

Full Length Research Paper

Need base education and madrassa system: A comprehensive analysis of mainstream schools of thought in Pakistan

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Abstract

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Madrasa is considered to be the main symbol of Muslim identity and culture. It is often said that the nations which forget their culture, are destined to perish. Today, the Madrasa does not hold that place in our society, which it should have. The education system followed in Madrasa does not seem to be effective and need based. It is not modern enough to interpret Islamic principles in the contemporary context. The sect-specific Islamic curricula of Madrasa without any integration with sciences, arts, humanities etc, segregate it from any other need based educational system followed all over the globe. The purpose of the study is to identify the effectiveness of the madras education, difference among the various schools of thought in the term of effectiveness and what are the main factors which contribute in effectiveness of madras education. The effectiveness of Madrasa education was estimated from a sample of 146 respondents, comprising teachers, students and parents. The data was collected through questionnaires with Likert Scale and focused group meetings. Measurement of data normality Skewness, Kurtosis, Kolmogorov-Smirnov and Shapiro-Wilk tests were used which result shows that data is normal and allow proceeding for the further investigation. One sample T-test was used to identify that various schools of thought are effective in imparting contemporary modern and need based education to its students which result shows that all schools of thoughts are ineffective. Measurement of Difference among the various schools of thought Anova was used which result shows that there is significant difference occur among these schools of thought in all dimensions. Regression was used to identify the predictors which are contributing in effectiveness of Madrasa which result shows that all independent variables like pedagogy, Openness, Regulation and Curriculum have potential contribution in effectiveness. The education of Madrasa students, who are mostly from lower social strata, is kept limited to religion and they can only be employed in religious sectors. This tendency, not only creates a social divide on the basis of poverty but also on the basis of approach / thinking. Reforms in the educational system of Madrasa are needed by including scientific and non-theological subjects in curricula and improving the existing pedagogical practices. These also need to establish Madrasa boards in conjunction with existing boards of educations so that Madrasa students can also adopt a more productive course by accessing the mainstream professions.

Keywords: Madrasa Education in Pakistan, Need Base Education

INTRODUCTION

Study background

Education and learning are of prime significance in Islam and has always been given a great preference. Islam emerged in Arabia which was both culturally and socially

backward. The education was put forward as a light to radiate the widespread darkness. The very first word of the Holy Qur'an revealed to the Holy Prophet (PBUH) is 'Iqra' which literally means 'read' in Arabic. Unlike other holy books, the Holy Qur'an includes subjects like nature,

space, weather, geography, biology etc., which are apparently 'non-religious' subjects. Similarly, the Holy Prophet (PBUH) asked his followers to even 'go to China' to acquire knowledge and that the ink from the pen of a knowledgeable person is even purer than the martyr. Moreover during the Prophet's lifetime a war captive was freed if he could educate at least ten Muslims. Many such examples indicate the value of all types of education in Islam. In the early days of Islam, mosques used to be the central place of gaining knowledge for Muslims which grew and became madrassas in the 11th century (Makdisi, 1981), as institutions of learning in Islamic society. Today in the most Muslim countries these exist as part of a broader educational infrastructure. In Indo-Pak as well, Madrassa have been in existence for centuries. In 1947, after independence, about 189 Madrassa were inherited in Pakistan (Hayat, 2008). By 2008, this figure elevated to 12,448 Madrassa with an estimate of 1.603 million students enrolled (Education Statics, 2008).

There are many types of education systems which are being followed in Pakistan. Broadly these are public, private and madrassa education. Private schools are further sub divided starting from elite schools to the host of schools open in every street and locality. The elite schools are joined by the children of financially well off parents however the mediocre private schools and public schools are joined by the middle and lower middle class. Although all these schools do not follow uniform curricula, but teaching of non-theological subjects along with basic religious education is common. Madrassa, on the contrary, is unique by following religious based curricula only and do not teach non theological subjects. The parents who even cannot afford public / private schools with minimum fees, admit their children to Madrassa. Madrassa which were symbol of great Islamic identity and culture do not have the reputed position which these should hold in our society. The poor children join Madrassa with a great ray of hope for advancement but it often does not come true, since Madrassa fail to bring them in main stream and at par with the other students or professionals in society. Although Madrassa perform an important service in Pakistan, where 57 % of population is illiterate (Economics Survey 2010) but at the same time, these are not been able to contribute effectively in changing the social status of the deprived members of society struggling to improve their quality of life. The underprivileged segment of the society remains underprivileged which further fuels fraction, frustration and conflict in the society. Backwardness of educational philosophy of Madrassa is widely perceived as main barrier in advancements. It is, therefore, need of the hour that measures to improve madrassa education should be adopted which could lead to the sustainable growth of the underdeveloped/poor

community.

Problem statement

Madrassa have not been effective in imparting contemporary modern and need based education to its students.

Research objectives

This is an analytical study. The purpose of the study is:-

1. To identify that whether Madrassa are effective in imparting contemporary modern and need based education to its students.
2. To measure difference among the various school of thought in Madrassa education.
3. To determine the determinants of the effectiveness of the Madrassa education.
4. To measure the relationship among the predictors and outcome variable.

Research questions

This study revolve around the main followings Questions

- 1 Are the Madrassa effective in imparting contemporary modern and need based education to its students?
- 2 Is there a significant difference among various schools of thoughts in educational dimensions?
- 3 What are best predictors of the Madrassa education's effectiveness?
- 4 Is there any relationship exist among the predictors and outcome variable?

Scope of the study

The study will help to understand the present system of education being followed at Madrassa and its weakness in the context of non-integration of the students educated at Madrassa in all segments of our society. As an analytical study it can also help Ministry of Education and public policy formulators to:-

- 1 Bring effective reforms in educational structure of the state through improvement of Madrassa.
- 2 Reduce educational inequalities by improving access of underprivileged segment of the population to quality education.
- 3 Reduce fraction, frustration, intolerance and conflicts in the society.
- 4 Improve the social status of deprived members of society struggling to improve their quality of life Integrate madrassa educational system necessary for the development of modern Muslim state.

Literature review

Madrassa

The word "madrassa" is derived from the Arabic word *dars*, which means "lesson". In colloquial and literal usage, it means "school". In its contemporary meaning, a madrassa is an educational institution; primary, secondary, or advanced, offering lessons in Islamic subjects (Brill, 1965). In Pakistan, Bangladesh and India madrassa commonly refers to Islamic religious schools at the primary and secondary levels (Ahmad, 2004). Madrassa institutions may be divided into four categories (Malik, 2008).

Maktab. It is derived from the Arabic word *kataba*, to write. (Encyclopedia, 1995). A primary or part-time religious or Qur'anic school which focuses on Qur'anic recitation and memorization. At some places basic reading and writing skills or primary education is also imparted. Primary education is called *Abtadiya*. Madrassa. Teaches from fifth to tenth grade called *Thatani/Khasa* (secondary level) but most of the Madrassa also include primary section as well. *Dar-ul-Ulum*. Includes higher secondary and graduation level called *Wustani/Aliya* (bachelor's degree). *Jamia*. It has university status and includes higher qualification up to post-graduation and specialization level called *Foqani/Almiya* (master's degree).

Background

There was no concept of present day Madrassa during the times of Holy Prophet (PBUH) and the Caliphs. Mosques were the center of social and religious activities. Earliest madrassa were founded in around 8th century in Iran, West Africa, Spain and then spread all over the Muslim world to provide Islamic education as well as education on science, philosophy, public administration, governance etc (Ali, 2009). During the Abbasid period, when Islamic civilization and culture was at its zenith, Muslims not only became proficient in the literature and philosophy of the Greek but also became familiar with the sciences and thoughts. It was during this period that institutionalization of learning came about with the establishment of *Bait-ul-Hikma* (House of Wisdom) set up by Al-Mamun (reigned 813 – 833A.D) in Baghdad. It was further enhanced with a definite organisation and purpose under the Saljuq Wazir. These emerged as specialized institutions for the education in Asia, Africa and Europe (Blanchard, 2008). Indeed the very first madrassa from where idea of a university in the modern sense, a place where students congregate to study a variety of subjects under a number of teachers, was first developed by a muslim women *Fatima Al-Fihri* of Marocco in 859 AD. The same madrassa is now known as *University of Al-Qarawiyyin* (Syed, 2011). Among the oldest and greatest

of all the Madrassa which enjoys a wide reputation though out the world even today is *Al Azhar* of Cairo founded by the fourth Caliph of Fatimid dynasty, *Al-Muizz* (925-975 AD). It has a good claim to being the most sophisticated school in the entire Mediterranean world since the early middle ages. One of the first established chains of madrassa, called the *Nizamiyah*, was inaugurated in Baghdad during 1067 AD under the rule of *Nizam al-Mulk* (Leiser, 1986). During this period i.e., between the seventh and twelfth centuries, Madrassa produced luminaries such as *Alberuni*, *Ibn Sina*, *Al-Khwarizmi*, *Ibn-Al-Haitham* etc and many more (Dalrymple, 2005). Under India's muslim rulers, Madrassa were open to both muslims and non-muslims. Schools of mystic traditions taught 'rational' subjects such as philosophy, mathematics and astronomy, to prepare students for court jobs, bureaucracy and religious duties. The Madrassa served as the centre of muslim educational activity until colonialism left the institution struggling for survival. In the second half of the nineteenth century with the introduction of new systems of education, the Madrassa largely lost its function as a general training institute and turned into an institution exclusively for religious education (Zaman, 1999).

Madrassa in Pakistan

Immediately after independence, some leading ulema were co-opted to give the new state a symbolic Islamic identity, but by and large the clergy were excluded from the power. In order to contain clergy, the government created an *Auqaf* Department to regulate Madrassa and bring religious institutions under state control by integrating them in the formal sector. By 1959 four *wafaqs* or federations of Madrassa were organized. (Malik, 1996). This reform plan included the introduction of general secular education in Madrassa "to widen the outlook of madrassa students and to increase their mental horizon". The aim was to enable madrassa students to "enter public professions" and "play their full part as citizens". The reforms proposed the same primary education syllabus and teaching schedule for Madrassa as in the government sector (GoP, 1979). These initial madrassa reforms failed to make an impact since all religious parties, except the *Jamaat-e-Islami*, rejected them.

In 70s the education sector was nationalised but the Madrassa were exempted and remained autonomous (Waseem, 1994). The Madrassa students were granted equivalence of public sector certificates and diplomas. The highest degree of *wafaq* boards were conditionally recognized and placed at a par with a Master's degree in Arabic or Islamic Studies provided madrassa students pass Bachelor's level English course. Arabic was introduced as a compulsory subject at middle and secondary school levels, and madrassa graduates were

employed as teachers, widening their scope of employment (Rahman, 1999). The 80s was the turning point for the madrasa system. It transformed Madrasa qualified students with few skills or training for mainstream professions. Each of the three armed services has a Directorate of Motivation, which recruits religious professionals to lead prayers and give sermons (Candland, 2008) Changes were instituted in the legal system. Shariah courts were established. Legislation was devised to Islamize the economy by gradually eliminating interest-based banking, making it compulsory for the nationalized banks to deduct zakat (ICG, 2005)

In 2001, it was decided to set up Model Deeni Madaris (MDMs) and therefore an ordinance was issued on 18 August to establish a Pakistan Madrasa Education Board (PMEB), for these model religious schools (ICG, 2005) .On 19 June 2002, another ordinance of Deeni Madaris 'Voluntary Registration and Regulation' was proposed. The ministry of education decided to introduce a new curriculum and to "encourage Madrasa to register with the government" (Klasra, 2002) .There are 12,448 registered Madrasa in Pakistan (Education Statistics, 2008) and through unofficial sources their estimated numbers are speculated to range from 12,000 to 20,000 with a total student enrollment of 1.7 million to 2 million. However nobody is actually sure how many Madrasa and enrolled students actually exist as few estimates puts the total figure of registered and unregistered Madrasa to "over 40,000" (Hayat, 2008). However the enrollment of students from primary to graduation in mainstream institutes is 344,579 (Education Statistics, 2008). Comparison shows that about 11.4 % of total students are studying in various Madrasa. These students should be taken care of since they are not only in a considerable number but also has large influence on the society. Table 1 Shows that Madrasa are registered with one of the five madrasa boards (wafaqs): Wafaq-ul-Madaris Al-Salfia, Wafaq-ul-Madaris Al-Arabia, Wafaq-ul-Madaris Shia, Tanzeem ul Madaris Ahle-Sunnat-wal-Jamaat and Rabta-ul-Madaris Al-Islamia. Detail is given in table below (Rahman, 2004).

Different numbers of Madrasa are affiliated to these five wafaqs: the Deobandi school of thought has the largest number of Madrasa and then Barelwi dominate this sector. 90 per cent of Madrasa belong to these two sects. Ahle Hadith/Salafi Muslims have their own schools, as do the Shias, while the predominantly Sunni Jamaat-e-Islami shuns sectarian tags and maintain Madrasa distinct from the sectarian ones (Riaz, 2004) .The number of Madrasa also varies between the four provinces of Pakistan, with the largest number in Punjab, which accounts for 60 per cent of the country's population. Male Madrasa have existed for over nine centuries. Female Madrasa, however started to emerge only in the second half of the 1970s and then spread rapidly (Andrabi, 2005). In India, AIMPLB (All India Muslim Personal Law Board) has created its independent

education board to institutionalize and modernize madrasa education in the country. This board is set up on the pattern of CBSE (Central Board of Secondary Education) and ICSE (Indian Council of Secondary Education). It has not only empowered to ensure uniform national curriculum in Madrasa but also to grant madrasa equivalence certificates and affiliation to religious educational institutions (IANS, 2010) .Such an establishment of board has brought into limelight the issue of modernizing the madrasa education system for mainstreaming madrasa students across the India and helping them clear way to higher education (Gilani, 2009) .The HRD ministry of India has also provided that the madrasa may opt either to introduce modern subjects in their syllabus or get affiliation from the state boards or the students of these madrasa may take examinations for the open schools Sikand (2009) .It has also approved that these madrasa can appoint teachers for science, mathematics, English and computers etc. These teachers would be paid by the central government. Their salaries may range from Rs 2000 to Rs 6000 (Radiance 2009). (Figure 1)

Detail of theoretical frame work

Curriculum

The roots with regards to the development of Madrasa' curricula can be traced backed to late seventeenth century when Mulla Nizamuddin Seharvi set up a Madrasa at the Firangi Mahal, Lucknow, India. Its standardized curricula were named as Dars-e-Nizami after his death in 1748 (Malik, 2008). It included "revealed sciences" (wahhi) and "rational sciences" (ma'qulat). The revealed sciences included study of the Quran, Hadith, Quranic commentary, and Islamic jurisprudence. The rational sciences included Arabic language/grammar to help understand the Quran, Persian language / grammar, logic, rhetoric, and philosophy that would benefit prospective bureaucrats / judges. (Haqqani, 2002). Even three centuries later, Dars-e-Nizami still continues to be the standard course of most of the Madrasa in Pakistan (Malik, 2008). Its glaring difference of curriculum from any other Madrasa in the world is that it puts attention on Persian (Rahman, 1998). The detail of Wafaq ul Madaris course based on Darul-Uloom Deoband which prescribes the Madrasa curriculum in Pakistan (Malik, 2008) is given in table attached at annex A. The Madrasa generally follow these traditional courses based on Dars-e-Nizami with a few minor changes/modifications here and there focusing Islam (Malik, 1996). The duration of the course is generally eight years which is completed in six years at few Madrasa from the Ibtidaiyah (primary) to the Takmeel (Daura-e-Hadith).

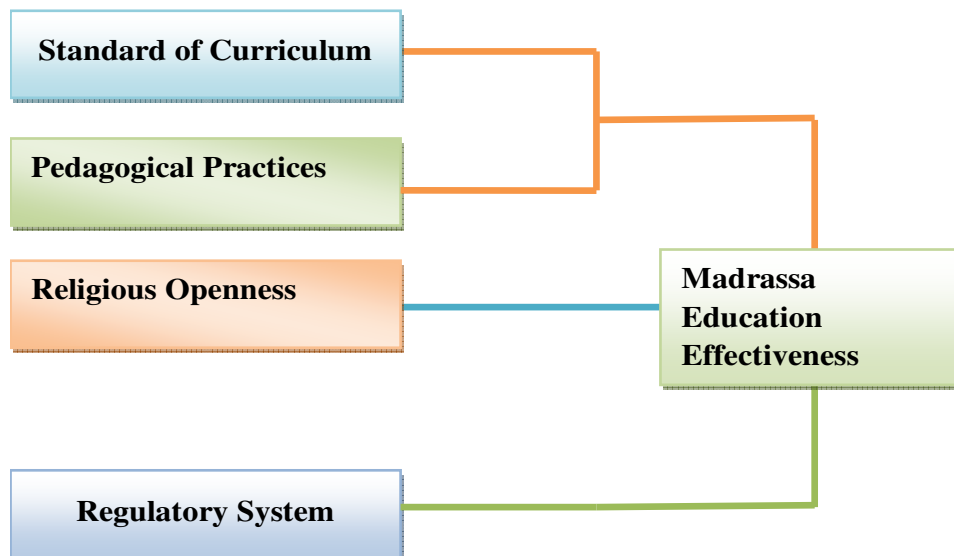


Figure 1. Conceptual framework

Pedagogy

The pedagogy can be defined as the art or science which deals with the profession of teaching. (Merriam-Webster Dictionary, 2011) or the study of the methods and activities of teaching (Cambridge Dictionary, 2011). As per Oxford Dictionary (2011). It is the method and practice of teaching, especially as an academic subject or theoretical concept. In the classroom, instruction skills can also determine how successful an educator will be in teaching. Pedagogy skills include (Moore, 2000)- Classroom Management and Organization, Organization for Instruction (Planning) , Implementation of Instruction, Monitoring Instruction, Developing Assessment Skills and Strategies. Motivation of Students, Cater for Individual Differences in Learning, Evaluation and Assessment for Effective Learning and Developing Creativity in the Learning Environment.

Openness in religious ranks

Since 1947 there have been incessant attempts to modernize the Madrasa education in one way or other but due to the continuous opposition from religious quarters, the Madrasa students have not been mainstreamed (Malik, 2008). Openness to change is the action taken by individuals and groups when they perceive that a change that is occurring as a threat to them. Key words here are 'perceive' and 'threat'. The threat need not be real or large for Openness to occur. Openness is the equivalent of objections and disagreement in general discussions. Openness may take many forms, including active or passive, overt or covert, individual or organized, aggressive or timid

(Straker, 2008) BPR on line (2011) gives following six reasons for change Openness which were established through research: Loss of power and control, Overload of current tasks, pressures of daily activities and limited resources, Lack of skills and 2experience needed to manage the change effectively, Fear of job loss, Disagreement with the new way and Skepticism about the need for change.

Research Design

Sampling Design

The population for the purpose of this study will consist of the heads; teachers and students of about Madrasa at Pakistan include south Punjab, central Punjab, Baluchistan, KPK and Sindh. The Madrasa belonging to Sunni, Shia and Sulfi schools of thoughts (Table 1) were selected considering better understanding, accessibility and uniformity. In addition to this the educationists and Officials of Madrasa and parents of both poor and affluent class sending their children to Madrasa are also included.

Non Probability sampling was employed in current study. Total 146 respondents comprising:- Madrasa Students 80, Madrasa Teachers 22, Madrasa Heads 4, Educationists 20, Parents of Madrasa Students (Poor / Affluent) 20 and Officials of Wafaqs / Boards / Ministry 4 as shown in Table (2) .

METHODOLOGY

The measurement of the data in term of Normality Skew-

Table 1. Central Boards of Madrassa in Pakistan

Serial	Name	School of Thought	Place	Date Established
1	Wafaq ul Madaris-al-Arabia	Deobandi	Multan	1959
2	Tanzim ul Madaris	Barelwi	Lahore	1960
3	Wafaq ul Madaris Shia	Shia	Lahore	1959
4	Wafaq-ul-Madaris-al-Salafia	Ahl-i-Hadith	Faisalabad	1955
5	Rabta-tul-Madaris-al-Islamia	Jamat-i-Islami	Lahore	1983

Table 2. Sample data about the respondent province wise

	Province					Total
	North Punjab	Sindh	KPK	South Punjab	Baluchistan	
student	20	15	10	25	10	80
teacher	5	5	3	7	2	22
Head	1	1	1	1	0	4
educationist	5	4	3	5	3	20
parent	4	3	3	6	4	20
Total	35	28	20	44	19	146

Table 3. Test for normality of the data

Variables	Mean	Std. Deviation	Skewness	K-S
Effectiveness	2.28	0.483	-0.241	1.41
Pedagogical Practices	3.24	1.103	-0.241	-0.810
Regulatory System	3.46	0.979	1.317	0.345
Curriculum	3.24	0.882	1.023	1.608
Openness	3.23	0.946	-0.165	-1.123

ness, Kurtosis, Kolmogorov-Smirnov and Shapiro-Wilk tests were used. Effectiveness of the madras education was checked through implying the One Sample T-test. Standard value 4 (Agree) is used for testing that whether the different schools of thought are effective in imparting contemporary modern and need based education to its students. After the implying the one sample T-test then Anova is used to identify that any difference occur among the various schools of thought in all dimensions of the study. Regression analysis was used to check that what main potential predictors of the outcome variable effectiveness are. The standard regression was used for the measurement of the predictor variables contribution in effectiveness.

FINDINGS OF THE STUDY

Normality

The result of the tests Skewness, Kurtosis in Table 3 shows that data is normal and it allow for the further proceedings. The standard of the Skewness and Kurtosis is data result should be between the +1 and -1. Table 3 Result are approximatively around the standard figures which shows that data is normal.

One sample T-test

One sample T-test result in Table 4 on the basis of standard value 4 (agree) shows that all the Schools of thoughts are ineffective in all dimensions of the effectiveness of the education in imparting contemporary modern and need based education to its students. All the dimensions sig (2 tailed) value is less than 0.05 which shows that all dimensions of effectiveness are significantly different from the standard value. Standard value is point of 5-likert scale question which shows that if the Madrassa are meeting the standard or near to standard elaborate that it is effective and respondent are admitting this fact.

Anova between the group results

Anova result table 5 sig values 0.000 which is less than 0.005. It shows that there is significant different between the groups in every aspect. All the schools of thought are not agreed on the one point approach. They have different points of views on the entire dimension in Pakistan. It also shows that the thinking of one school of thought in every region is totally different from other schools of thought. One region of same school of thought

Table 4. One sample t-test result

Test Value = 4	Sig(2-tailed)				
	Effectiveness	Pedagogy	Regulatory System	Curriculum	Openness
Bralevi	0.000	0.04	0.00	0.02	0.01
Shia	0.005	0.09	0.905	0.023	0.0014
Sulfi	0.003	0.005	0.00	0.000	0.005
Devebandi	0.003	0.08	0.00	0.02	0.006
Jamat-e-Islami	0.0011	0.009	0.071	0.09	0.008

Table 5. Anova result between the Groups

Group		Sum of Squares	Df	Mean Square	F	Sig.
Effectiveness	Between Groups	25.19	4	6.298	104.594	0
Curriculum	Between Groups	92.475	4	23.119	166.619	0
Pedagogy	Between Groups	148.889	4	37.222	198.076	0
Regulation	Between Groups	103.214	4	25.804	104.186	0
Religious Openness	Between Groups	112.998	4	28.25	250.517	0

Table 6. Result of the Post Hoc test (Difference with one another in all dimensions)

Dimensions	Bralevi	Shia	Sulfi	Devebandi	Jamat-e-Islami
Effectiveness	.000	.000	.000	.000	.000
Curriculum	.000	.000	.000	.000	.000
Pedagogy	.045	.000	.000	.000	.000
Regulation	.000	.000	.000	.000	.000
Openness	.000	.000	.000	.000	.000

syllabus attributes, thinking approach, behavior, mission, shared vision, and way of communication and method of teaching is same to another region. It shows that one school of thought attribute is always same with same school of thought in every region. It shows that Madrassa is best example of cohesion in same school of thought.

Post Hoc test results

Post Hoc test Table 6 result shows that all the schools of thought are different from one another in every dimension. The sig (2-tailed value) 0.000 in Post hoc test in very variable shows that one school of thought's education dimensions are totally different from another school of thought. It also shows that every school of thought has unique teaching method, different syllabus and different point of view in religious Openness. Every school of thought has its own syllabus according to its central board which is shown in table 1 and it has its own unique regulation about education in every region. Same school of thought's Rural and urban areas of Madrassa are similar in teaching methodology, syllabus and religious Openness against another school of thought Madrassa. it also shows there is no effect of the region, rural and urban atmosphere. Force of school of thought

cohesiveness is only affecting on the Madrassa education effectiveness.

Pearson correlation result

The Pearson correlation result in table 7 shows that there is positive Strong correlation among the Predictors and outcome variables. All predictors like Curriculum, Pedagogy, Regulation and Religious Openness and outcome variable effectiveness are strongly and positively correlated with each other. It shows that if these predictors like Curriculum, Pedagogy, Regulation and Religious Openness will improve in right way than automatically madras education will become effective and compete the universities, colleges and schools students in every field of life. Madrassa education student have great intellectual capabilities, commitment and cohesiveness but only due to lack of modern and upgraded education they are suffering backwardness and only bound to religious education.

Regression result

The result of the table 8 betas of the predictors .845,

Table 7. Result of the Pearson Correlation Test

Variables	Effectiveness	Curriculum	Pedagogy	Regulation	Religious Openness
Effectiveness	1				
Curriculum	.847**	1			
Pedagogy	.844**	.930**	1		
Regulation	.778**	.919**	.947**	1	
Openness	.870**	.989**	.967**	.936**	1

Table 8. Result of Regression

Model	R	R Square	Adjusted R Square	Statistics		
				df1	df2	Sig. F
1	.883 ^a	0.779	0.773	4	140	0

Table 9. Result of Regression

	Unstandardized Coefficients		Standardized Coefficients		Collinearity Statistics		
	B	Std. Error	Beta	T	Sig.	Tolerance	VIF
(Constant)	.845	.071		11.923	.000		
Religious Openness	.444	.021	.870	21.097	.000	0.1216	8.220
Regulation	-.144	.057	-.292	-2.537	.012	0.0989	10.111
Curriculum	-.396	.150	-.722	-2.640	.009	.102	9.638
Pedagogy	.644	.211	.787	23.097	.042	0.106	9.88

.444, -.144, -.396 and .644 shows that the entire predictors has great influence in effectiveness of the madras education. R Square 0.779 shows that these variables has 78 % contribution in effectiveness of the madras education other 22% contribution relates to other dimension which is not taken by this study. This contribution is significant at 99 % confidence level. Model summary shows the fitness of the model. It shows that model is significant. Vif and tolerance values is less than 10 and more than 0.10 shows that the predictors are not highly co-related with each other. It is concluded that all the predictors has great influence on the effectiveness of the madras education in Pakistan.

CONCLUSION

Education has a lot of importance in building a nation by fulfilling its economic and social needs. Solutions of almost all the problems are concluded by scholars, analysts and think tanks as education. It is historically proven that stronger were those nations that had good educational system. Today the major reason of the decline of Muslims is their poor educational health. Muslim civilization and culture also dominated the world when Muslims were on top of every field of education i.e. science, mathematics, philosophy, astronomy, law, literature so on and so forth. It was the time when

Madrassa produced luminaries such as Alberuni, Ibn Sina, al-Khwarizmi etc. Both Muslims and non-Muslims used to study in Madrassa exactly the way people now prefer to study in Harvard and Oxford Universities. However, with the decline of Muslim ummah in general and colonization in Indo-Pak Subcontinent specifically, Madrassa turned into institutions exclusively for religious education, primarily to preserve its core, combined with steady decline in the creative thought and productive perception. These glorious institutions reduced to barren remnants, devoid of creativity and dynamism. Now after the independence, there should have been revival of true Islamic culture through the modernization of Madrassa but we are still stagnant and sterile. The outdated pedagogical techniques and static curricula should be modernized to prepare individuals who are better equipped and more skilled for the establishment of modern Muslim state.

This study was conducted to see whether Madrassa education is effective or not. Curriculum, Pedagogy, Regulation and religious Openness are the dimensions of effectiveness. Result of the test shows that Madrassa education is ineffective due to only focus on religious thoughts, rigidity, non-social activities and less awareness about new knowledge. The whole concept of growth and development is based on acquisition of knowledge. Unfortunately, defenders of the existing madrassa system still view its traditional approach as a

way to preserve Islamic heritage and obscure any drive of modernization under the debris of medievalism. They refuse to embrace any idea that does not appear compatible with their domain of reasons and intellect. Modernization in any of its manifestations is not acceptable to this religious section of society without realizing that it cannot be rejected altogether, especially when it offers some constructive ideas to add new dimensions to life. Based on their specific thinking and perception, the education of Madrassa students is kept limited to religion (sect specific) and they can only be employed in religious sectors.

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