

To Analyze the Social Impact of Madaris on The Students Achievement in Sindh

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Dr. Mahboob Ali Dehraj
SBBU, SBA

Dr. Peral Khan
Assistant Professor Sukkur IBA Sukkur.

Ms. Ambreen Somro
Research Scholar SBBU, SBA.

Mr. Ashique Hussain Jamali
Research Scholar SBBU, SBA.

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Abstract

The trend of Madaris institutions is increases in the district of Shaheed Benazir Abad, Sindh. Madaris, which are religious educational institutions, are becoming increasingly popular among students who seek to pursue Islamic education. This trend is due to several factors, including a growing interest in Islamic education, a desire for more traditional modes of learning, and a lack of access to quality education in the region. The Madaris institutions in the district offer a range of programs, including basic Islamic education, religious studies, and advanced degrees in Islamic law and theology. the objective of study are 1. To identify the social services of ,Madaris of SBA,in Sindh 2. Analyses the social services of Madaris of SBA, in Sindh. This is the quantitative research, in which survey method was applied and population of this research was Madaris of district Shaheed Benazirabad , the sample was selected two taluka's one is dour and other is Nawab Shah , this sample was 30 Madaris , which were selected in which respondents were 100 teachers of Madaris as well as 100 parents of students of Madaris ,these were selected for close questionnaires were used with five Likert scale, the sample of the study was stratifies sampling, the finding of this study was that there is the most of the respondents were agreed these Madaris are playing very vital role in Islamic education ,they are also providing basic study facilities to their students. These Madaris also provide free education with boarding and free medical and admission with books. These also provide Islamic education especially about Islam so the defensive system of Islamic education conclusion is that most of the respondents agreed that these Madaris are playing a very important role to provide Islamic education freely as well as these Madaris s also provide their students a very good status in society. the recommendation of the study were as under that govt should support these Madaris

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, time to time monitoring these Madaris special provide support for modern subject ,these Madaris should be activated for social activities . While there are concerns about the quality of education and the potential for extremism, efforts are being made to address these issues and ensure that the institutions provide a positive and enriching educational experience for students.

Keyword: Analyze, Study Social, Community Impact, Impression Madaris, Religious Institutions

INTRODUCTION

1.1 Background:

The trend of Madaris institutions is on the rise in the district of Shaheed Benazirabad, Sindh. Madaris, which are religious educational institutions, have been an integral part of the Islamic education system in Pakistan for centuries. However, in recent years, their popularity has increased significantly, particularly in rural and underdeveloped areas where access to quality education is limited. The district of Shaheed Benazirabad, formerly known as Nawabshah, is located in the southern part of Sindh province and has a predominantly rural population. Like other rural areas of the country, the district has been facing challenges in providing quality education to its population. Madaris institutions have emerged as an alternative for those who cannot afford or access mainstream education. The increasing trend of Madaris institutions in the district can be attributed to various factors. One of the main reasons is the growing interest in Islamic education among the population, as many see it as a way to connect with their faith and culture. Another factor is the desire for a more traditional mode of learning, which emphasizes discipline, morality, and spiritual development. Additionally, the lack of access to quality education in the region has made Madaris institutions an attractive option for those seeking an education. Despite their popularity, Madaris institutions have also faced criticism and concerns about the quality of education provided and the potential for extremism. In response, efforts are being made to regulate and monitor the institutions to ensure that they provide quality education and promote moderation and tolerance. (Anjum, U. 2017).

Overall, the increasing trend of Madaris institutions in the district of Shaheed Benazirabad, Sindh reflects a growing interest in Islamic education and a desire for more traditional modes of learning. While there are challenges to be addressed, such as ensuring quality education and promoting tolerance, the trend highlights the importance of providing accessible and relevant education to all members of society. Durrani, N., Halai, A., Kadiwal, L., Rajput, S. K., Novelli, M., & Sayed, Y. (2017).

In Arabic, the word "Madaris" means a place of Islamic teachings. The first Madaris was established by Prophet Muhammad (s.a.w.w) and was known as "Sofa". It was a simple place where the Prophet (s.a.w.w) taught his companions the basics of Islam. In Islamic history, Madaris were centers of Islamic and scientific knowledge and provided guidance not only for religious matters but also for worldly affairs. Especially from the seventh to the eleventh century, these Madaris produced many famous scholars such as Al-Brunei, Ibn Sina, Al-Khawarzami, Jabir Ibn Hayyan, and Ibn Khaldun. But after the World 2nd war, Madaris greatly suffer on grass root level and there was no increase in their number (Mahboob Ali, 2018).

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After 9/11 their position remain very critical and became the focus of national as well as international media. Donor NGOs stopped their donations to Madaris because they think these Madaris are the main sources of terrorism. But even with international criticism, their number increased significantly without any financial support from govt side. In recent years many articles and reports have shocked that the number of Madaris in Pakistan has largely increased over the past two and a half decades. Since independence, there has been a gradual increase in Madaris. The gradual increase in Madaris of Pakistan is shown below in the (Hanief 2011)

Table 1.1 Increasing trend of Madaris year-wise

| S. No | Year | No. of Madaris |
|-------|------|----------------|
| 1 | 1947 | 137 |
| 2 | 1960 | 401 |
| 3 | 1971 | 893 |
| 4 | 1988 | 3000 |
| 5 | 2001 | 6996 |
| 6 | 2003 | 10430 |
| 7 | 2007 | 13000 |
| 8 | 2020 | Above 22000 |

Table 1.2 Decrease in Govt Institutions year-wise

| Year | 2011-2012 | 2012-2013 | 2013-2014 | 2014-2015 | 2015-2016 |
|--------------|-----------|-----------|-----------|-----------|-----------|
| Institutions | | | | | |

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| | | | | | |
|--------------------|---------------|---------------|---------------|---------------|---------------|
| Primary | 43,089 | 42,900 | 42,342 | 41,724 | 41,131 |
| Middle | 2,554 | 2,429 | 2,336 | 2,316 | 2,329 |
| Secondary | 1,639 | 1,775 | 1,752 | 1,706 | 1,696 |
| Higher Secondary | 275 | 290 | 294 | 293 | 291 |
| Grand Total | 47,557 | 47,394 | 46,724 | 46,039 | 45,447 |

Table 1.3 Decrease in Enrollment in Govt Institutions year-wise

| | | | | | |
|--------------------|------------------|------------------|------------------|------------------|------------------|
| Primary | 2,980,446 | 2,963,622 | 2,802,824 | 2,645,868 | 2,688,401 |
| Middle | 280,128 | 263,910 | 246,893 | 252,824 | 265,846 |
| Secondary | 672,063 | 711,940 | 723,052 | 805,131 | 836,394 |
| Higher Secondary | 289,523 | 309,561 | 312,646 | 340,653 | 354,578 |
| Grand Total | 4,222,160 | 4,249,033 | 4,085,415 | 4,044,476 | 4,145,219 |

Sindh school census 2016-2017 Source: Sindh Education Management Information System

From these Madaris 6000 are secondary and higher secondary Madaris, 4335 are senior and graduate level Madaris, 2333 are Deobandi Madaris, 1625 are Barelvi Madaris, 224 are Ahl-i-Hadith Madaris and 163 are Shia Madaris. 1748621 male and 962872 female students are getting an education in these Madaris of which 586604 are local Pakistani students, 17817 are foreign students and 16598 are Afghan students. 86886 male teachers and 28658 female teachers are teaching these students. (Jalindery, Haneef, M. 2011).

1.2 Justification/Significance of Research work

Despite the 21st-century modern education system where the number of private institutions increases day by day and provides quality education even that number of Madaris’s and this shows the significance of this research study. Govt is not fully supporting the Madaris and also international criticism after 9/11 but even that their number is increasing day by day. Peoples are getting interest in madrasas because these are focus on teaching Islamic theology, jurisprudence, and religious sciences. These are increasing values and provide moral guidance alongside academic instruction. These are, offer free or low-cost education compared to mainstream schools. These are access the formal education through conventional schooling systems. These are preserving and promoting Islamic culture, heritage, and language. (Khan, M. I. 2015). Madrasas serve as centers of community life, fostering social connections and solidarity among students, teachers, and increasing trend of madrasa education reflects broader social and cultural shifts, including a resurgence of interest in religious identity and spirituality. depending on cultural, political, and historical contexts, with some being more influential than (M.Idress Somroo. 2011).

1.4 Objectives of the study

Objectives are the backbone of the study, in this study objectives are as under
 1. To identify the social services of ,Madaris of SBA,in Sindh
 2. Analyses the social services of Madaris of SBA, in Sindh.

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LITERATURE REVIEW

2.1 Overview

Acquiring knowledge has been an integral part of the Islamic tradition. Religious knowledge and its transmission are central to a Muslim's identity. Historically, Madaris have served this purpose as an important social institution in Muslim countries. Before this study, we planned to go through this topic and we found that the following researchers had already written about the Madaris education and Madaris administration some have written about the importance of Madaris but after deep study, we found that no one has taken the topic why these Madaris are increasing in the region of district Shaheed Banzirabad other following researcher have written about this topic here is given the list.(Iqbal,M.A., & Mabud, S.2019).When we go through the topic we found that almost many writers and scholars had done work on this topic but no one had done work on my topic, my topic is new and in this district SBA. This is vacuumed to fill and found about this current issue where many people are against these Madaris as well as many countries and scholars are against these institutions but these institutions are day by day going to be increased. (Shaikh, A. R.2009).

2.2 Quran's revelations

The early years of Qur'anic revelations on the Prophet (peace be upon him) were included in the oral tradition. However, as Islam spread and it became necessary to preserve this vast knowledge, these verses were written and compiled into different chapters. This compilation became the book of Islam, the Qur'an. (Qasmi, M. K. 2005).

The first institution of Madaris education was in the manor of Zayed ibn Arqam, near a hill called Safa, where Muhammad was the teacher and the students were also his followers. It was established east of the Prophet's Mosque in Medina. Ibadah ibn Samit was appointed by Muhammad as a teacher and student there. First aid, etc. There was also training in equestrian, martial arts, handwriting and calligraphy, athletics, and martial arts. The first part of Madaris-based education dates from the first day of the Prophet hood to the first part of the Umayyad Caliphate's larger centers (El-Solh, C. F., & Mabro, J. 2020).Madaris emerged as colleges of learning in the Islamic world in the 11th century, although there were institutions of learning before that. They not only fulfilled the religious establishment, although it was dominant but also secular. He provided the latter to doctors, administrators, judges, and teachers.

2.3 Islamic knowledge

From the beginning, Islam emphasized two kinds of knowledge, manifest and terrestrial - that is, revealed knowledge that comes directly from God and terrestrial knowledge that human beings themselves have to discover. Islam considers both to be of utmost importance and instructs both its followers, men, and women, to go and acquire knowledge. After the Prophet's departure, when Muslims faced situations for which there was no answer in the knowledge revealed in the Qur'an and the Prophet was not there to guide them, Muslim scholars asked for answers in words and practical life (Mahboob Ali 2019).

2.4 Role of the Prophet (peace be upon him) in Islamic education

The Prophet (peace and blessings of Allah be upon him) developed the traditions of following

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the Sunnah, the deeds and hadith of the Prophet (peace and blessings of Allah be upon him), and the sayings of the Prophet (peace and blessings of Allah be upon him). However, as Islam spread to other areas and came in contact with other local traditions and languages, it became necessary to create a cadre of Muslim experts who would write exquisite writings on jurisprudence - Islamic jurisprudence, Sunnah - the traditions of the Prophet. And prepare textbooks. Hadith-Prophet's instructions, and commentary-interpretation of the Qur'an, to meet the needs of the non-Arab Muslim population. Atiyas, E.T. (2018). The first word of the Qur'an revolutionized the whole of Arabia. This revolution started with the Arabs and spread all over the world. Initially, the Prophet Muhammad (peace be upon him) built a Madaris (Islamic school) in the house of Arqam, where the companions of the Prophet (peace be upon him) used to study Islam together. This teaching spread rapidly in Makkah. The people of Makkah turned against this teaching and created great difficulties for it. The Prophet (peace and blessings of Allah be upon him) migrated to Madina, where he established a mosque (a place of prayer for Muslims) in Madina, a Madaris Safa was built to help the poor and needy of the Prophet (peace and blessings of Allah be upon him). Teach Islamic teachings to the companions and discuss Islamic teachings. Education with the Prophet's Mosque (Yar, 1960). The Prophet (peace be upon him) also created such a calm environment for him that all the students were provided with all kinds of education to discuss the learning process and issues of daily life, thus solving their religious problems. Could talk Ethical, social, educational and economic issues are open Yar (1960) writes that these mosques were not only a place of worship for Allah but also discussed all day-to-day issues so that solutions could be found through mutual understanding. They were full of foreign and local students and they discussed the issues of daily life, the Prophet Muhammad taught them about the teachings of Islam.

All the students paid full attention without any discrimination. In the same way, he was referring to good because he was not doing well to the people. Education was made universal and Islamic education had a great impact on them. With this education, these Arabs became dominant all over the world and became an ideal life for the people. The students of these Madaris (Islamic Madaris) became successful in their social life and within 80 years these students of Prophet Muhammad (PBUH) achieved many successes in the world and Islam spread rapidly all over the world. Lodhi, M. S., & Siddiqui, J. A. 2015). It was this Islamic education that influenced the Arabs who rapidly blended into other nations and societies and made them their friends, and their Islamic social life. Two hundred years later, the influence of Islamic education spread, and Muslims became teachers of the world (Hassan, 2012). Thus began the tradition of the Madaris, a center of higher learning and primary purpose was to preserve religious harmony through the uniform teachings of Islam for all.

2.5 Beginning the tradition of Madaris

The first famous seminary is said to have been established in Egypt in 1005 AD by the Fatimid caliphs. (Mahboob Ali, 2019) The Madaris taught the Shia minority a version of Islam. When the Sunni Muslims conquered Egypt, they changed the Shia version of Islam in this Madaris and replaced it with the Sunni version. A large number of books were taken to Baghdad, where Nizam al-Mulk Hassan ibn al-Tusi (d. 1092), the Seljuk vizier, established the first organized

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seminary in 1067.

2.6 Aim of Madaris Education

Madaris education is one of the primary education systems in Pakistan. It imparts religious education to the students and also teaches them the lesson of the Quran. They are also familiar with beliefs and religious books. It begins immediately after gaining a basic understanding.

3.1 Research Methodology

This research study is conducted on the Madaris increasing trend in District Shaheed Benazir Abad this is quantitative research descriptive nature the data was collected by the survey research, and for quantitative data, the researcher used a closed-ended Questionnaire for data collection from 30 Madrassas of District SBA. These Madaris were from two talk's one Nawab shah and the other taluka dour, the Respondents were 200, 100 one hundred questions were asked from the parents of Madaris students and one hundred from teachers of Madaris, this was selected based on these both are closely related to Madaris and they have great knowledge as compare other.

3.2 . Population The population of this research study was 200 Madrassas of District SBA.

3.3 Sample and Sampling So the sample of this research study is 30 Madaris of District SBA, is taluka Daur and the other is taluka Nawab shah of District SBA. The respondents were Madaris stakeholders, 100 teachers, and 100 parents. There were close-ended questionnaires, for teachers and for parents.

3.4 Investigative Technique

The stratified random sample technique is used to collect data from the target population because the researcher collected data from different categories of respondents.

3.5 Research Instrument For this study, awareness level was measured at an interval level using a self-developed, close-ended questionnaire containing a single modality of items in the form of multiple-choice questions. Items were developed through a literature review and in consultation with experts and the research supervisor by following some predefined parameters.

3.6 Validity and Reliability of Research Instrument

The findings of a research study cannot be trusted unless they ensure strict compliance with two aspects of the scientific method: validity and reliability.

able 3.1 Reliability Statistics

| RELIABILITY KR COEFFICIENT 20 | ITEMS NO. |
|-------------------------------|-----------|
| .789 | 50 |

3.7 Data-Collection. The data was collected personally from 30 Madarisof District SBA.

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3.8 Data Analysis Procedure The Data was analyzed by using (SPSS) software version 20 with the use of percentages and by T-test independent sample,

3.9 DATA ANALYSIS

Tab 4.1 Number of parents 50% ratio

| Profession | Frequency | Percent | Valid Percent | Cumulative Percent |
|--------------|-----------|---------|---------------|--------------------|
| Businessmen | 44 | 22 | 22 | 22 |
| Govt servant | 30 | 15 | 15 | 15 |
| Other people | 26 | 13 | 13 | 13 |
| Total | 100 | 50 | 50 | 50 |

Tab 4.2 Number of religious people 50%

| Profession | Frequency | Percent | Valid Percent | Cumulative Percent |
|-----------------|-----------|---------|---------------|--------------------|
| Madaris teacher | 41 | 20.5 | 20.5 | 20.5 |
| Masjid imam | 59 | 29.5 | 29.5 | 29.5 |
| Total | 100 | 50 | 50 | 50 |

Tab 4.3 Education-wise respondents

| Profession | Business men | Govt, servant | Imam | Masjid | Other people | Total |
|------------|--------------|---------------|------|--------|--------------|-------|
| Matric | 25 | 20 | 23 | 26 | 31 | 125 |
| Inter/B.A | 09 | 33 | 11 | 09 | 13 | 75 |

If a p-value reported from a t-test is less than 0.05, then that result is said to be statistically significant. If p-value is greater than 0.05, then the result is insignificant. Independent Samples T-Tests Hypotheses Independent samples t-tests have the following hypotheses:

Tab 4.6 Analyzing the data and findings

In this section analyzing each item by rank wise, the respondents were in social group life teachers of Madaris and parents of Madaris.

| Statement | Mean | Response |
|--|------|---------------------|
| Madaris provides free food and water. | 2.70 | Moderately positive |
| Madaris provides free food and water. | 3.37 | Moderately positive |
| Free books are given to Madaris students. | 3.37 | Positive |
| Accommodation is free to Madaris students | 3.37 | Highly Positive |
| Madaris gave free medical facilities. | 2.14 | Positive |
| Satisfactory security is available in Madaris. | 2.48 | Positive |
| Madaris provides a pick-and-drop facility. | 3.25 | Positive |
| Well-educated teachers are available in Madaris. | 1.94 | Negative |
| Madaris has properly ventilated classrooms. | 2.44 | Positive |
| Modern scientific education is given by Madaris. | 3.20 | Highly Positive |
| Madaris provide health and hygiene facility. | 2.48 | Moderately positive |
| Madaris teachings make students obedient in society. | 3.20 | Highly positive |

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| | | |
|--|------|---------------------|
| Madaris created social skills among students | 1.77 | Highly negative |
| Guidance in the learning process is given to students | 2.23 | Moderately positive |
| Madaris education provide good envioremnt. | 1.77 | Highly positive |
| This education create simplicity among student | 2.92 | Positive |
| Madaris education develops patience among students. | 2.25 | Moderately positive |
| Madaris created tolerance education. | 2.90 | Positive |
| Madaris education enhance faith upon one almighty Allah'. | 3.00 | Positive |
| Unity in society is increasing in Madaris's education. | 3.39 | Highly positive |
| Madaris teachings able students to face challenges. | 3.14 | Highly positive |
| Madaris gave free transport. | 2.18 | Moderately positive |
| Madaris's teachings make students face challenges. | 2.25 | Moderately positive |
| Madaris provide uniform education on very low price s. | 3.10 | Positive |
| Madaris teachers have proper training | 2.77 | Moderately positive |
| The complete Islamic way of life is followed by Madaris teachings. | 2.80 | Moderately positive |
| Students learn social manners in Madaris education. | 2.62 | Moderately positive |
| Madaris students have been given much more respect in society. | 3.02 | Positive |
| Madaris teachings make students obedient in society. | 3.01 | Positive |
| Madaris provides a complete roadmap of Islamic life. | 2.27 | Moderately positive |
| Do Madaris's teachings prepare students' moral attitudes? | 3.82 | Moderately positive |
| Madaris's education provides a guideline for every situation. | 2.36 | Moderately positive |
| Students of Madaris succeed to get employment as Imams at different Masjids. | 2.17 | Moderately negative |
| Madaris's education gave birth to a well-organized society. | 3.02 | Positive |
| Madaris teachers have proper training and implementation. | 1.77 | Highly negative |

to Islamic education the Pakistani population about 97% belongs to Islam so the

4.1 Findings and Discussion

From the above table it is clear that these Madaris play a very vital role to teach free Islamic education to the people of Pakistan, these Madaris provide a lot of facilities to their students and prepare the people for Islamic education, and increasing student's admission towards Madaris, due to love and keen of Islamic education. These Madrasas serve as important centers for social integration, bringing together students from diverse backgrounds and

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fostering a sense of unity and community among them. Madrasa education promotes cultural understanding by exposing students to various religious and cultural perspectives, encouraging dialogue, tolerance, and mutual respect. Madrasas play a crucial role in instilling ethical values and moral principles in students, emphasizing virtues such as honesty, compassion, and integrity, which are essential for responsible citizenship.

Through their inclusive educational approach, Madrasas promote respect for diversity by embracing students of different ethnicities, languages, and religious beliefs, thereby contributing to social harmony and cohesion. Madrasa education offers opportunities for education and empowerment to marginalized communities, providing access to free education, medical facilities, and other resources that enhance their socio-economic well-being.

Madrasas actively engage with local communities through various outreach programs, social initiatives, and charitable activities, fostering a sense of social responsibility and solidarity among students and community members. Madrasas play a vital role in preserving cultural heritage by imparting traditional knowledge, customs, and practices to future generations, thereby ensuring the continuity and vitality of cultural identities.

Madrasas can serve as platforms for conflict resolution and peace-building efforts by promoting dialogue, reconciliation, and understanding among individuals and communities with diverse backgrounds and perspectives.

Madrasa education emphasizes the importance of civic engagement, democratic values, and participatory citizenship, empowering students to become active contributors to their communities and agents of positive change.

Madrasas can collaborate with mainstream educational institutions to exchange knowledge, resources, and best practices, fostering cross-cultural understanding and enhancing educational quality and effectiveness. Madrasas have the potential to promote gender equality by providing equal educational opportunities and empowering female students to pursue their academic and career aspirations, thereby challenging gender stereotypes and promoting women's rights.

Madrasas contribute to community cohesion by serving as focal points for social interaction, networking, and collective action, strengthening social bonds and fostering a sense of belonging and solidarity among students and community members. Madrasa education promotes peaceful coexistence by teaching students the importance of tolerance, acceptance, and dialogue as essential tools for resolving conflicts and building harmonious relationships in diverse societies.

Madrasas empower youth by equipping them with the knowledge, skills, and values necessary to become active, responsible, and engaged citizens who can contribute positively to society's development and progress. Madrasas can play a critical role in countering extremism and radicalization by promoting moderate interpretations of religious teachings, fostering critical thinking, and encouraging dialogue and understanding across religious and cultural divides.

Efforts should be made to integrate Madrasa education into the formal education system, ensuring recognition of qualifications and facilitating the transition of Madrasa students to higher education and employment opportunities. Governments should provide policy support and incentives to encourage the development and enhancement of Madrasa

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education, recognizing its importance in promoting social cohesion, cultural diversity, and inclusive development.

Further research and evaluation are needed to assess the effectiveness of Madrasa education in achieving its socio-cultural objectives and identify areas for improvement and innovation. Capacity-building initiatives should be undertaken to enhance the professional competence and pedagogical skills of Madrasa teachers, enabling them to deliver high-quality education that meets the needs and aspirations of students in a rapidly changing world.

Madrasas can contribute to interfaith dialogue and understanding by facilitating interactions and exchanges between students of different religious backgrounds, promoting mutual respect, empathy, and cooperation.

Madrasa curricula should include components of human rights education, teaching students about their rights and responsibilities as global citizens and fostering a culture of respect for human dignity, equality, and justice. Madrasas can collaborate with civil society organizations, NGOs, and other stakeholders to leverage resources, expertise, and networks for the promotion of social cohesion, cultural diversity, and inclusive development.

Madrasas can initiate community empowerment programs that address socio-economic challenges, promote livelihood opportunities, and improve living standards, thereby enhancing the well-being and resilience of marginalized communities. Madrasas should invest in youth leadership development programs that empower students to become agents of positive change in their communities, advocating for social justice, equality, and human rights.

Madrasas and their contributions to social and cultural development should be recognized and appreciated by governments, institutions, and society at large, highlighting their importance as valuable assets in promoting peace, tolerance, and harmony in diverse societies.

4.2 Conclusion of the study

The overall conclusion is that majority of the Madaris are going to be increased due to the main facilities of Islamic education served by madaris to wards students as well as the are providing free education bording ,education ,these can be easy access same the student of Madaris can get easily job in masjids as well as in Madaris. Social Integration, Cultural Understanding, Moral Development. Respect for Diversity, Preservation of Cultural Heritage:Role in Conflict Resolution: Madrasas can serve as platforms for conflict resolution and peace-building efforts by promoting dialogue, reconciliation, and understanding among individuals and communities with diverse backgrounds and perspectives. Promotion of Civic Values, Promotion of Peaceful Coexistence: Role in Countering Extremism, Integration into the Formal Education System, Promotion of Interfaith Dialogue: Collaboration with Civil Society Organizations. These are providing free education and almost these are available where the Muslim population is growing same these Madaris belong.

4.3 Recommendations

It is recommended that the Madaris services should be appreciated. These facilities are enhanced in Madaris proper way by the help of govt. People should be encouraged to cooperate with this Madaris regarding their facilities.

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Government Support: Advocate for increased government funding and support for Madaris to improve infrastructure, resources, and educational quality.

Teacher Training: Implement comprehensive teacher training programs to enhance pedagogical skills, promote effective teaching methodologies, and ensure the quality of instruction in Madaris.

Establish accreditation mechanisms and quality assurance standards for Madaris to ensure compliance with educational benchmarks and promote accountability.

Promote partnerships between Madaris and mainstream educational institutions to facilitate academic exchange, cultural understanding, and collaboration in educational initiatives.

Encourage Madaris to actively engage with local communities through outreach programs, social initiatives, and partnerships to foster positive relationships and support societal development.

Emphasize the importance of holistic development by providing opportunities for extracurricular activities, sports, arts, and community service to enrich students' educational experiences and promote well-being. Advocate for gender-inclusive policies and practices in Madaris to ensure equal access to education and opportunities for both male and female students.

Encourage parental involvement in Madrasa education through awareness campaigns, workshops, and initiatives that empower parents to support their children's educational journey.

Promote research and innovation in Madrasa education to identify best practices, address challenges, and drive continuous improvement in educational quality and outcomes. .

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