Barriers To Modern Education In Madrasas Of Pakistan: Student And Teacher's Perceptions

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Abstract

This research explores the Madrasa (Islamic education institution of Pakistan) Mullah (teachers) and students' perceptions of the integration of Modern education (ICT and Basic sciences) challenges during learning and teaching. This study is based on the triangulation mixed method and the data was gathered through semi-structured interviews and a survey (closed-ended questionnaire of 20 items). The researcher selected all Sialkot, Pakistan madrasas where the Dars-e Nizami courses were taught for eight years. The researcher used a purposive sample technique to select 240 participants including 50 teachers, 10 administrators, and 180 students who study these madrasas. The results of the study showed that the administration of madrasas provides free accommodation food and schooling including ICT and library facilities. the Ulma faced issues with teaching sciences in Madaras, which are highlighted by the participants including infrastructure, lab facility, lack of external sources of funds, training, practices, and social acceptance. The students also faced and highlighted the social and administration acceptance, hesitation, and lack of motivation, practices, beliefs, and resistance of society. The Government of Pakistan needs to seriously take up these challenges and financial support and take sudden steps toward sciences teaching and learning in Madaras.

Keywords: Religious education, Modern education, Teaching, learning, administration

Introduction

The Holy Quran is the basic source of guidance for Muslims. Allah is addressing in Surah Al-Baqara: "Allah grants insight (hikmah) to whom he pleases, and he, to whom insight is granted, is indeed granted abundant good" (The Holy Quran, 2:269). The first verse of the revelation is Iqra which means read; Islam stimulates and invites its followers to spread in the world and find & research the blessing of Allah. Madars (Arabic word) means religious education institution that provides education with Islamic knowledge; Quran (word of Allah), Hadith (saying of Prophet BPUH), Fiqh (jurisprudence), and laws of Islamic and other

sciences and ICT subjects are taught and learn in the institution (Campo, 2009). In the past, in the light of education, Madaras has a brilliant tradition to spread education in the world. In the history of Madrassa top physicians, chemists, mathematicians, scientists, and scholars are produced such as Ibn Khaldun, Omar Khayyam, Abu Bakr Al-Razi, Al-Khwarizmi, Jabir Ibn Haiyan, and Ibn Al-Haytham (Habib, Khan, & Akbar, 2021). Before 1857 British rule in the Indo-Pak subcontinent Madaras and mosque-related schools gave the major responsibility to spread knowledge in the subcontinent and the British stopped funding madras after their occupation (Zamam, 1999). Private, public, and Madrasa are three

education systems that coexist in Pakistan. The current educational system in Pakistan is almost based on dual education in terms of modern and religious education (Nisar, 2010). The national and international media sharply criticized the Madrassa education system in Pakistan for its alleged associations with militants and their outdated madrassa education system (Bukhari & Rahman, 2006). Madrassa students faced problems of lack of library & labs, up-to-date electronic devices, internet accessibility, shortage of time & teaching staff. The Madrassa students also faced enabled to avail maximum career opportunities in various government departments because their education system did not give them the competence to pass competitive examinations (Siddiqui, 2006). Madrassa teachers faced a barrier in teaching to a lack of interest & motivation from students to learn modern education, training resources, and funds facilities (Ali, Ullah, & Ali, 2020).

Statement of the problem

The madrassa education system works on religion and modern knowledge (Science and ICT) but still, the madrassa education system is not making students competent for career opportunities equal to the public and private education systems (Laghari, Abro, & Jafri, 2011). The national and international media criticized the outdated curriculum and explained the wrong weaning of Jihad. Madrassa students and teachers faced various serious challenges during learning and teaching.

Objectives of the study

1) To explore the Madrassa teacher's perception towards challenges teaching modern education in Madrassa
2) To explain the Madrassa student's perception towards challenges learning modern education in Madrassa
3) To understand the Madrassa administration's perception towards

challenges in modern education in Madrassa

Research Questions

1) What are the teacher's perceptions about teacher's perception towards challenges in teaching modern education in Madrassa?
2) What are the student's perceptions towards challenges in learning modern education in Madrassa?
3) What are the Madrassa administration's perceptions towards challenges in modern education in Madrassa

Literature review

Madrassa system in Pakistan

The education categorized the three levels of education of madrassas; 1) Ibtedai called elementary education where students memorized Holy Quran and teachers taught only Quran. 2) Vustani where the teacher taught selected books from Dars-i-Nizami. 3) Fauquani (higher level) competent teachers are available and taught Fiqh, hadith, and tafsir. Auqaf department of the Provincial government in Pakistan managed a few madrassas; but the madrassa system is the mostly private sector and managed by the local community or ulema (Inamullah, Hifazatullah, & Sultan, 2010). The largest madrassa is registered by the government and bigger madrassas have their executive committees or board of trustees. The students of the madrassa in Pakistan mostly related the rural areas of the Azad Kashmir, KP, and Punjab regions are economically depressed. According to a survey conducted in 1976. 80% of madrassa students related to the Gujranwala, Peshawar, and Multan cities of Pakistan (Shafiq, Azad, & Munir, 2019). Almost 63 percent of madrassa students are to relate from the poor background family. Chittagong Nadva-linked madrassas used Arabic and English medium used in their instruction and 90 percent of students are madrassa graduates with streams of modern education. Pir Karam Shah

established Bhera madrassa near Sarghoda and provided all facilities to their students (Shah & Shakir, 2020).

Ayub khan also spend and worked for Madrassa and educational procedures & management practices were rationalized. fighting against the Soviets were military training camps where some religious education was. Due to the Soviets Afghanistan, Afghanistan established some madrassas in southern and northern border areas of Pakistan because hundreds of refugee camps were established and approximately five million Afghan refugees were accommodated in the Baluchistan and NWFP (Ahmed, 2009). In 2003 the U.S. and Pakistan have projects to introduce elementary subjects, like sciences & computers, English, and Mathematics. The five-year plan was launched in 2002 by President Musharraf worth $113 million spend to introduce secular and formal subjects of willing Madrassas (Shabir, Abbasi, & Khan, 2010). Boards Chairman Committee gave notification to accepted certificate Sanwia – Khasa and Sanwia Aamna (Matric) and (Intermediate) Sanwia-Khasa. HEC (higher education commission) gave notification to all universities of the country that our degree of Shahadat-ul-Alimia-fil-Uloom-ul-Arabia Wal-Islamia is equal to the degree of Master of Arts in Arabic & Islamyat and Shahadatul-Alia equal to the degree of B.A (Shabi, Abbasi, & Khan, 2012). President Musharraf's reformation of the curriculum and teaching of subjects like English, science, and ICT in madrassas in 2004; is a good step from the government to introduce modern education in the Pakistanis madrassas (Zaidi, 2013). Madrassas teachers observed that students from madrassas are more discipline and quick and sharp in learning technical, computer, and scientific education. In 2020 Education Minister Murad Raas of Punjab's provincial government registered 208 teaching schools. Pakistan's government also planned to establish a madrassa based on Turkey's Imam Hatip schools to offer a mixture of worldly &

religious education. Turkish Cooperation and Coordination Agency (TIKA) have a project for Pakistan and building Blatu Hub Technology Lab in Talagang, Punjab (Zafar, 2022).

Challenges of Madaras teachers to teach Modern Education

The teacher's teaching techniques and the curriculum of the Madrassa are very inflexible and old. The teachers have faced challenges such as financial crisis, lack of community trust, and syllabus not updating. Teaching facilities are not available, and the administration does not agree to support modern education in madrassas, but they just do it for national or international funds (Habib, 2019). Teachers of Madrassa fear new unknown technology because they have no training properly how to use and take care of these experimental and ICT works in the lab. Almost teachers are related to the madrassa system, and they also have not learned and taken training in these technologies (Ansari, 2019). Teachers used traditional teaching techniques to teach modern subjects and they thoughts that experimentation and technology as outside the scope of their teaching job Madrassa administration gave computers and experimentations tools or lab equipment that is not new and denoted by some agencies and equipped to be repaired or maintained (Sultana, Fatima, & Tajuddin, 2012). Mostly madrassa is not connected to the WWW (world wide web). Teachers faced load-shedding challenges during teaching and teachers faced the lack of hardware and guidance on how to maintain them. The teachers felt fear of the madrassa administration because the equipment is purchased by funding and very short time to use that. If the teachers not believed to use digital technology, then students do not take interested in it (Khan, 2010).

Challenges of Madaras students to learn Modern Education

Students of madrassas feel fear to use technology and are concerned about whether is

allowed in our religion or not; feel afraid to do new experiments and technology work. Corporal punishment is allowed in madrassas and teachers beat students with sticks and gave physical punishment. This punishment also affects the student's motivation and inspiration to learn something new (Rehman, Azam, & Javed, 2021). The madrassa timetable is rigid and if the late or misses the lecturer has never compensated again. Teachers do not give proper attention and lack of concentration makes it difficult for students to learn modern education. The uncomfortable environment of learning is also a big challenge for students learning modern education. Some intelligent and talented students do excellent work, but they feel fear to show that (Sodhar, Rasool, & Khair-un-Nisa, 2013).

Research Methodology

This study used the mixed-method approach. The students, teachers, and administrators who were registered madrassas from tehsil Sialkot,

city Sialkot, Pakistan are the target population of the study. This study takes a list of registered 55 madrassas in tehsil Sialkot from the Directorate General of religious education and the ministry of federal education & professional training. The researcher selected the 16 registered madrasas and used a purposive sample technique to select 240 participants including 50 teachers, 180 students, and 10 administrators who worked in these madrasas. This study developed 10 items for teachers and 10 items for students' questionnaires and collected the response. This study also collected semi-structured interviews from the 10 administrators. The collected data analysis by using frequency, percentage, and thematic analysis.

Results and Discussion

The teachers' responses have been collected and analyzed using percentage and frequency in the following table

Table 1.1: Challenges identified by the teachers in teaching modern education

S.No	Identified Barriers	f	percentage
1	Government negations about teaching modern education in a madrassa	45	75%
2	Lack of resources to teach modern education	43	71.6%
3	Students believe Modern education detracts from religious education	40	66.6%
4	Time limitations for experiments or technology	39	65%
5	Media Negative propaganda against religious education	35	58.3%
6	Low Society acceptance detracts the students' motivations towards modern education in a madrassa	31	51.6%
7	Lack of internet connection and advanced equipped	28	46.6%
8	Society is against modern education in Madrassa	25	41.6%
9	religious persons are against modern education in a madrassa	18	30%
10	Donors stop the denotation to promote modern education in a madrassa	5	10%

F = number of teachers for each identified challenge   N = 60

Table 1.1 illustrates the challenges identified by madrassa teachers in teaching modern education. 75% of teachers of madrassas considered the government

negotiations towards teaching modern education in madrassas. Lack of coordination between madrassa administration and governments 71.7% of teachers agreed that

teachers lack resources to teach properly in modern education. 66.6% of teachers agreed that students believed that modern education detracts from their religious education. 65% of teachers agreed that experiments and teaching new technology have not enough for students of the madrassa. Madrassa education. 58.3 % of Madrassa teachers considered national and international media-created propaganda against madrassa education. The non-government organizations influence the media because they have funded projects to prove the students of madrassa extremists. 51.6 madrassa teachers considered that social acceptance also affected the student's motivation towards modern education. Teachers agreed that social acceptance of religious education with modern education produce professional or religious education and at the same time both categories are not possible. 46.6% of teachers agreed that

some madrassas have no connection with the world web world and faced internet connections and lab equipped are less for-experiment work. 41.6% of teachers were of the view that society is against the modern education taught in the madrassas. Teachers believed that social acceptance and funded related community affect the decisions of the madrasa because they gave funds for education. 30% of religious persons from the society or community are not interested to teach modern education in the Madrassas. They are not interested to teach modern education to the students. Only 10 % of teachers agreed that donors who give donations or funds to run madrassa are stopped funds for madrassa.

The students' responses have been collected and analyzed using percentage and frequency in the following table

Table 1.2: Challenges identified by the students in learning modern education

S.No	Identified challenges faced by students	f	percentage
1	Government negations about learning modern education in a madrassa	47	76%
2	Lack of resources to learn modern education	44	72.1%
3	teachers believe Modern education detracts from religious education	42	67.3%
4	Time limitations for experiments or technology	38	66%
5	Media Negative propaganda against religious education	36	57.2%
6	Low Society acceptance detracts the teachers' motivations towards modern education in a madrassa	32	52.3%
7	Lack of internet connection and advanced equipped	29	47.2%
8	Society is against modern education in Madrassa	26	42.4%
9	religious persons are against modern education in a madrassa	19	40%
10	Donors stop the denotation to promote modern education in a madrassa	6	12%

F = number of students for each identified challenge   N = 66

Table 1.2 elaborated on the challenges identified by madrassa students to learn modern education. 76 % of students of madrassas considered the government negotiations towards learning modern education in madrassas. Lack of coordination between the madrassa administration and governments 72.1% of students agreed that students lack

resources to learn properly in modern education. 67.3% of students agreed that teachers believed that modern education detracts from their religious education. 66% of students agreed that experiments and learning new technology have not enough for teachers of the madrassa. 57.2 % of Madrassa students considered national and international media-

created propaganda against madrassa education. The non-government organizations influence the media because they have funded projects to prove madrassa extremists. 52.3% of madrassa students considered that social acceptance also affected the teacher's motivation toward modern education. Students agreed that social acceptance of religious education with modern education produce professional or religious education and at the same time both categories are not possible. 47.2% of students agreed that some madrassas have no connection with the world web world and faced internet connections and lab equipped are less for-experiment work. 42.4% of students were of the view that society is against modern education learning in the madrassas. students believed that social acceptance and funded related community affect the decisions of the madrasa because they gave funds for education. 40% of religious persons from the society or community are not interested to teach modern education in the Madrassas. They are not interested to learn modern education. Only 12% of students agreed that donors who give donations or funds to run madrassa are stopped funds for madrassa.

The qualitative data analysis

The qualitative data were collected from semi-structured interviews with the administration of the madrassa.

Theme challenges of teachers

Most of the respondents from the administration argued that there are no substantial challenges to teaching modern education in the madrasas, but the primary aim of the madrasas is to teach religious education. Many administrated said the main challenges of the past education anti-religious government policies of the leaders created misunderstanding and mistrust between the government and religious madrassa administrations. Religion scholars considered secular education as a risk to Muslim religion culture and identity and created distance. One administrator argued that Pakistan's creation was a gulf between British rulers and religious scholars. Religious education was established for Muslims by religious scholars to stop Muslims to refrains from British educational institutions. There was no bifurcation of modern and religious education in the ancient time said to another administrator. He also pointed out that government is less interested to build modern madrassas that gave the teachers the facilities and resources to teach modern education equal to religious education. Need more funds and resources to enhance the teaching quality in modern education and religious education. One administrator argued that government is less interested to give resources and facilities to the madrassas to the arrangement of modern and religious education at the same level.

Students' challenges of modern education

Some administrators argued that the curriculum is not updated, which makes it difficult in learning for the students. Students have borders from the courses of religious education and modern education courses and their syllabus. Another administrator argued that the religious and modern education courses were completed on the time, the question that modern education gives after the eight years of completion of the Dars-e-Nizami course or complete the modern education within eight years of education. Most administrators argued that modern and religious education is so many different in directions, course contents, and scope of education. One respondent said, modern education makes humans materialistic and that the aim of modern education focuses on self-interest and does not give prefer national interest. One administrator argued that the government does not take enough seriously steps and curriculum reforms for students to learn religious and modern education. One administrator pointed out that there is a lack of coordination between religious scholars and government administrations. The self-interests, foreign

agenda, and political expediencies also affected the government policies and retracted the government from madrassa reforms policies.

Finding

1) 75% of teachers of madrassas considered the government negotiations towards teaching modern education in madrassas. 76 % of students of madrassas considered the government negotiations towards learning modern education in madrassas.

2) 71.7% of teachers agreed that teachers lack the resources to teach properly in modern education. 72.1% of students agreed that students lack the resources to learn properly in modern education.

3) 66.6% of teachers agreed that students believed that modern education detracts from their religious education. 67.3% of students agreed that teachers believed that modern education detracts from their religious education.

4) 65% of teachers agreed that experiments and teaching new technology have not enough for students of the madrassa. Madrassa education. 66% of students agreed that experiments and learning new technology have not enough for teachers of the madrassa

5) 58.3 % of Madrassa teachers considered national and international media-created propaganda against madrassa education. 52.3% of madrassa students considered that social acceptance also affected the teacher's motivation toward modern education.

6) 51.6 madrassa teachers considered that social acceptance also affected the student's motivation toward modern education. 57.2 % of Madrassa students considered national and international media-created propaganda against madrassa education.

7) 46.6% of teachers agreed that some madrassas have no connection with the world web world and faced internet connections and

lab equipped are less for-experiment work. 47.2% of students agreed that some madrassas have no connection with the world web world and faced internet connections and lab equipped are less for-experiment work.

8) 41.6% of teachers were of the view that society is against the modern education taught in the madrassas. 42.4% of students were of the view that society is against modern education learning in the madrassas. students believed that social acceptance and funded related community affect the decisions of the madrasa because they gave funds for education

9) 30% of religious persons from the society or community are not interested to teach modern education in the Madrassas. 40% of religious persons from the society or community are not interested to teach modern education in the Madrassas

10) Only 10 % of teachers agreed that donors who give donations or funds to run madrassa are stopped funds for madrassa. Only 12% of students agreed that donors who give donations or funds to run madrassa are stopped funds for madrassa.

11) The challenges of the past education anti-religious government policies of the leaders created misunderstanding and mistrust between the government and religious madrassa administrations. Students have borders from the courses of religious education and modern education courses and their syllabus.

Conclusion

The quantitative data analysis revealed that teachers of madrassas considered the non-serious behaviors of the government towards modern education. The major challenge in the way of modern education in madrassas is the lack of coordination between government policies towards religious institutions. The negative policies, not cooperating, and foreign interest of government pressure are basic challenges to teaching modern education into

religious education and created the mis-concepts and distrust between government and madrassa administrations. 40% of teachers were of the view that few religious scholars were against the teach modern education in the madrassas and most religious scholars were not in the favour of modern education. Only 10% of teachers noted that donors of societies not agreed to teach the modern subject in the religious institution. The students of a madrassa gave preference to religious education as compared to modern education.

The majority of the Madrassa students' respondents showed that teachers less attention to teaching modern education. Many students displayed that religious scholars are not happy to teach and against learning modern education in the madrassa. The respondents also exposed that social acceptance also affected their learning attitude towards teaching in a madrassa. Most of the participants disclosed that international and national media created propaganda against the development and learn modern education in the madrassas in Pakistan. The administrators of the madrassas agreed that the government's negative and non-serious behaviors affect the modern education teaching in the Madrassa. Furthermore, they disclosed that the Board of Wifaq Ul Madaris and the government lack coordination of modern education policies and funds policies in the madrassas.

Recommendations

Due to a lack of funds and resources madrassas administration cannot hire professional modern education subject teachers and does not give proper lab equipment and ICT facilities to the students who learn modern education in madrassas. Therefore, this study recommended that governments may provide modern subjects specialist teachers in madrassas to teach modern education. The madrassa may take steps further modern education including their course curriculum. This is helpful for students to enhance their skills and knowledge both useful for their future. This study recommended

future research on different aspects of effects on modern education in learning madrassa.

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