

Analyzing the Effects of Girls Madersa on Girls Students: An overview of Students' Social Life in Shaheed Benazirabad, Pakistan

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ABSTRACT

It has been observed that these girls Islamic madersa are playing an important role in the life of female character building and get their responsibilities. Their impact is clearly seen in Pakistan. The objective of this study is to analyze the impact of madrassa education on social life of girls, the economic impact of madrassah education, and on social life of girls in district Shaheed Benazirabad, Sindh. This study has employed qualitative method as a research method. The population of this research is district SBA, while the sample was taken from the only 30 madersas. The finding of this research was that the most of the female madersas are working very well and their role is clearly seen in our society and these madersa are producing responsible women who came in power. These madersas are playing a very important role for the life of girls to get the responsibilities of their home life as well as being a best life partner. It is recommended that these maders should be given their preference to enhance their capabilities and madersas are also given suggestion to revise the curriculum and make it more and more effective for the coming generation.

Keywords: *Girls madresa; Girls education; Social life; Women empowerment; and socio-economic development*

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 lady is a sign of dignity and respect she also becomes a source of inspiration for other women (Mogae & Joshua, 2022). As Napoleon Bonaparte said "Give me an educated mother, I shall promise you the birth of a civilized, educated nation.

The word Madrassah means “learning center” in Arabic. In Madrassah, it is a tradition to provide students with both education and complimentary accommodation and Education can be categorized into Modern education in schools, Vocational education, Professional education, and religious education (Winarto, Syahid, & Saguni, 2020).

Mosque (religious place of Muslims) is the first Madrassah for Islamic education, Prophet Muhammad (S.A.W) used to narrate the revelations which were told by the Angel Jibrail (messenger between Allah and Prophet Muhammad (S.A.W)). Madaris started their academic learning in 11th century widely credited to Nizam Al Mulk a vizier under the Seljuks. He was responsible for spreading the network of official madrasahs in Iran Mesopotamia and Khurasan. In Pakistan, Islamic education started after the conquest of Sindh by Muhammad Bin Qasim. The large numbers of Arabs came to the subcontinent in the 11th century, which increased the growth of Madrassah in India. Dr. Surriya Shahab (2021). In the history of Islam, mosques doubled as schools. The same people who led prayers would teach groups of students about Islamic sciences such as Quranic studies, fiqh (jurisprudence), and hadith. As the Muslim world grew, there needed to be formal institutions, known as madrasahs, dedicated to the education of students. The first formal madrasa was al-Karaouine, founded in 859 by Fatima al-Fihri in Fes, Morocco. As time passed the importance of education going to be grew, and females also started studying in institutions equally with males.

Being a Muslim, Islam is an influential aspect of our life so every person should have some knowledge about Islamic teachings and the sunnah of the prophet Muhammad (S.A.W). Islam bestowed equal rights of acquiring education to both males and females. In older times women were received their Islamic education from home tutors who were the prominent scholars and teachers of that time (Altinyelken, 2021).

Madersa (religious seminaries) are the school of Islamic education. They are playing an important role for the promotion of secular learning in Pakistan. Education in madrasa based on distinct religious schools of thought in Pakistan, fiqa e Hanafi (Deobandi), fiqa e Jafari (ahl e tashe'e) (Salam & Parvaiz, 2019).

Rational Of The Study

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 life style became change after this education. Studying Islamic knowledge can enhance once understanding and feel connected with their faith more deeply. People are able to strengthen their ties to ALLAH and Islamic knowledge as a result. Islamic knowledge offers advice on how to deal with a variety of life's challenges, including, interpersonal relationships, more strengthening management, ethical behavior, and morality. It supports people in making wise judgments in accordance with Islamic values. People who study Islamic knowledge might learn more about the characteristics and nature of ALLAH. This knowledge creates awe and admiration for the creator's creation as well as a closer relationship with Him. Islamic teachings place a strong emphasis on the formation of morality, ethics, and good character.

Justification of the study

No country ever advances without climbing the educational ladder. Religious education is an essential part of our society, our culture. Religion has significantly influenced the course of human history. Religious ideas have affected political, social, and economic systems, as well as works of art, literature, and architecture, from ancient civilizations to contemporary ones. Madrassah education have a large impact on social and economic life of girls. Islamic education recognized as a strategic approach in countering extremism and radicalization within the nation. While it is factual that state textbooks have

faced criticism for disseminating biased and segregating religious perspectives. it is particularly religious institutions, the Madrassah, that has proven to be the most challenging obstacles in the ongoing endeavors to reshape Pakistan's educational landscape.

Research Objectives

The objectives of this research study are as under:

- To analyze the impact of madrassa education on social life of girls in district shaheed Benazir Abad.
- To observe the economic impact of madrassah education on social life of girls in district shaheed Benazir Abad.
- To investigate the impact of Madrasah education on sharia pardah of girls in district Shaheed Benazir Abad.

Research Questions

1. What is the impact of madrassah education on social life of girls in district Shaheed Benazir Abad?
2. What is the economic impact of Madrassah education on social life of girls in district Shaheed Benazir Abad?
3. To investigate the impact of Madrasah education on sharai pardah of girls in district Shaheed Benazir Abad.

Importance of female education

The importance of female education cannot be overlooked or underestimated. Women's education has a significant impact on both the lives of individuals and society at large. It is commonly known that education offers a chance to empower women, giving them information, skills, and self-assurance to make decisions on their own (Lusardi, 2019). For girls to have equal opportunities as boys to follow their aspirations and fully participate to society, they must have equal access to education. Education empowers women to participate in political, social, economic realms on an equal basis with men, can fight for their rights. Education is strong instrument for ending the intergenerational cycle of poverty. girls who receive an education are more likely to put off getting married and having children, which lowers population growth and enhances their own children's chances of going school.

Literacy rate of Pakistan in 2023

Pakistani government made excellent efforts to improve people live. However, even though the literacy rate of Pakistan raising daily, it is still low when compared to other nations. At the international level, our literacy rate is really low. It is a serious issue and will damage our economy. The survey for 2022-2023 indicates that the literacy rate of Pakistan has reached 59.13 percent, it is at a point of no change. Literacy rate increases from 53% to 57% at the primary level. The literacy percentage among women has increased from 54% to 57%. Male literacy rate has grown during the past three years. The total number of admissions across all levels are here. Primary level admissions were 22650000, while secondary level admissions were 2884400. Admissions to colleges total 194900 (Aizaz et al., 2023).

Importance of religious education for female

Islamic scholars have great importance in Islam. Many verses in Quran and hadiths of Prophet Muhammad are available. In Quran Allah says,

“Those who know, and those who do not know, only remember the first”. (Al-Zumar:9) .

(O Prophet, tell me whether those who have knowledge (Alam) and those who do not have knowledge (jahl) can be equal. Only those who have wisdom get advice.) by using the contrast between darkness and light, the difference between the knowledgeable and uneducated has been made clear. The difference between the scholar and the ignorant has been clarified by giving the example of darkness and light. Allah Almighty says:

Say, "Is the blind and the sight equal, or is the darkness equal and the light equal?" (Al-Ra'd: 16)

(Tell me, can the blind (ignorant) and the seer (alma) be equal, or can darkness and light be equal.)

The messenger of Allah has declared ulema as the inheritors and successors of the prophets. The prophet did not inherit dinars and dirhams, but they inherited knowledge, so whoever takes it will lose it (Abdul-Raof, 2012). All the creature on earth and the heavens even whales in water pray for the Islamic scholars. Whoever chooses the path of Islamic education, God guides him on a right path to heaven because of it. Angels spread their wings for the happiness of the ulema. And surely all things in the heaven and earth seek forgiveness for the scholar.

Madrassah education system is not a recent development in the culture. It dates back to the period of Hazrat Muhammad (PBUH), according to historical records. Madrassahs are Islamic institutions that educate students in religion so they can become Islamic scholars and carry out other religious duties and obligations to society.

Impacts of Madrassah Education on social life

The implementation of civil society in Pakistan cannot be separated from the implementation of civil Islam by religious organizations. Apart from religious organisations, The principles of civil Islam are also applied by the Muslim community in general. Quran explains all the sciences of world and it gives us guidance at every aspect of our life. Quran says "and we have sent down upon you the book explaining all things ,guidance , mercy and grace for Muslims" (Al-Nahl:89). Islam outlined the guidelines for humanity as well as show the right path for dedicating day and night. It also has high lightened the flaws and strengths of a person. Whoever adheres with the teachings of Quran and sunnah will be benefited from the advancement of religion and the world and the person who violates it will fail and useless. Religion is the vital addictive of Pakistani culture and social legacy (Ibodillovich, 2020).

Impact of Madrassah education on married life of girls

Women's roles and responsibilities are continuous assignments for every individual member of the family and society in general. Islam has an impact on women's married life by affecting marital and familial relationships, bringing families together, and defending women against violence and oppression. (Zahra, Alghaffli., et.al 2014) . The Madrassah education has a significant impact on the married life of girls in various ways. Husband and family opposition played a significant role in access of Islamic education or carried out hijab in inlaws. Sometimes the difference in values and beliefs creates difficulties for the ulema. These values often emphasize concepts such as love respect, forgiveness, and commitment these concepts positively influence the behavior of girls within her marriage. Religious education help girls develop a strong foundation of values and beliefs that can ship their approach to married life (Allen et al., 2023).After marriage girls' role became a wife and a mother became at task. In join families female ulema has to face major problem of pardah. She has to hide herself from the brothers-in-law also because in the Islam it also have ordered that brother in law is also a namehram (stranger).

Impact of Madrassah education on in and out for Girls

This was confirmed word of God in the Al-Ahzab verse 33: It means: "And you shall remain in your house and do not ornate and behave like people of ignorance. Madrassah education seem to make limited female to go in out from their home. Some madrassas promote conservative interpretations of islam which

can reinforce gender stereotype and restrict female's freedom of choice and expression. Islamic education give importance of empowering female to venture outside their homes within the framework of modesty and cultural norms. Secular schools can also play a role in promoting gender equality and encouraging girls to pursue opportunities beyond the traditional social roles assigned to them (Kamal 2022). Islam allows females to go out for education, for job, for the house chores following the limits of Islam. It is not customary in Islam to condition women's social advancement, the prophet (P.B.U.H) supported group activities based on each individual's skills and legitimized women's participation in significant political and social movements (Al-Asfour et al., 2017).

Impact of Madrassah Education on friendship circles of girls

Islamic education enunciates the rules of friendship. Friendship has a great importance in the view of Allah and Prophet Muhammad (P.B.U.H). The Islamic concept of friendship has been expressed in proverbs and linguistic forms. Female ulema makes limited friendship with is very pure and trustworthy, (J. S. 2015).. Everyone finds friendship according to their nature. it is generally observed that religious people befriend religious people. Madrassah education instills in students' virtues like integrity, dependability, empathy, and kindness. These values lay a strong foundation for friendship based on mutual respect and understanding. According to Islamic beliefs, Muslims should treat one another as brothers and sisters within the Muslim community, this concept of friendship promotes a strong sense of togetherness, intimacy, and support, which results in deep and long-lasting friendships (Mossière, G. 2021).

RESEARCH METHODOLOGY

Research Design

This research is based on a Qualitative Approach, in which the Phenomenological Method was used to understand the personal experiences, feelings and observations of the Madaris girls.

Population and Sample

Population: Teachers teaching in religious madrasas (age: 35–60 years) Madaris of district shaheed banzir abad ,Teachers teaching in religious madrasas (from 05–15 years experience).

Sample Size: research has selected 12 Respondents from the different madaris , who are already working as teacher in religious madersa .

Sampling Technique: Purposive Sampling (students who have at least Teachers teaching in religious madrasas (from 05–15 years experience).

Data Collection Tool

Un-Structured Interviews were conducted.

6 Main Questions + 12 Sub-Questions were prepared to explore different aspects thoroughly.

6 Main Questions with 12 Sub-Questions

Q1. To what extent does madrasa education contribute to the moral and religious training of girls?

(a) Which religious teachings influence you the most?

(b) Has madrasa education affected your daily behavior?

Q2. Effects of madrasa education on girls' social behaviors and interactions?

(a) Do you meet people with more confidence?

(b) Have madrasas limited or improved your interactions?

Q3. Role of madrasas in promoting modesty, character building and Islamic values?

(a) Do you think that veil and modesty are better taught in madrasas?

(b) What positive aspects do you see in following Islamic values?

Q4. Impact of madrasas on social responsibilities and inclusion?

(a) Has madrasa education instilled in you a sense of service to others?

(b) Do you think that madrasa education provides a better understanding of social responsibility?

Q5. Role of madrasas in balancing domestic and social life?

(a) Did your education in madrasas improve your household responsibilities?

(b) Do you play a more responsible role in social events?

Q6. Positive and negative aspects of madrasas education and modern challenges?

(a) How helpful do you find madrasas in facing modern social challenges (social media, etc.)?

(b) What do you feel is the biggest shortcoming or challenge in madrasas education?

Data Collection Procedure: Each respondent was interviewed individually. On average, 30–40 minutes per interview.

The interviews were recorded and then transcribed.

DATA ANALYSIS & CODING

Thematic Analysis was used: The transcripts were read repeatedly. Meaningful Units were extracted and codes were created. Codes were organized into Categories and then Themes.

Coding Scheme — Themes and Definitions

Majority Themes (8) — (Each means: Most respondents i.e. 8–12/12 expressed it)

M1. Improvement in moral/religious training — (Memorization, Adhkar, Prayer, Moral Curriculum)

M2. Positive change in modesty and modesty — (Invisible behavior, modesty)

M3. Awareness of social responsibility — (Service, help, volunteer work)

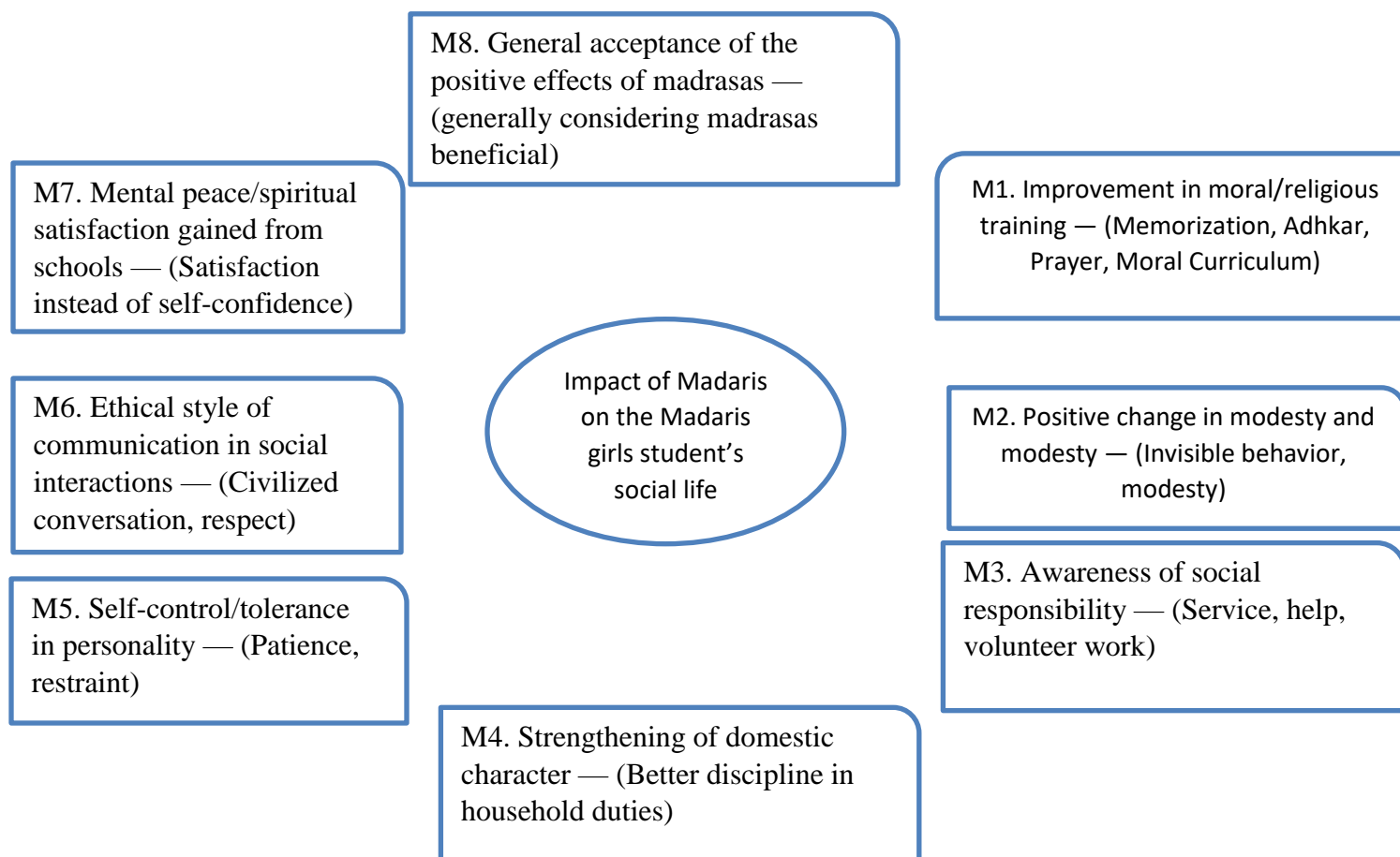
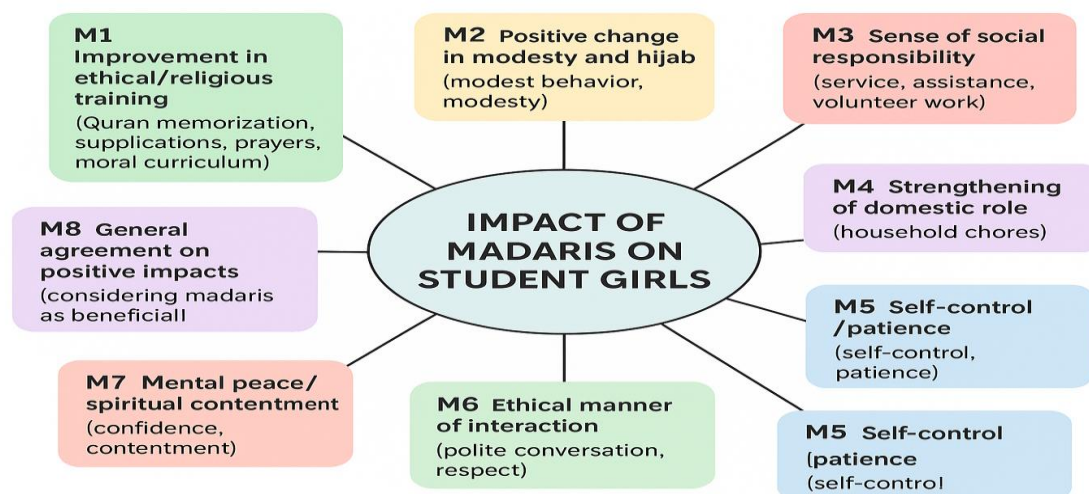
M4. Strengthening of domestic character — (Better discipline in household duties)

M5. Self-control/tolerance in personality — (Patience, restraint)

M6. Ethical style of communication in social interactions — (Civilized conversation, respect)

M7. Mental peace/spiritual satisfaction gained from schools — (Satisfaction instead of self-confidence)

M8. General acceptance of the positive effects of madrasas — (generally considering madrasas beneficial)



Minority Themes (5) — (each: 3–5/12 respondents)

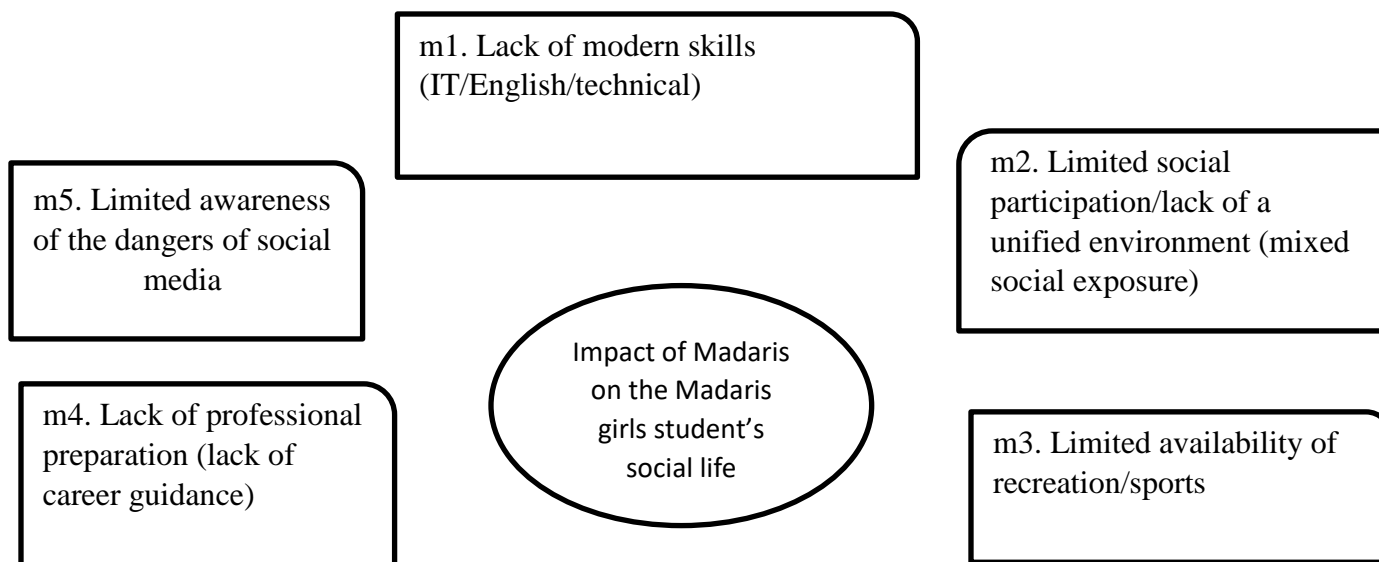
m1. Lack of modern skills (IT/English/technical)

m2. Limited social participation/lack of a unified environment (mixed social exposure)

m3. Limited availability of recreation/sports

m4. Lack of professional preparation (lack of career guidance)

m4. Lack of professional preparation (lack of career guidance)



A-few Themes (2) — (each: 1–2/12 respondents)

a1. Severe restrictions/very limited freedom (overwhelming constraints)

a2. Complete social isolation or loss of future opportunities due to schools

C) Coding with each sub-question (Mapping + Frequency out of 12)

Sub-question # Short title Assigned Theme(s) Expected Frequency (out of 12)

1 Teaching practices and ethics M1, M6 10/12 (Majority)

2 Change in daily behavior M6, M5 9/12 (Majority)

3 Preparation for socialization M6, M3 9/12 (Majority)

4 Modesty and veil M2 11/12 (Majority)

5 Change in role in the family M4, M1 10/12 (Majority)

6 Social responsibilities M3, m2 8/12 (Majority) / 3/12 (Minority)

7 Domestic and social balance M4, m4 8/12 (Majority) / 4/12 (Minority)

8 Social media/technology guidance m5, m1 4/12 (Minority) / 3/12 (Minority)

9 Low participation in events/sports m3, a1 5/12 (Minority) / 2/12 (A-few)

10 Positive aspects (examples) M8, M7 11/12 (Majority)

11 Weaknesses that affect career m4, m1 4/12 (Minority) / 3/12 (Minority)

12 Willingness to deal with modern social pressures

DISCUSSION

The data obtained regarding female students studying in madrasas made it clear that education in madrasas has had a profound and positive impact on the teachers teaching social lifeteachers teaching of female students. Most female students emphasized that madrasas strengthened their teachers teaching moral and religious trainingteachers teaching , in which memorization of the Quran, remembrance, observance of prayers and moral curriculum play an important role (M1). Similarly, more emphasis on the principles of teachers teaching modesty and modestyteachers teaching among female students resulted in seriousness, nobility and dignity in their behavior (M2).

Moreover, the madrasas gave the girls teachers teaching awareness of social responsibilities teachers teaching , such as serving others, helping the needy and being interested in volunteer work (M3). The students also felt a sense of responsibility towards their home life, and they proved to be better at organizing household chores and character (M4).

The students also said that the madrasas instilled in them qualities like teachers teaching patience, restraint and tolerance teachers teaching, which are important aspects of personality development (M5). There was also a positive change in their manners of interaction and conversation, as they started speaking in a more polite and courteous manner (M6).

Another important aspect was that the madrasas gave them teachers teaching spiritual peace and mental satisfaction teachers teaching, which had a profound impact on their behavior and way of thinking (M7). Similarly, the students generally admitted that the madrasas had a positive impact on their lives and they considered them to be a beneficial institution (M8).

However, some teachers teaching Minority Themes teachers teaching also emerged. Some female students said that there is a lack of teachers teaching modern skills such as English, computer and technical education teachers teaching in madrasas (m1). Moreover, due to the lack of a mixed social environment, they face difficulties in adjusting to the general society (m2). Similarly, teachers teaching Lack of entertainment and sportsteachers teaching also emerged as a negative aspect (m3).

CONCLUSION

This study concludes that education in madrasas promotes positive aspects in the social life of female students, especially religious and moral training, modesty, social service, domestic character and personal development. However, in the context of modern requirements, some shortcomings are felt in madrasas, such as lack of modern skills, professional guidance and recreational activities. Therefore, it can be said that madrasas strengthen the social and spiritual life of female students, but more steps are needed for their holistic development.

RECOMMENDATIONS

1. Teachers teaching Modern skills (IT, English, Technical Skills)teachers teaching should be included in the curriculum of madrasas so that female students can adapt to the requirements of the contemporary world.
2. Workshops and seminars should be organized to enhance teachers teaching Social participation and communication skills teachers teaching.

3. Teachers teaching Recreational and sports opportunities teachers teaching should be provided for female students so that their physical and mental development is better.
4. Teachers teaching Career counseling and professional guidance teachers teaching should be provided in madrasas so that female students can make better decisions in the future.
5. Teachers teaching Awareness programs teachers teaching should be launched to educate about the challenges of social media and modern technology.
6. Teachers teaching Creative skills teachers teaching should also be promoted along with moral and religious training.
7. Teachers teaching Teacher training teachers teaching should be done in a way that they can carry both modern and traditional aspects together.
8. Teachers teaching Special lectures and courses should be held on teachers teaching Mother-daughter relationships teachers teaching so that the domestic role can be further improved.
9. Teachers teaching Voluntary social work teachers teaching should be made a part of the curriculum.
10. Female students should be prepared to teachers teaching promote Islamic values at the national and global levels teachers teaching.
11. Teachers teaching Cooperation and partnership teachers teaching should be established between madrasas and modern educational institutions.
12. Teachers teaching Parent and community involvement teachers teaching should be ensured in the process of reforming madrasas.

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