learning, especially between the 7th and 11th centuries, producing luminaries such as Alberuni, Ibne-Sina, AI-Khawarizmi and Jabir Ibne Hayan. Schools in Damascus and Baghdad are comparable to greatest contemporary educational intuitions.

During the Abbasid period (750 - 1258 AD), a need for designing an effective educational system is considered, in order to fulfill the administrative requirements of the Muslim empire.Because of these reasons madaaris are developed as a separate educational institution. The first madrassah was established in Morocco during this Abbasid period [14].

The curriculum taught in madaaris incorporated the teaching of Hadith and Quran with expanding accentuation on Fiqh .The knowledge of Fiqh is considered compulsory in order to train people for the justice courts. The subjects of science, medical and astronomy were also taught in these madaaris. Afterwards Muslim rulers established madaaris in different areas. This educational system was brought to Indo pak by Turkish rulers. And implementation of these madaaris brings a huge soci-political change on the soil of indo-pak [15].

Relationship between Madaaris and Islamization

In context of Pakistan it can be distinctly stated that, the tale of its legislative issues since the independence is one of an explicit quest based on the self-interests of Pakistani ruling communities. These ruling elites have masked their own interests in the form of religion. The strategy of this class is to represent Pakistan as an ideological state based on Islamic religion but not a democratic state [16]. In Pakistan, different constituents of Islam has played vital role in shaping the structural view of madaaris. Islamization can be essentially characterized as a procedure in which "religion" become a shelter and encompassing supreme force for living. Islamization consists of administrative practices along with the official and lawful activities through which people spend their lives.

Islamization has turned out to be pretty much synonymous with the governmental issues of administration survival in Pakistan[17].

The relationship between Islamization and madrassa education is based on both complementary and supplementary grounds. Religion is the vital additive of Pakistani cultural identity and social legacy, the instructive framework of madrassah education conveys the obligation to extend and reinforce this legacy [18]. Islamization can be viewed as one reason behind the expansion of the madrassa educational system in Pakistan. Also, in the meantime, madrassa as a free unit of education adds to the movement of Islamization through its philosophy and supporters.

Educational System of Madaaris in Pakistan

Pakistan has basically three types of different educational systems as mentioned:

1. Public School system;
2. Government School system;
3. Madrassah system;

Madaaris in Pakistan are divided into five categories depending on the types of sects. Each madrassa has its own board or Wafaq. Each board has its own educational system and different administrative policies. All of these madaaris are member of Ittehad Tanzeemat Madaaris Deenia (ITMD), which is an administrative organization for all madaaris, established in 2003.The five types of madaaris are following:

1. Tanzeem ul-Madaaris (Barelvi);
2. Wafaq ul-Madaaris al-Arabia (Deobandi);
3. Wafaq ul-Madaaris al-Shia (Shia);
4. Wafaq ul-Madaaris al-Salafia.(Ahl-e-Hadith);
5. Rabita ul-Madaaris al-Islamia (Jama at-e-Islami);

Barelvi, Deobandi, Shia and Ahl-e-Hadith are considered to be the sects on which these madaaris are based on.While Jama at-e-Islami do not belongs to any particular sect.

Madaaris have their own curriculum which is one of the unique part of Pakistani education systems. Madaaris in Pakistan serve to provide educational service to the most under privileged rural communities. Because of their centuries old curriculum, their contribution to the socio-economic development of Pakistan is largely insignificant. They are teaching debilitated curriculum divided into two categories named as Uloom Aliya(sciences and Uloom Aliyya (Arts).The first category contains the Hadith, Fiqh and Quran. This first category is compulsory to study for students. Second category which is based on Arts is quite flexible, but the method used to teach these subjects are burdensome and boring. Curriculum used for teaching Uloom Aliyya is based on the old philosophical logics which is imprecise and fuzzy. Due to which madrassah students lack modern knowledge and professional skills, which do not allows them to participate properly in various activities based on the economic development and policy. There is contemplative requirement to add subjects like Political Science, History, Economics and comparative religious studies in the curriculum of madrassah education. Religious scholars like Allama Shibli Numani has shared their concerns about the needs of modern curriculum integration with the old curriculum a century ago [19].

Reasons for Popularity of Madaaris

In all those areas where public educational infrastructure is either practically not implemented or is unable to fulfill educational needs of society, madaaris serve to provide an alternate source of education. Another major reason for the popularity of madaaris in Pakistan is that, majority of families living below the poverty line cannot even afford the diminutive fees they charge. Madaaris also offers other propensities like free shelter, food, school books, clothing, and in some cases even a diminutive stipend. A large number of madaaris are located in the rural belt of northern Punjab. Most of them have plenty of funds at their disposal in terms of zakat and external funding from Saudi Arabia [20].

Students in Madaaris

During the Sultanat and Mughal periods conventional madaaris attract students from all social classes but now these madaaris consider only the lower class students having low financial status. This change of criteria in selection of students has changed largely the standard of education in these maadaris, and now this curriculum is no longer considered as the effective medium to provide the standardize and modern education. Education system of Muslim countries portrays inflexible dualism between customary madaaris and modern school systems, it is important to notice that large number of families send one of their child to madrassah and the rest to standard schools.

As compare to the madaaris located in rural areas, the students in madaaris in other cities of Pakistan also belongs to rural areas. Students that are studying in the madaaris of Karachi belongs to different parts of country representing all the districts. Students from Pashton families are always outnumbered, compared to any other background [21]. The students that graduates have ages between 17 and 27 years. The girl students of madaaris are younger as compared to the boys. Reason for age difference is that, their course duration is shorter t

Madaaris with more funds attracts more students belonging to different community background. Admission process of a conventional madaaris is quite informal. Some of them have an entrance test while most of them are very flexible about the admission process. Larger madaaris have specific dates for admission application; usually these are after the Islamic month of Ramazan [22]. The schedule of admission is advertised through wall posters and leaflets. In case of smaller madaaris, the procedure of getting admission is very simple and student can get admission at any time within a year. Smaller madaaris do not have enough budget to advertise about their admission opening schedules. Most madaaris have an open policy for admission with no adamant entrance requirements.

Critical Aspects of Madaaris

About 50% of these madaaris are located in the rural and urban areas of Punjab. Curriculum of madaaris is generally perceived as promoting sectarianism, intolerance, and violent attitudes amongst its students. Sectarian politics has increased domestic feud among various Islamic sects, with considerable security implications for the country. Another important criticism against madrassah education is that it has little or no bearing about the modern needs of the society. Therefore, it is extremely important to explore the system and consequences of this type of education [22]. According to the National Education Policy Pakistan, madrassah education system is a different system running in parallel to the public and private educational systems. It is further recognized by the education policy that different education systems with different curriculum causes many controversies in society. Exclusively, based on the sectarian and political grounds, there are four other different types of madrassa oriented educational aspects with conflicting doctrines [23].

Most important question that arises is how the educational system of these madaaris

can help the students to deal with the challenges of modern world by using their religious education. Is there any method to add modern education in the curriculum of these institutions and if yes then how many institutions are willing to do that. Madrassah system of education is not able to overcome the gap between the modern needs of world and the curriculum taught. However it has been observed that madrassa system of education has not been incorporated with modern educational prospects. Also madrassah organizers oppose the modernization of curriculum because of communication gaps and misunderstanding. On the other hand madrassah system of education is against terrorism and extremism but because of lack of modern technology they are not able to communicate their apprehensions to the rest of world[24].

Reforms of Government of Pakistan for Madaaris

After 9/11 many aspects of madrassah education has come in to lime light due to which Pakistan has remained under high pressures from the Western world. Different ignored dimensions of Madrassah educational system predicts that few of them are deviated from their substantial responsibilities and are involved in terrorist and anti-state activities. To overcome these issues, government has intended to bring flexible reforms in the educational systems of madaaris. Large number of reforms are required in order to register all these madaaris with the government. There are still number of madaaris which are not formally registered with government of Pakistan. National Action Plan (NAP) has been placed for the purpose of Madrassah registration. Almost forty to fifty percent of these madaaris are not registered according to the statistics presented in different reports [25]. Because of this reason it's easy for these institutions to get involved in the terrorist activities.

Provinces	Registered Madaaris	Unregistered Madaaris
Punjab	7,303	6,479
Khyber Pakhtunkhwa	Not mentioned	4,135
Balochistan	Not mentioned	266
Sindh	6503	3087

Table 1:Number of Madaaris in Pakistan

Government of Pakistan has initiated several mechanisms to integrate madaaris with the mainstream formal education system, since both systems are running in parallel to each other with minimal or no similarity. Religious madaaris are autonomous institutions their curricula are developed independently "in consultation with their scholars and ulemas".

The government of Pakistan selected a working group for developing measures to facilitate integration of the two systems.

In August 2001, Pakistan Madrassah Education Board (PMEB) has been created by government for establishing and regulating the madaaris, under the Pakistan

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Madrasa Education Board Ordinance, 2001. The mandate of PMEB was to build up model madrasas and to manage and affirm conditions of existing theological colleges on the suggestions of its Academic Council. The PMEB affiliates the already existing madaaris in the private sector. This affiliation was provided as a motivation so that madrassa also focus on the modern curriculum. The significant work of PMEB's huge is the foundation of three model madaaris, two in Sindh (Karachi and Sukkhur) and one in the Islamabad.

The reforms produced by the reform board contends that disparate curriculums are being used by various madaaris in the country; "the variety of curricula leads to variety of output and sectarian groupings [26].

The faculty of each madrassah institution has different qualification and expertise. Some of them are equipped with highly qualified staff with special teaching expertise while others do not meet these standards. The curriculum variation coupled with faculty differences may cause quality degradation. The working group on madaaris proposed the certain reforms to align educational system of madaaris with the needs of the modern society. These reforms also highlight that administration of most madaaris is not willing to support the reform efforts. Any policy action taken from government is considered as threat to their independence. Following are the madrassah reforms proposed by the working committee:

• Teaching of English, Economics, Mathematics and Pakistan Studies at Secondary level in 150 outstanding madaaris;
• Teaching of English, Economics, and Computer Sciences at Intermediate level in 200 outstanding madaaris;
• Training one thousand teachers in formal education through Workshops;
• Equipping libraries of 70 madaaris with modern books;

• Teaching English, Math s, General Science and Social Studies in 3000 madaaris at secondary level for integration of their system with formal education system;
• Teaching English, Economics, Pakistan Studies and Computer Science at Higher Secondary level in 2000 madaaris;
• To provide 10 computers and 2 printers each to 200 madaaris for teaching Computer Science at higher secondary level in 2000 madaaris and equip their computer lab;
• To equip libraries of 5000 madaaris through reference books, furniture, etc;
• To impart training to 2000 teachers of 5000 madaaris to update their knowledge and teaching experience in the formal subjects through two week duration workshops in different parts of the country;
• To provide a vehicle to each institution for providing facilities of pick and drop lo their institutions.

These reforms also suggest that the integration of both systems would be a major step for improvements in the quality of education - a leading factor responsible for socio-economic uplift of the society. Madaaris that are already established would become a base for accelerating the old educational system.

Methodological Overview of Collected Data

Methodology adopted for proposed research domain is based on a case study of the madrassah education system in the Lahore Division of Pakistan. Conducting an interview base study provides a better understand about the operational mechanism of madrassa system. The objective of the in-depth analysis is to connect the madrassa system to socio-economic and political factors by assessing its effect on the lives of the people who are the part of this education system. This study employs the qualitative research methods in order to explain the nature of relationship between madrassah education and modern needs.

All participants were males (the study was conducted in the urban areas of District Lahore where only male students are enrolled in madaaris; co-education does not exist in these madaaris; the teachers and administrators are also males). The age of the participants ranged from 18 to 68 years. Group of participants are both student and teachers. In terms of class, the participants ranged from working class (low income group) to middle class from an array of different sects/schools of thoughts. The participants in this study are associated with four madaaris located in the urban areas of District Lahore and included madaaris administrators/teachers, and graduates (who had completed the course of studies at their respective madaaris; equivalent to high school).

Data collection method including interviews and these interviews contain open ended questions. Total of 107 participants take part in the interview session which is conducted on one to one basis. Questions explored their perceptions, understandings, and values about the domains like the goals and purposes of madrassah education, type of curriculum used in the madaaris, socio-economic background of the students, reasons for which parents send their children to madaaris, economic opportunities available to madrassah graduates, and the career options they take up after graduation. Additionally meetings with these madaaris administrators, teachers, and students are also conducted.

Sampling method employed for the data is stratified sampling as the certain group of people with particular demographics are selected. Sample size of 107 students are taken from the different Madaaris in Lahore

Variables	Frequency	Percentage
Family Size		
1-3	9	8.5
4-5	39	36.4
6+	52	48.6
Did not Response	7	6.5
Fathers Occupation		

Personal Business	39	36.4
Employed	50	46.7
Unemployed	13	12.1
Did not Response	5	4.7
Sect		
Barailvi	34	31.8
Dyoband	33	30.8
Ehl-Tishi	23	21.5
Ehl-Hadees	17	15.9
Did not Response	0	0
Family Monthly Income		
10000-15000	50	46.7
20000-25000	23	21.5
25000 and above	20	18.7
Did not Response	14	13.1

Table 2: Demographic Data of Sample

Data Analysis

Data is analyzed in three steps. At the first step, descriptive statistics is computed for items of the scales. At the second step, a series of Chi-square goodness of fit test were carried out to assess the different responses of the participants for each item of scientific education in Madrassah.
In final step chi square test of independence is conducted to assess the association between variables. All these analyses were conducted through SPSS (version 20).Data analysis details are presented in in Appendix B.

Discussion

During interviews, Madrassah students share their experiences and highlights that they have, multiple problems like poor infrastructure, unemployment, lack of basic necessities like electricity water and gas. Also due to the fund raising activities, they are considered as terrorists and their egos are hurt.

After the analysis of data collected from the interviews, it is revealed that they are not satisfied with their education system and also this system is less adaptable for them as compare to other private and public educational systems. Also they feel that they do not have any kind of job opportunity in different fields of science and arts, after completing their education.

It is also concluded from findings that madrassah students prefer that the scientific knowledge of Science, Mathematics and Economics is equally important in order to face the challenges of new millennium. Also internet is an important source of education in madrassah system of education whereas madrassah teachers are not very comfortable with the latest system of education.

Madrassah students also agreed upon that education of jihad is also important along with the Hadees and Fiqh education, where as they do not agree with the concept of co-education education system in madaaris.

They also claimed that Islamic education do not promote terrorism and it is also found that Islam is not the reason of war in the world. They strongly believe that Islam is a religion of peace and if someone is considering Muslims as terrorists then this is seriously a false obligation. Not all as few of Madaaris are using for terrorist activities which is in interest of some other people.

Results of chi square test of independence showed that the students who opted madrassa with choice and who did not, are not much satisfied with the madrassa education. Moreover the students who lived with good living conditions and who did not, said that madrassah should be run under the government supervision. On other hand, students who prefer co-education system were of the opinion that it is more likely to promote vulgarity. Furthermore the students who prefer scientific education in madrassa were more likely in favor of internet usage.

Conclusions

In this section the main conclusions derived from this study is discussed, relative to the empirical evidence and findings from the document analysis in relation to religious education system in Pakistan and its role in the development of the state.

Public Education Sector in Pakistan suffers from insufficient financial input, low levels of efficiency for implementation of practical reforms along with the poor quality of management, monitoring, supervision, and teaching strategies. As a result, Pakistan has one of the lowest rates of literacy in the world, and the lowest among countries of comparative resources and social/economic situations. The literacy rate in Pakistan is low (approximately 44%) and average per capita income is around $900.

The analysis of the empirical evidence related to the four madaaris, located in Lahore, suggests that all of these madaaris provide free education and basic facilities, such as boarding, food, and clothing to students from the most under privileged areas of the rural areas. Madaaris (religious schools) thus provide an essential service to the economically impoverished families that cannot afford to educate their children through public or private education systems mainly because of poverty.

Parents send their children prefer this type of education due to two main reasons: poverty and to receive Islamic education and training.

Madrassa graduates mostly tend to join other madaaris and mosques as priests and teachers, where they teach Islamic studies to children from the local communities. Some also teach Islamic studies and Arabic at public schools. They teach children about fundamental principles of Islam and how to read the Quran; also helping them to memorize the Quranic text.

The conclusion of the study supports the following factors:

Majority of the graduates from these madaaris are not able to participate in the economic activities of country due to their decrepit studies. However, some of them take join the professions of teaching in public schools, business, and agriculture.

The government is making efforts to integrate madrassah education with formal public education system in order to enable madaaris to play a more visible and active role in national and economic development.

The Government of Pakistan hopes that the integration of two systems would be a major step for improvements in the quality of education - a major factor responsible for socio-economic uplift of the society.

Both religious and formal education in madaaris should be implemented practically. Also vocational training should also be included in madaaris curriculum.

Madrassa education is generally not preparing its students to participate in mainstream economic activities. Madrassa education in Pakistan further alienates people from the most disadvantageous sections of the society by creating a welfare system, which does not prepare its students to join the mainstream developmental sections of the society. The government is making efforts to reform this religious education system so that it can play a more effective role in national development. Madrassah teachers, graduates, and administrators, who participated in this study, are also in favor of including formal education in madaaris curriculum.

Government should provide training and high salaries to madrassa teachers.

"Higher salaries" from the government would help them to meet family needs and expenses. However Madrassa administration has strong reservation regarding the policy and procedure the government wants to adopt in registration of these madrassa to bring them in main stream.

Different recommendations that can be considered valuable in the context of the domain are as follows:

Government in power should take serious steps for considering the Madrassa education as an important part of education system. So that people do not consider Madrassa education only a source of Islamic education but do consider them as the source of inspiration for real world advancements.

Every Madrassah should be legally registered with the government and process of registration should be easy and flawless, so that all the activities running inside the madaaris should be kept under serious observations.

Islamic and educational curriculum taught in madrassa system should be modernized and according to the latest trends so that students of madaaris can later on effectively deal with the real world challenges.

Government must defend all these Islamic institutions on serious grounds in front of all other countries, so that western world should know that these places are not for the terrorists, but these are peaceful institutions like other universities and colleges.

There should be some monitory committees which visit the madaaris on monthly or yearly basis so that activities of these institutions should be kept in line with the main stream activities of the other government institutions.

The common characteristics between each sects should bring to the light and differences based on sectarians should only be limited to the academic monologue. Moreover, they should be expressed in such a manner that controversies should not spread further.

Proper funding system should be implemented for their financial needs so that standards of these institutions can be according to the modern world.

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Pakistan's Failure to Tackle Extremism, Islamabad/Brussels.

Appendix A

Madaaris behind Close Doors	2015	Financial Times, USA
Pakistan hands in rise of International Jihad	2016	The New York Times,USA
Reforming Pakistani madraasas	2016	New Humanist,UK
Pakistan's female madrassas breed radicalism	2016	World News,USA
Pakistan education system and links to extremism	2009	Council on Foreign Relations

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Appendix B

Variables	*f*	*%*
Has anybody else from your family completed education from Madrassah.		
Yes	57	53.3
No	40	37.4
Did not Response	10	9.3
Have you joined madrassah willingly?		
Yes	92	86.0
No	15	14.0
Did not Response	0	0
Could your parents afford to get you education in some other schools?		
Yes	71	66.4
No	33	30.8
Did not Response	3	2.8
Where do your rest of the brothers and sisters study?		
School	84	78.5
Madrassah	18	16.8
Did not Response	5	4.6
How long have been studying in this Madrassah?		
1-2	17	15.9
3-4	37	34.6
5-6	36	33.6

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7-8	3	2.8
What are your plans after completing the education?		
Job	31	29.0
Business	28	26.2
Serve the religion	47	43.9
Did not Response	1	.9
Do you think that along with religious education modern education is also necessary?		
Yes	86	80.4
No	16	15.0
Did not Response	5	4.7
Are you satisfied with Madrassah education?		
Yes	82	76.6
No	24	22.4
Did not Response	1	.9
Does Madrassah system better than the other education system?		
Yes	72	67.3
No	34	31.8
Did not Response	1	.9
Does Madrassah system in line with modern days requirements.		
Yes	74	69.2
No	32	29.9
Did not Response	1	.9
Does Madrassah system fulfill the modern days challenge?		

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Yes	76	71.0
No	29	27.1
Did not Response	2	1.9
Does Madrassah system can prepare you to face the modern world challenges?		
Yes	61	57.0
No	45	42.1
Did not Response	1	.9
Does your teachers ready to align themselves with modern days requirements?		
Yes	63	58.9
No	43	40.2
Did not Response	1	.9
Are you provided here with free boarding and lodging?		
Yes	72	67.3
No	31	29.0
Did not Response	4	3.7
Are you satisfied with present government policy on Madrassahs?		
Yes	61	57.0
No	43	40.2
Did not Response	3	2.8
Are you in the favour of Madrassah registration policy?		
Yes	71	66.4
No	35	32.7

Did not Response	1	.9
Do you think that Madrassah be run under government supervision?		
Yes	71	66.4
No	34	31.8
Did not Response	2	1.9
Are you satisfied with your teachers behavior?		
Yes	73	68.2
No	33	30.8
Did not Response	1	.9
Do you think that beside other education you should also get jehad training?		
Yes	76	71.0
No	30	28.0
Did not Response	1	.9
Do you think that western world is conspiring against Islam?		
Yes	69	64.5
No	37	34.6
Did not Response	1	.9
Do you think that internet is a useful source of education?		
Yes	79	73.8
No	27	25.2
Did not Response	1	.9
Do you think that modern education helps in increasing the vulgarism?		
Yes	76	71.0
No	29	27.1
Did not Response	1	.9
Do you support women education in madrassah?		
Yes	59	55.1
No	44	41.1
Did not Response	4	3.7
Does present syllabus help you understanding the other religions also?		

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Yes	74	69.2
No	32	29.9
Did not Response	1	.9
table 1 continued		
Do you think that religious education give rise to extremism?		
Yes	52	48.6
No	52	48.6
Did not Response	3	2.8
Are you satisfied with the present democratic form of government?		
Yes	64	59.8
No	41	38.3
Did not Response	2	1.9
Does Madrassah education enhance your mind qualities also.		
Yes	69	64.5
No	35	32.7
Did not Response	3	2.8
Does Madrassah education give rise to sectarianism?		
Yes	56	52.3
No	49	45.8
Did not Response	2	1.9
If you are given option of Madrassah education over School education which will you chose.		
Madrassah	58	54.2
School	45	42.1
Did not Response	4	3.7
Does present syllabus creates religious tolerance in you?		
Yes	79	73.8
No	26	24.3
Did not Response	2	1.9

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What are the main causes of present Muslim division?		
Psychological	21	19.6
Political	32	29.9
Religious	40	37.4
Economical	11	10.3
Did not Response	3	2.8
Do you believe in the concept of IJTHAD in Muslim?		
Yes	85	79.4
No	17	15.9
Did not Response	5	4.7
Do you believe in TAKFARI concept/ approach in Islam?		
Yes	57	53.3
No	39	36.4
Did not Response	11	10.3
Does Islam promote sectarianism?		
Yes	43	40.2
No	61	57.0
Did not Response	3	2.8
Do you support uniform system of education in the country?		
Yes	79	73.8
No	25	23.4
Did not Response	3	2.8
Do you prefer to study your kids in madrassah or in other school?		
Madrassah	80	74.8
Other School	24	22.4
Did not Response	3	2.8