IRBAS www.irbas.academyirmbr.com April-June 2024
International Review of Basic and Applied Sciences Vol. 12 Issue.2

Tracing the Preference for Madrissah Education in Rural Areas. A Case Study of Faisalabad District

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Abstract

Islamic education means how to act according to the principles of Islam i.e. culture. It also indicates how to understand the worldly affairs in sense of Islamic perspectives as social being. For this aim, religious schools (Madrasas) are main source of getting Qurani education. In which, belief in glory of God is thought by the students. The main characteristics of madrasa residence, dress and food even all commodities of human being are provided to poor students who get education in these madrasas which are responsible for distribution. All expenses are denoted by noble persons of Allah from honest means through Zakat and Sadqat which are a source of their relevance in dooms day. For the progress of Muslim community, madrasa's education offers a lot of opportunities to Muslims socially, economically and morally. It shows the laws of justice, sympathy, friendship, harmony, forgiveness and basic tenets of Islam which propagate Islamic ideology. Multi stage sampling technique was used for this study. At first stage, District Faisalabad and was selected through purposive sampling technique. At the second stage, four Madrasa (JamiaQasmia, JamiaSalfia, JamiaRazvia and Madrasa AlhyTashi from Faisalabad Tehsil was selected through convenient sampling techniques. At final stage; a sample of 100 respondents were selected through convenient sampling technique from the Districts (25 from each). The data were collected during summer break and interview was taken from respondents at their availability in Madras. A comprehensive questionnaire was constructed for data collection, and then the responses were expressed and tabulated in term of percentage. Thus the collected data were analyzed by using SPSS (Statistical Package for Social Sciences). Stusdents were the respondents of the study. The results showed that a huge majority of the respondents 57 percent in Tehsil Faisalabad belonged to age group 12-15 years. Majority of the

respondents 58.7 percent had formal schooling at the level of primary school before joining the Madrasas for religious education. 78.6 percent students belonged to those parents who had the income bout 15000-20000 rupees which was insufficient to meet their end. A huge majority of the respondents about 82 percent had their parental influence to join madrasa. A huge majority of respondents 97.6 percent had the knowledge of sects. Majority of respondents about 94 percent said that the education of JIHAD and extremism was not being taught in madrasa. Government along with public should help the madrasa through funding the make the madrasa education bettersss. The head of Madaras should follow the real instruction of Islam to spread Islamic education.

Keywords: *Madrissah, Education, Rural, Areas, Faisalabad.*

Introduction

Madrissah is an Arabic expression for "school". It is achieved from the underlying word dars, which demonstrates a learning method kept through penetrate lesson. Likewise criminologist from a similar stage are: (1) Mudarres, which means a male teacher, while mudarresah is a female educator, and (2) derrasah, implies considering or contemplated. Guideline is simply religious. It is known as non-formal instruction because of its qualities. (a) Classes are gone to on Saturdays and Sundays just or days acknowledged upon by the educator and the students (b) it doesn't have a formal exercises, (c) it is non-reviewed and may keep multi-age gathering and (d) it just needs its teachers to be alumni of a madrissahh or to be an Imam (Muslim religious pioneer). This sort personifically state of mind of training and successive adapting for the most part achieve with the formal instruction prepare. It works like a general school where the understudies want to mudarresahedadi (pre-school) to mudarresahsanawi (secondary school). The educating focuses on Islamic religious and social subjects and revels courses with Arabic as the wellspring of directions (Ismael, 1995).

For the advance of Muslim people group, madrissah's training offers a considerable measure of chances to Muslims socially, financially and ethically. It demonstrates the laws of equity, sensitivity, kinship, congruity, pardoning and essential precepts of Islam which proliferate Islamic philosophy (Hassan, 2002). The principle attributes of madrissah living arrangement, dress and nourishment even all products of person are given to poor understudies who get training in these madrissah which are in charge of dissemination. All costs are meant by honorable people of Allah from legitimate means through Zakat and Sadqat which are a wellspring of their significance in fates day (Yasin, 2012).

Islamic training implies acceptable behavior as indicated by the standards of Islam i.e. culture. It likewise demonstrates how to comprehend the common issues in feeling of Islamic viewpoints as social being. For this point, religious schools (Madrissah) are principle wellspring of getting Quranic training. In which, confidence in magnificence of God is thought by the understudies (Naquib-ul-Attas, 1980).

Needy individuals can't manage the cost of the formal instruction of school. They need to offer instruction to their kids without burning through cash. They want to training. In this way, they roused by their money related condition to receive madarasa. The principal sort relates the issues and assignments taking guardian's instruction exercises in Muslim nations, specifically destitution, backwardness, lack of education, numbness and use of the family character. These individuals have likewise enthusiasm for religious conviction (Altwaijri, 2008).

It is old convention that training, living arrangement, sustenance, cure, solution and books are given in Islamic madrissah without cost. Poor take benefits by this office. Gift is given to madrissah to teach youngsters, this sentence is watched, "Habitation and sustenance are given by the abundance of Zakat from a different organization Uqaaf" (Akram-ul-Haq, 2008).

Philanthropy and instruction are comprehended acts in Islam that gathers to give madrassas specific qualities and attributes. This conveys solid social relations among individuals. It demonstrates that monetary advantages giving free instruction, boarding and nourishment for supporters who are understudies of madrissah. Absence of money related help understudy goes towards mala exercises like fear based oppression. Madrissah is an Islamic religious school in which our ullamas (religious pioneers) instruct the understudies about culture, society and profound quality to live as a Muslim (Ahmad and Rehman, 2002).

Different methods of training apply with deference of each country's surroundings, society, culture and religion. As a Muslim, we like to Islamic instruction or Islamic training has awesome significance in Muslim people group. Our education rate is low however every Muslim mindful of Islamic lessons and starting religious information. This undertaking is finished by mosques. Imam (religious pioneer) educates the understudies Kalma, Quran, Prayers techniques for virtue, strategies for eating and methods for regard in their high school. Our mosque has assumed the liability of crucial Islamic instruction. We can state them beginning or essential religious instructive schools or focuses. Religious schools are raised to spread religious training. Training, nourishment, home, treatment and different items are given to augment Islamic instruction, without cost (Sipra, 2012).

Two sorts of training are instructing in Madrissah (i) formal training and (ii) casual training. In these religious schools individuals get fundamental learning about their religion. Pre essential and essential training is seen there to advanced education in term of DAR-SE-Nazami. Understudies investigate more exercises of taking aide about religious substance of writing from gross root level to up level of training. This sort of instruction is likewise called "Ebtadai" starting training or essential instruction (Abdalla et al. 2004).

The madrissah offers instruction which is free of cost, rooms and writing boards to understudies, and they claim to enhance the status of families and people. These religious schools are aided by private philanthropy from Muslim devotees through a procedure of Zakat. Pay of Zakat is one of the five mainstays of Islamic Faith-gets that a constrained extent of pay by given to indicated, chartable reasons and a part of Zakat have shown religious instruction. All madrissah are gone to for instruction young men, there are a little number of madrissah are held for females (Blanchard, 2008).

All madrissah give free instruction and boarding and lodgings to understudies who have relations with poor families encompassing zones. A few people of upper and white collar classes additionally send their vagrant youngsters to Islamic schools for Quranic lessons and to learn by heart, be that as it may, these are day understudies (Taj and Khan, 2008).

The huge contrast exists amongst Muslims and non-Muslims. This distinction demonstrates the mental and financial state of Muslims. Muslims send their posterity because of absence of cash. They likewise allude to social points of view of Islam. They likewise take their otherworldly needs. Socio-social issues are additionally included are talked about by group and religious pioneers. Madrissah likewise educates the methods to embrace Islamic social perspectives and intends to acquire cash, since guardians don't give directions and give money related help to their youngsters. A principle issue is disparity in term of monetary. They have not very many chances to get their bread and spread. Some rich individuals in Muslim minorities help such Madrissah instruction (Symco, 2010).

The neediness is overwhelming in the majority of under creating nations particularly in Muslim's nations. These nations are entirely joint with their Islamic culture. A few legislatures of nations secure Madrissah politically, financially and ethically. They offer guide to spread Islamic training through formal and casual foundation or religious schools (Madrissah). Poor nations are blessing by Zakat, Sadaqa, gifts and commitments for costs. Some Islamic associations of Madrissah are satisfying this obligation by gathering Chanda (gift). Financial fields are associated with madrissah. Exceptional service is given for this reason for spreading religions instruction is made up in Muslims nations (Ellis, 2007).

Importance of Study

A decent number of Islamic Madrasas were established after the foundation of Darul Uloom, Deoband (Est. 1866), in India, pre and post India's opportunity which are and were keep running with the commitments and gifts of the Muslim people group. Taking after the foundation of the British administer in India, all Islamic instructive establishments were shut down on the grounds that they were being keep running with benevolent stipends from the Mughal court and from Muslim nobles as it were. That was the reason; it had been chosen at the season of establishment of Darul Uloom, Deoband that the whole money related weight of running Madrasa ought to be borne by the Muslims themselves. Revealing insight into the last crumple of the Mughal Empire and the destroy of the Islamic theological colleges by the British lead in India with the occasions of 1857, ex-Mufti of Darul Uloom, Deoband, Mufti Muhammad Zafiruddin Miftahi (1926-2011) composes: "… The instructive foundations that had been granting guideline to the Muslim youth in urban areas like Delhi, Lahore, Agra, and Jaunpur and correspondingly at many places in the territories of Gujarat, Bihar, Madras and Bengal had all shut down after the foundation of British run the show. This was for the most part since they were being keep running with kindhearted stipends from the Mughal court and from Muslim nobles. They likewise got budgetary guide from altruistic trusts that had been established in the past for this very reason, and that had all quit working or had been appropriated by the administration after the foundation of British run in India. (Darul Ulum Deoband: A Brief Account of its Establishment and Background, P.: 08) Now, one can locate a decent number of Islamic Madrasas in India, Pakistan and Bangladesh; as well as even in the UK, USA, and numerous African and European nations, which take after a similar syllabus and arrangement of Darul Uloom, Deoband with tiny bit contrast of the exclusion and expansion into the educational programs and are keep running with the gifts of the Muslims themselves to show Islamic religious philosophy.

Muslims' Current Situations: There are a decent number of Madrasas all through the world, which are occupied in spreading the Islamic messages and prepare the Muslim children and grown-ups with Islamic religious philosophy. In spite of the fact that there is no official information accessible, however it is trusted that there might be more than 50,000 Madrasas just in India. In any case, after such a large number of Madrasas, when you investigate the Muslims' social and religious current circumstance, you will find that a hefty portion of them don't know about the genuine idea of Aqaaid (Believes), Ahkaam (decisions), Ma'amlaat (Dealings) Faraaidh (Obligations) and so forth. On the off chance that one feels free to cases that in the nation like India even a decent number of Muslims

Objectives

The Objectives of present study were

- To trace out the choice preference of the respondents for Madrissah education.
- To study the factors that lead to Madrissah education.
- To find out the social aspects of Madrissah education.
- To suggest some policy measures to improve the Madrissah education.

Hypothesis

Hypothesis 1: Higher the age of Respondents more will be the level of satisfaction from Madrasa.

Hypothesis 2: Higher the Occupation of Respondents Lower will be the level of satisfaction from Madrasa.

Review of Literature

A writing audit talks about distributed data in a specific branch of knowledge, and once in a while data in a specific branch of knowledge inside ass certain day and age. Andrabi *et al.* (2002) said that Madrassah training has had a long custom among the Muslims of South Asia. Madrassahs have assumed a critical part in conferring Islamic instruction, expanding education, and fortifying Islamic awareness and in particular giving preparing to the imminent applicants of common administration in pre-provincial Muslim India. The quantity of madrassahs has expanded enosrmously amid the post-autonomy period, giving free training to a substantial number of understudies who have no or somewhat possibility of getting work in common organization orin other open segments. In post-provincial Pakistan, one can see a subjective change in the accentuation of writings utilized as a part of madrassahs. In spite of the fact that commentators blamed madrassahs' educational programs as stagnant and static, nonetheless, contemporary Pakistani madrassah educational modules is not the same as it was a century and a half some time recently. Some old writings are supplanted with new ones and some have new discourses and gleams with recharged center and accentuation. This new patching up of the educational modules is instrumental in developing the significant part of the present madrassah understudies' perspective. After the mechanical and institutional changes presented by the provincial organization in the nineteenth century, the South Asian madrassahs are always conforming, straightening out and checking on the educational programs as indicated by the need of the time. In advanced Muslim social orders, similar to Pakistan, Islam is experiencing a procedure of "externalization". The contemporary Pakistani madrassahs are seeking after this question vivaciously and attempting to rethink Islam through educating of new and old writings. Here, generalization signifies a regulating and interminable Islam which is expected to comprise of an arrangement of convictions, values and practices. It is Stark takeoff from pre-advanced Islam which was characterized on the standard of agreement (ijma) a very more extensive base. The act of Western culture in post-pioneer state contributed a great deal towards externalization handle. The critical part of typification of Islam in cutting edge times is the request that there is only one goal i.e. invariant Islam an essential point of Muslims.

Babajanov and Olcott (2003) contemplated on the setting of Islamization in the Muslim people group, the madrasah plays an essential instrument. Madrasah is a Muslim school that shows Arabic and Islamic reviews, particularly Quranic perusing and Arabic dialect. It is turned upward to as an establishment of learning as well as an image of Islam. It is viewed as an appropriate place to get learning in Arabic dialect and Islamic religious teachings.Mostly understudies have a place with town than city.

Keddie (2003) portrayed that how understudies instruct the Quran to neighborhood youngsters and many pick up work as imams or khateebs even before graduation, while still others seek after higher reviews. In reality, even as alumni of mainstream schools are unemployed in extensive numbers, it is uncommon to discover a madrasa graduate unemployed.Similarly, if an understudy needs to make an employment working in a profoundly fulfilling if low-paying occupation, he ought to be respected, not denounced.

Iqbal (2003) said that a few understudies were hitched yet for the most part were unmarried. Gift, philanthropy and training are considered demonstrations of love in Islam that join to give madrasas unique qualities. It recommends this makes solid social relations that are advantageous for monetary and religious reasons. Thus, madrasas can work independently with their own particular educational modules and get to be distinctly charitable bodies that give free training, boarding and nourishment for understudies.

Division Orders (2004) gave an answer to securing the rank framework, enrollment, control, institutionalization and consistency of educational program and standard of training of deeniMadaris granting specific Islamic instruction in Pakistan with the general training framework so as to empower acknowledgment of equality of the degrees, authentications and asnad granted by such foundations and to manage their examination framework and the matters associated therewith or subordinate thereto.There is a need that deeniMadaris keep up their independent character and are better composed for advancement of

undeniable, far reaching and concentrated Islamic instruction alongside subjects of general training framework.

Rahman (2004) said that there were basically two sorts of Madrasahs in operation in Bangladesh.These Madrasas educate RAFAYAADINE. The AaliyahNissab Madrasahs (normally known as Sunni Madrasahs) are worked with state bolster under state control, while the QawmiNissab Madrasahs (regularly known as Wahabi Madrasahs) are worked outside state ability to control or support with deliberate work and both remote and neighborhood financing. The Madrasah framework which is worked under state control is the one which is thought to be the standard of the Madrasah training framework. Notwithstanding these, maktabs or ForqaniaMadrasahs exist to educate the Qaeda (the Arabic letters in order), Aampara, and the Quran and the Hifzul Quran Madrasahs which prepare Quran Hafezes (understudies who totally retain the Quran). There are likewise some administration and non-government extend based fleeting instructing focuses.

Materials and Methods

Social Research

The word research originated from the old French word researcher that meant to search again. It literally implies repeating a search for something and implicitly assumes that the earlier search was not exhaustive and complete in the sense that there is still place for improvement. In practice, the term refers to the systematic approach towards intellectually answering questions related to the knowable universe. Social research is concerned with exploring, describing and explaining social phenomena involving human behavior (Jafar, 1998).

Methodology

Methodology is a systematic description and "logic in use" of the techniques and tools employed during the conduct of research of the collection of reliable information about the phenomenon under study. Research methodology is the manner of investigation, collection of relevant data, its proper interpretation and analysis to establish relationship between variables. Research methodology is a guideline embodying those principles and procedures, which determine the scope of study, techniques to collect data relevant to the study, recording of data in an appropriate form, interpretation of data and its analysis to establish relationship between variables of study. A methodology is an essential part of any research study as it provides a guideline to future researchers to evaluate any study to verify its results (Matin, 1989).

The Universe

Chaudhary (1984) said, “The collection of all possible observations relevant to some characteristics of interest is called a population or universe”. The present project was designed to trace the preference for Madra Education in rural areas of Faisalabad. Therefore the universe was selected for the study consisted on Students of Madrissah. For this purpose Four Madrissah were selected namely Jamia Qasmia, Jamia Salfia, Jamia Razvia and Madrissah Ahly Tashi from the rural areas of Fasialabad District.

The Sample

Sample may be defined as “A portion of all the elements in a population that is used to obtain information about the entire population” (MagiIl, 1995). Sampling is the process of selecting a subset of individuals from a large group of individuals, the selection being done with a view to drawing inferences about the larger group on the basis of information obtained from the subset. The small group of individuals is known as sample from the whole society (Jafar, 1998).

Only two basic requirements for good sampling procedure are that firstly it must be representative and secondly it must be adequate. The factors of time, cost and physical limitation play an important role in social research. It is, therefore, more economical and efficient to base studies on sample rather than to study the entire universe. Multi stage sampling technique was used. At first stage, Faisalabad District was selected through random sampling technique. At the second stage, Four Madrissah (Jamia Qasmia, Jamia Salfia, Jamia Razvia and Madrissah Ahly Tashi from Faisalabad District) was selected through random sampling technique.

Interviews were taken at the availability of respondents in Madaras. At final stage; a sample of 100 respondents were selected through convenient sampling technique from Faisalabad District (25 from each). The data was collected during the months of September and October interview weree taken from respondents at their availability in Madaras. A comprehensive questionnaire will be constructed for data collection, and then the responses were expressed and tabulated in term of percentage. Thus the collected data was analyzed by using SPSS (Statistical Package for Social Sciences).

Tools of Data Collection

The most important part of the statistical work is perhaps data collection. The researcher selected interviewing schedule of interview to collect data for this study. "It is a technical procedure which enables a social scientist to get the accurate information" (Godden &Hatt, 1952).

Interview Schedule

The interviewing schedule refers to a number of questions formulated keeping in view the objectives of the study. First of all a preliminary interviewing schedule was prepared which was pre-tested upon 5 respondents so as to remove any possible errors or omissions before giving it final shape. During the pre-testing some questions did not work, hence they were modified. After pre-testing, interviewing schedule was improved for data collection.

Methods of Interview

The researcher approached the respondents personally to administer the interview schedule. Though the interviewing schedule was prepared in English but at the time of interview the Urdu language was used to get the information as comprehensively as possible.

Conceptualization of Variables

Ordinarily, concepts are defined theoretically. In a theoretical definition, a concept appears in abstract terms to give the general meaning. It is intended to convey (Magill, 1995). "Concepts are abstracts used by the scientists as building block for the development of propositions and theories, which explain and predict the phenomenon". (Berg, 1966).

In social sciences conceptualization is much more difficult as compared to any other discipline because the same concepts were same times used with different meaning by different researchers. Some of the, concepts employed in the present research are being operationalized, which are as below

Socio-economic characteristics

Socio-economic characteristic means a complex of attitude, that are interrelated but do not form a single dimension (Khall and Davis, 1995). In any social set up, the socio-economic characteristics of an individual play a vital role in the formation of his/her attitude and behavior; patterns and his/her social standing in the

social setup. For the purpose of present study the indicators of socio economic characteristics were respondents, age, education, occupation, and type of family etc.

Age

Age is one of the most important variables in any social research; it affects the activities and behavior of a person at different stages of life. Age can be defined as "the number of years completed by a particular person since birth". In the present study the age was considered as the number of years lived by respondents and it will be based upon respondents own reply.

The age of respondents was categorized as under:

1. 12 to 15 (years)
2. 16 to 20 (years)
3. 21 to 25(years)

Education

“The formal teaching of a culture's skill, knowledge and values from one generation to the next” (Magill, 1995). Education is a consciously controlled process where by changes in behavior are produced in the person and through the person within group. (Good and Markel, 1959**)**.

Education is one of the most' important variables in any social research. It makes people more receptive to new technology. The education of parents creates a deep impression on the atmosphere of family. In the present study, education means the years that have been spent at school or college for gaining knowledge. The education of respondents is divided into following categories:

1. Primary
2. Middle
3. Matric
4. Above

Source of Income

Source of income is “The level of job, judged by prestige and salary, reached in one's working life” (Magill, 1995). Source of income may be defined as the specific activity with a market value, which an individual continually pursue for the purpose of obtaining a steady flow of income. (William, 1980**).**In the present study occupation stands for the male respondents and their female also.

The source of income of respondent’s father might be categorized as under:

1. Service
2. Laboure
3 Agriculture

Table No 1: Distribution of respondents according to age

Age	Percentage
12-15 Years	57
16-20 Years	33
21-Above	10
Total	100

Table 1 shows that majority of respondents belonged to the age group of 12-15 years in Faisalabad, which is 57 percent. This is very typical of Madrasa students who join Madrasa after completing few years of formal schooling. Another reason could be that parents in Faisalabad could assist their children financially for long time. They sent their children in Madrasa in their childhood.

Table 2: Distribution of respondents according to academic education

Academic Education	Percentage
Primary	58.7
Middle	24
Matric	15
Above	2.3
Total	100

Table 2 shows that majority of respondents belonged to the academic educational group of primary. They were 58.7 percent. This is very typical figure of Madrasa students who join Madrasa because they wanted to read and understand the written statements in Urdu or English etc .

Table3: Distribution of respondents according to sources of family income

Source of family income	Percentage
Service	28
Labour	47.8
Agriculture	24.2
total	100

Table 3 shows that majority of parents of students earned money from labour in Faisalabad .They were 47.8 percent. This is very typical figure of Madrasa students who join Madras a because majority of respondents belonged to labour due to industrial sector in Faisalabad .

Table 4: Distribution of respondents according to adoption of Sects

Adoption of Sects	Percentage
Sunni Deobandi Sect	35
Sunni Brelvi Sect	45
Ahly-Hadith Sect	11
Ahly-Tashi Sect	9
Total	100

Table 4 shows that majority of respondents adopted the Sunni Brelvi Sect which were 45 percent in the rural areas of Faisalabad because mostly people followed the thoughts of Ahmad Raza Khan Brelvi (a religious scholar).

Table5: Distribution of respondents according to taking education of computer and science

Education of computer and science	Percentage
To great extent	11
To some extent	14
Not at all	75
Total	100

Table 5 shows that majority of respondents got education of computer and science "not at all". The responses were 75 percent. They seek modern education less due to lack of qualified staff which had insufficient knowledge about technology of information, finance and facilities in Madrasa because of conservativeness of religious leaders.

Table 6: Distribution of respondents according to influence of parents to study in madrasa

Influence of parents for Madrasa education	Percentage
To great extent	82
To some extent	15
Not at all	3
Total	100

Table 6 shows that majority of respondents were influenced by parents "to great extent" in Faisalabad which is 82 percent because of parent's desire to learn the Holy Quran by heart.

Table7: Distribution of respondents according to fulfillment the social needs (food, clothing, medicine and shelters etc)

Fulfill the social needs	Percentage
To great extent	72
To some extent	15.7
Not at all	12.3
Total	100

Table 7 shows that majority of respondents thought that fulfillment of social needs was "to some extent". The responses were 72 percent .This is normal figure of respondents who join Madrasa because they understood responsible management was fulfilling student's social needs.

Table8: Distribution of respondents according to Madrasa educates the students for Jihad and Extremism

Madrasa educates the students for Jihad and Extremism	Percentage
To great extent	4
To some extent	2
Not at all	94
Total	100

Table 8 shows that majority of respondents said that Madrasa educates the students for Jihad and Extremism to the level of " Not at all".The responses were 94 percent .The Students said that Madrasa is spreading tolerance and peace not aggression for all the nations of the resting world's

Testing of Hypotheses (Bi-variants analysis)

Hypothesis 1: Higher the age of Respondents more will be the level of satisfaction from Madrasa.

Table 9: Association between age of the respondents and their opinion about the level of satisfaction from Madrasa.

Age of the respondent in (years)	Faisalabad			Total
	High	Medium	Low	
12-15	17	7	6	30
	1.76%	4.28%	5%	
16-20	10	17	10	37
	3.7%	2.18%	3.7%	
21-25	9	5	19	33
	24%	6.6%	1.74%	
Total	36	29	35	100

Chi-sq=3.687 df=4 Significance = .450^{NS} gamma=.257
NS = Non-significant

Table 9 presents the association between age of the respondents and their opinion about level of satisfaction from Madras. Chi-square value shows a non-significant association between age of the respondents and their opinion about level of satisfaction from Madrasa. Gamma value a positive and non-significant relationship between the variables. So the hypothesis "Higher the age of Respondents more will be the level of satisfaction from Madras" is rejected.
Hypothesis 2: Higher the Occupation of Respondents Lower will be the level of satisfaction from Madrasa.

Table 10: Association between Occupation of the respondents and their opinion about the level of satisfaction from Madrasa.

Occupation	Faisalabad			Total
	High	Medium	Low	
Service	17	11	-	28
	1.65%	2.55%	-	
Labour	5	8	5	18
	3.6 %	2.25%	3.6%	
Agriculture	3	17	4	24
	8%	1.41%	6%	
Total	25	36	9	70

Chi-sq= 20.371 df= 6 Significance =.002 gamma=.592
** = Highly-significant

Table 10 Faisalabad presents the association between Occupation of the respondents and their opinion about level of satisfaction from Madras. Chi-square value shows a Highly-Significant association between Occupation of the respondents and their opinion about level of satisfaction from Madras. Gamma value a positive and significant relationship between the variables. So the hypothesis "Higher the Occupation of Respondents lower will be the level of satisfaction from Madras" is accepted.

Conclusion

Madrasa education is deeply embedded in Pakistani society and educational culture. Madrasa graduates are an integral part of the larger society and contribute in different spheres of public life. An important strength of madrasa education is that it has a strong support base among the common people, who are always ready to come forward and offer all sorts of assistance to this system of education as it is more akin to their religious beliefs and sentiments. The madrasas in Pakistan are enjoying valuable respect. Madrasa graduates come from different social and economic backgrounds—from rich business families to the sons of rickshaw-pullers and day laborers—and represent different social and religious orientations. Their social and religious consciousness and worldviews are formed more by their encounter with the wider world than by their affiliation with madrasas. Apart from the revised Dars-e- Nizami curriculum, the education that Madrasa students receive much more social trainning. The religious students, on the other hand, have continued to study almost the same books for over a century, and most of what they read is the Qur'an, Hadith, theology and law. These Madrasas also represent the sectorial system like Deobandi, Bralvi, Ahlyhadith and Ahlytashi. These Madrasas teach the students according to the instructions of their school of thoughts. In the madrasa environment and curriculum, therefore, students have any added reasons that may influence their perceptions and attitudes towards the World. Like other members of society, they read newspapers, watch television, and become informed andconcerned about the developments and upheavals in the Muslim world. Their exposure to the media greatly influences their perceptions to come Madrasa. In this respect, a madrasa teacher or a graduate student is not much different from an ordinary person from the general stream of education. To essentialize the madrasa education as the primary or main culprit for the recent rise of socialism among some Muslim socities.

Recommendations

- All religious schools should adopt modern techniques of information technology to improve their educational activities.
- Government and rich people must provide more and more financial assistance to poor students to fulfill social needs.
- Syllabus should be arranged according to the Islamic teachings to face current educational challenges.
- Scientific laboratories should be established in Madrasas to gain the knowledge of chemistry,physics and social sciences.
- Ulamas and students should cooperate with one another to spread the values of harmony and peace among people.
- The teachers of Madrasa should be highly qualified in their subjects to give true Islamic education.

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