

## EXPLORING MADRASSA EDUCATION WITH REFERENCE TO CHILD RIGHTS IN PAKISTAN

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### ABSTRACT

Education is the main pillar for the development of a country. Madrassa education systems have a sensitive and important role in Pakistan. This system produces religious leaders whom peoples follow as spiritual leaders, but the international world has different perceptions about Madrassa. The purpose of this study was to explore how Madrassa management implements the student's rights and what are the causes of violation of student's rights in Madrassa. This study was qualitative in nature to understand in-depth knowledge of Madrassa education phenomena. The population of the study was students and teachers of the Madrassa education system. The samples of the study were 08 students and 08 teachers of Madrassas from district Rawalpindi and a purposive sampling technique was used for the study. Data was collected personally through semi-structured interviews. The data was analyzed using the direct quotation method. The findings of the study demonstrate that Madrassa systems have limited sources and government does not own Madrassa like a public institution, so Madrassa has a lot of barriers in the implementation of children's rights. The staff of Madrassa education without professional development is the cause of violation of child's rights. Government should provide funding and other facilities to Madrassa like public educational institutions and reforms should bring after holding the trust of Madrassa stakeholders.

**Key words:** Madrassa's education, Child rights, Violation, Environment

### INTRODUCTION

In Pakistan, Madrassas are functioning as Islamic educational institutions. Madrassas impart Islamic education from start to graduation level. Moulton (2008) affirms that the history of Madrasas is about thousand years. History of Madrasa is started from Suffah (Arabic: دكة الأعمدة الصفة) or Dikkat al-'Aghawāt (), which was an asylum that was accessible at the back side of Masjid-e-Nabawi in Madina in early days of Islam. It was at first accessible at the northeastern corner of the mosque and Muhammad ﷺ requested it to be canvassed by palm leaves so as to give conceal, henceforth it was called Al-Suffah or Al-Zullah (الظلة); It was moved quite a few years after the fact into somewhere else in the mosque during an extension venture.

The word Madrasa is gotten from Arabic language, which implies a structure where Islamic encouraging learning happens at graduation level. Generally, Madrasas are the Islamic learning organizations that produce strict pioneers and researchers. They give free instruction to all understudies as well as boarding and housing is likewise free there (Metta, 2019). As (Silova, Johnson, & Hyneman, 2007) recognizes that as a substitute track to Western style of education, strict theological colleges Madrasas and strict instruction have assumed an imperative job throughout the entire existence of Islam to satisfy the training needs of Islamic culture. At present, they are all around known as the focal point of Islamic learning. They have their own educational plan and instructing techniques. They don't follow the educational program planned at government level in Pakistan (Andrabi, Das, Khwaja, & Zajonc, 2005).

After autonomy in 1947, the fast development of Madrasas has been watched. There were just a single hundred 89 Madrasas at the hour of freedom in 1947. Rahman and Bukhari (2006) accept that quick development of Madrasas was the consequence of interest by the average folks. At the point when state not just neglected to give training to all masses yet in addition didn't concoct options, the interest of Madrasas developed quickly. Thinking about the positive social and instructive job, masses as well as upheld the Madrasa arrangement of training. Pakistani Madrasas arrangement of training is administered by five bodies or ways of thinking. These incorporate Barelwi way of thinking, Deobandi way of thinking, Shia way of thinking, Ahle Hadith way of thinking and Jamaat-e-Islami way of thinking (<http://en.wikipedia.org/>). Each way of thinking has its own educational program and instruction strategy. Khan (2014) affirms that five distinct sorts of Madrasas are working in Pakistan with differing philosophies. They are isolated into various classes on political or partisan premise. Madrasa training framework is sorted out by five particular sheets having disparate philosophies.

According to Rahman (2004), the number of total madrasas that are registered and are operating in all over Pakistan is around 35000 in 2015 which have increased to 35,337 madrasas operating all over the country. The total number of students studying in these madrasas is around 2 million as of now. However, some other reports claim that the total number of students studying in Madrasas all over Pakistan is around 4.1 million. Madrasas are religious institution whose graduates generally play role of religious leader in the society. Madrasa have specific teaching and training strategies which need to be explored and understood. Madrasa education system has an important role in the Pakistani society but globally some where it is being linked with many anti-social activities.

Children rights violation in Pakistani Islamic schools commonly known as Madrasas has always been into the headlines and into various controversial topics where various teachers are found involved in such child rights violation activities including sexual harassment with children, beating children brutally and in various other activities that are completely against the violation of rights of children studying in Madrasas (Abu-Nimer & Kadayifci, 2011). According to the study conducted by Rahman (2007), it has been found that the various cases of child right violation are found in the madrasas where most of the teachers teaching in Madrasas are involved in sexual activities with children and beating them brutally.

### **Statement of Problem**

Children rights violation in Pakistani Madrasas is what people are aware of through the news and other sources of media. Moreover, it has been identified that the children enrolled in Pakistani Madrasas are unaware of their rights and also their emotional development is not being focused on these Madrasas. The previous literatures available regarding the Madrasas in Pakistan are limited towards some issues mainly the issue related to student's rights in Madrasas that can be considered to be a gap in these literatures as there are various rights related to children studying there that are needed to be considered. Moreover, there are fewer research on the Pakistani Madrasa especially in the region of Rawalpindi in terms of the student's rights is one of the primary objectives behind conducting this study and also to fill out the literature gaps in these studies on the basis of highlighting more issues and other rights violation of children in the Pakistani Madrasa especially the Rawalpindi Madrasas.

### **Research Objectives**

- (1) To examine that how the teachers and the Madrasas management implement the rights of children in Pakistani Madrasas.
- (2) To study the causes of the violation of children rights in the Madrasas operating in Pakistan.

### **Significance of the study**

This study raises the issues of students studying in Madrasa. The study will explore how student's rights are being observed in Madrasa. The role of government in Madrasa education and barriers in implementing the student's rights highlighted in this study. This study holds a higher socio-economic significance as it consists of the relevant data related to the student's rights in Madrasa. This study can play a vital role in the social and emotional development of children studying in Pakistani Madrasa and can also be a set of guidance for the management managing Madrasa to train the teachers regarding their focus on the social development of children and helping them design certain activities based on their emotional and social development. Furthermore, this study holds

significance on a national level and the whole religious education committees to focus on implementation of student's rights that can help students brighten their future.

**Review of the related literature:**

Madrassa, is a type of Islamic school, in a real sense a "position of guidance," particularly guidance in religious law. In general sense the term Madrassa is referred to an institution where Islamic law and related subjects are taught on intermediate and advanced level. In archaic utilization the term referred to an institution giving middle of the road and progressed guidance in Islamic law and related subjects. It is opposite to the elementary schools where basic Quran education and nonreligious subjects are taught (Redford, 2015).

Madrassas as educational institutions have been the most debatable in Pakistan's culture. Therefore, the following chapter of the study is dedicated to the presentation of the related concepts and underpinning theories. The concept of Madrassas is considered to be a warning to the modernism firstly and secondly it is source of providing basic necessities to those who are neglected by the society (Butt, 2012). In this context, the chapter includes detail of the concept of Madrassas' social development. According to Imtiaz (2011) and Kazmi and Pervez (2011) majority of the Muslims have a general idea regarding education that it was communicated without judging people on their beliefs, caste and creed as well as educational institute. Besides considering Madrassa as an inferior or unsafe place for education the one must consider that Madrassas has given this country famous religious scholars not in this particular area but in various sectors such as natural sciences. Hence, this chapter presents a thorough review of the educational atmosphere of Madrassas, behavior of teachers, parents' involvement, and Madrassas' teaching benefits along with the child rights in Pakistan.

In present day utilization the term typically applies to schools offering religious Islamic knowledge at any level. One can consider Madrassa as a structure, as a lawful substance, and as an instructive organization. Generally speaking, the middle age madrassa served male students who have passed the elementary level education and who expected to obtain qualifications as Ulema, religious researchers. Schools offering practical or vernacular education were generally known by other names (Peletz, 2018). According to Alaghmand, Salehi, & Mozaffar, (2017) usually a madrassa consists of a prayer hall, classrooms, residence for students and professors and may be a library. In Istanbul madrasas were attached to mosques and in some cases several madrasas are attached to a big mosques complex. In Middle East a typical madrasa may consists single or double story building surrounding a courtyard. In case of single-story building students' rooms opened onto the courtyard and in case of two stories students' rooms are on the upper story whereas classrooms and staffrooms are on the ground floor.

According to Al-Khalifa (2017) in some cases there is central hall in place of central courtyard. The design of madrasas is having great deal of variations. The earliest madrasas have no rooms for accommodation of students because the students were not from far away and usually stayed at their homes after they finished their daily work. In Egypt most of the madrasas were attached with mausoleums of their founders, irregular site often resulted in modification of the traditional plan. The fact that a Madrassa's prayer hall might serve as a neighborhood mosque sometimes resulted in the addition of a minaret and the separation of the student rooms from the rest of the madrassa. When, as in the great Ottoman Mosque complexes, the madrasa was closely associated with a mosque, the prayer hall shrank to make room for other facilities. When a madrasa was intended for more than a single legal school, separate teaching facilities were provided for each professor, so that there are cruciform madrasas providing symmetrical facilities for professors of each of the four Sunni schools of law. Finally, a house or some other existing building might simply be used as a madrasa without any special modifications (Kefford, 2017).

According to Heern (2017) madrasa was evolved from the casual schools that worked in masjids or teacher's home in the 11<sup>th</sup> century. It was very common for a Muslim student of religious sciences to travel long distances to study from the popular teachers of that time. Likewise, teachers also travelled extensively to get an opportunity to teach students.

A madrasa was legally a waqf, a charitable endowment. The property of the madras is donated by the founder and he is responsible for the building and maintenance of the madrasa. The endowment fund is used for the payment of salaries of professors and servants. It is also used for the expenses of student's accommodation and perhaps a small stipend (Khan, 2020).

Since the 19<sup>th</sup> century the major Islamic movements have contested through their educational institutions in the subcontinent. Deoband movement was the most significant of all these. A large complex was built in Deoband, near Delhi, by its founders. The major cause of this institution was to propagate a revived, hadith-oriented Islam. They opposed British educational system in India as well as the traditional Islamic religious education of India which was strongly associated with Sufism (Ali, & Orofino, 2018).

Delavande and Zafar (2011) argued that societies still have perception regarding Madrassas that they work on the idea of extremism and teaching hate. The study further stated that even those who are religiously qualified consider themselves superior to others. In order to prove this perspective wrong and invalid, the mentioned study conducted an experiment was conducted highlighting three major areas which were the bonding of Madrassa students with others, discrimination and trustworthiness. The results denoted that Madrassa students' behavior differs comparatively to other students due to various factors but rejects the statement of having discrimination behavior and issues of trustworthiness.

In Madrassas, religious education is the pivotal point and it is the tough region in the ground of religion and extremism due to which the teacher shows strict behavior towards students in order to stay away from disputable topics (Harber, 2015). To explain further teachers, give physical punishments to students in which slapping students is the most common practice observed in various Madrassas even if it is prohibited in the premises. According to Bassem (2015) claims that physical punishment issues not only receive attention in Pakistan, but the same circumstances are faced in a number of Madrassas throughout the world. Whereas Spalek and Davies (2012) determined that the students who have to bear such intense behavior are more likely to adopt violent practices rather than others. However, teacher's behavior pattern varies on the basis of gender, teachers are more polite towards female students.

Bradley and Saigol (2012) argued that the behavior of a teacher depends upon the category of Madrassas; there are Madrassas who have low fees or demand no fees have more issues regarding punishment. Majority of Madrassas teachers are male, but they are not provided with any training facility to enhance their teaching methods neither they are giving any education about rights of students and what consequences such practices have (Abu-Nimer & Kadayifci, 2011). According to a report by UNICEF (2016) it is child's right that the management at educational institutions to provide them with safety and security.

According to Su, Toure, Do and Ramos (2019) corporal punishment or physical punishment is a punishment intended to cause physical pain to a person. It is most often practiced on minors, especially in home and school settings. Common methods include spanking or paddling. It has also historically been used on adults, particularly on prisoners and enslaved people. Other common methods include flagellation. Punishment for crime by inflicting pain or injury, including flogging, branding and even mutilation, was practiced in most civilizations since ancient times. However, with the growth of humanitarian ideals since the Enlightenment, such punishments were increasingly viewed as inhumane. By the late 20<sup>th</sup> century, corporal punishment had been eliminated from the legal systems of most developed countries.

Corporal punishment in schools is legally permissible in 69 countries, including the U.S. and Pakistan. While the U.N. has called corporal punishment a form of violence against children, teachers continue to use these tactics to maintain discipline and get students to do work, even where it is banned. In countries battling recurring cycles of violence, like Pakistan, comprehensive reform is urgently needed. The detrimental effects of corporal punishment are well documented. It adversely affects a child's willingness to go to school and usually has a negative impact on academic performance (Gershoff, 2017).

In Pakistan, 44 percent of children between the ages of 5 and 16 are not in school and those who do attend have dismal learning outcomes. Corporal punishment only compounds the many challenges students face in receiving education. Teachers teaching in Deeni Madras use corporal punishment frequently to enhance the personality of student, but it has deep impact on the child psychologically (Shah, Jafri, Mobin, Mirza, Nanji, Jahangir, & Aziz, 2018).

## **Methodology**

### **Nature of Research**

The study was designed to explore Madrassa Education System with reference to child rights in Pakistan. In this research Qualitative research method used in order to collect data from Madrassa education. The nature of the research is exploratory as the purpose of this research is to explore the fulfillments of the rights of children studying in Pakistani Madrassa.

### **Populations**

Teachers and students of Madrassas of District Rawalpindi were the population of this study.

### **Sample size**

The sample size for this qualitative study was consisting of 8 teachers and 8 students of Madrassas of Rawalpindi. According to Guest, Bunce, and Johnson (2006), six interviews are consistent with Morse's (1994) recommendation for qualitative studies. The target sample was expert of Madrassa and as well as representative of majority population of Pakistan.

### **Sampling technique**

Purposive sampling technique was used to collect data. Selection criteria were based upon convenience and willingness of the authorities at madrassa to discuss and respond to questions.

### **Research Instruments and validation**

Two Semi structure interviews protocol one interview protocol for teachers and one interview protocol for students used as a tool in order to collect the data for this research study. . Pilot testing was done through expert of Madrassa education and instruments were updated after their suggestion.

### **Ethical consideration**

Respect and norms of institution were on priority and same treatment was with all participants. Nothing was hidden from participants and no other harmful things were discuss during interview. Every effort was made to interview madrassa teachers and students in person and on-site in the safe setting of the madrassa conveniences.

### **Data Analysis technique**

The teachers and student's audio-recorded responses on each of the interview questions were carefully and attentively transcribed into text form. Then these texts were translated into English language. Researcher used direct quotation method to analyze the data. The responses of teachers were denoted by "T" and the responses of students were denoted by "S" during quotation. For this the interview questions and their responses were analyzed again to highlight the important and essential points which were more related to the objectives of the study.

### **To examine how the teachers and the Madrassa management implement the rights of children in Pakistani Madrassas.**

#### **1. What are policies of your Madrassa regarding the way of teaching?**

As it is rights of students that teachers and management provide them ease opportunities of learning. An opportunity of learning that is there rights in context of their need and being a citizen. This question was asked to know about the policies of teaching of Madrassa in the reference of student's rights. Mostly teachers were agreed that Madrassa have very limited sources which management arranged through personal efforts and donation. Madrassa teachers said that Madrassa are religious institution mainly we have to teach religious education, so our policies are to assure our main objective.

The participant T1 said that religious teachings are in Arabic and Persian, so our main policy is to make our students able to understand these languages. He told that "*to learn language instructional method is best*" so management and teachers are agreed on this. Madrassa have no advance teaching aids and have no professionally qualified teachers for teaching. The next participant said our teachers use only instructional teaching method and some time they use white board during teaching. Madrassa management cannot provide enough salaries so they cannot hire quality teachers. The participant T3 said that we have only "**the classes of memorization of Quran so**

**we use instructional method of teaching**” and we have no teaching aids in our Madrassa. The students use the technique of group discussion to memorize the Holy Quran in the Madrassas. The participant T4 replied **“we followed the policies of our elder”**. He also explained Madrassa **“basic policy is the development of religious education”**. The next participant said, **“teachers use lecture method in classroom and use white board during teaching”**. Our Madrassa followed the policies to teach like lecture, instructional teaching methods. We have no teaching aids in Madrassa. The participant T8 said that we have only the classes of memorization of Quran, so we use Instructional method of teaching, drill methods of teaching is also in our policy.

## 2. Which type of teaching methodology your teachers follow while teaching the students?

Student center teaching method is the right of every student, so this question was asked to know about teaching methods, teaching aids and other activity of classroom which Madrassa teachers use in class rooms. Teachers use lecture method and instructional methods of teaching in Madrassa. The participant T1 said we **“use lecture method and white board as teaching aid”**. He also explained that we have no other facilities. Teachers use drill activity in classroom for the memorization of Holy Quran in Madrassa. The next participant said that we “use instructional teaching method and drill activity for memorization of lesson”. The respond ant T3 said we have classes of Darse-e-Nizami we for them **“we use lecture method and during class teachers use white board”**. Also, we have a library for students. The answers of participants T4, T5 and T7 were same that **“we use instructional method, lecture method”**. They also said that we use **“drill activity and discussion activity for memorization of lesson”**. They further said some time we use audio recording to create interest of students. The last participant replied that we have only **“classes of memorization of Quran so we use instructional teaching method and then we use drill activity in class”**.

This finding show that teachers use lecture method and instructional method of teaching in classrooms. Teachers use white board as teaching aid. No other technology or teaching aids are available in Madrassa. For memorization drill and discussion activity are being used in Madrassa.

## 3. What quality standard of education do you follow in your Madrassa?

As standard of education also depend upon the teacher’s academic education, professional education, and in-service training so this question was asked from teachers’ participants. In response of this question majority participants told that they are no professional education for teaching. Moreover, Madrassa teacher’s qualification is Dars-e Nizami qualified and they have no frame of in-service training. The participant T1 said he is **“Dars-e-Nizami qualified”**. He has no professional education for teaching. The participant T5 and T7 replied same. The participant T2 replies he has **“degree equal to M.A Islamiat and M.A Arabic which is recognized by H.E.C.”**He further explained that he has professional course A.T.T C. He also told still I did not find any opportunity of training. The participant T3 and T4 replied that **“our teachers are only Hafiz of Quran because we have only classes of memorization of Quran”**. They replied that they have **“no professional education”**. The participant replied that Madrassa are religious institution so we required teachers having religious education. The next participant said that our students appear in Board examination for S.S.C and for these classes we hire part time teachers of English and Math. **“These teachers are B. A and B.Ed”**.He further explained that we have no sources and cannot pay well so we have limited chances of hiring quality teachers. The last participant told that we have classes of Dars-e –Nizami and Hafizay Quran. He told that mostly teachers are Dars-e-Nizami and Hafizay Quran but some teachers are also B.A from A.I.O.U. About professional education he replied teachers **“take guide from expert teachers so they are professionally qualified”**. On question of training he replied when teachers teach classes after some time, they become train and moreover experience make them a fully train teacher.

So, in madrassa teacher education is Darse-e –Nizami. Teachers have no professional qualification for teaching and have no opportunities of in service training for improvements of teaching skills. The basic standard for teachers is religious education. Also due to low salary packages highly professional qualified teachers do not join Madrassa.

## 4. Which type of living facilities you are providing to your students in Madrassa?

In Madrassa students are permanently resident so this question was asked in order to know which types of facilities Madrassa management is providing to students. Mostly Madrassa are providing basic facilities like Gas, electricity, filter water to students. The teacher T1 said that in our Madrassa **“students have facilities of gas,**

**electricity, and filter water, proper food neat and clean environment**". The participant T2 replied Madrassa are non-government organizations and we have very limited sources but we provide facilities of **"catering, electricity, filter water, security"**. He further explained that we provide students **"pocket money from charity and alms"**. Madrassa provide proper food for students. The participant T3 explained we provide food according to proper menu meat, lentils and vegetables. Some Madrassa provide **"medical facilities"** as participant T4 told. All students in Madrassa sleep on floor. The next participant

T5 replied in our Madrassa there is **"arrangement of living with basic facilities, filter water gas, electricity Carpeted floor and standard washroom facilities"**. In some Madrassa students are nonresident. **"All need of life are available in our Madrassa facilities like, light, water cooler are available in summer, also facilities of fan and ups"**. In winter the facility of heater is also available. T8 **"In our Madrassa there is a standard residency for student, neat and clean environment and rooms"**. He further told our student sleep on the floor.

So, Madrassa are providing electricity, gas, water, catering, neat and clean place for residence. There is a proper security arrangement of security like through facility of security camera and boundary wall. Some Madrassa are also providing dress and pocket money to students. Madrassas are providing proper food for students. Madrassa students sleep on floor.

**5. Does the education in your madrassa is only limited to Islamic education or other courses are being taught as well?**

It is the right of students they should have opportunities of modern education so that they be able to earn for the betterment of life. So for better earning, students should get others education of parentage along with religious education. So this question was asked from students to know about the opportunities of parentage education along with religious education. In response of this question majority participants replied that the education of their Madrassa is limited to Islamic education. The participant S1 replied **"the education of our Madrassa is limited to Islamic education"**. The participant S3 and S4 replied that in our Madrassa we have classes of memorization (Hafiz-e-Quran) only. The participants S2 and S5 replied they have classes of **"Dars-e- Nizami which is equal to degree of M.A Islamiat and M.A Arabic"**. Some Madrassa have opportunities of Arts classes S.S.C, F.A and B.A. The participant S7 replied **"Madrassa education is not limited to Islamic education; other Arts courses are also being taught as well and school education is also available as well in our madrassa"**. The last participant replied. In our madrassa other "present age education i.e. S.S.C, F.A B.A is also being imparted".

It can be concluded that still Madrassa have very limited chances of education other than religious.

**6. What kind of activities do you perform in classroom during learning, further also specify the conduct of teachers?**

This question was asked from students to know about teachers conduct and activity they perform in classroom. The students of Madrassa sit on floor during study and teachers use lecture or instructional method of teaching in classroom. Students use drill activity or discussion way to memorize the lesson. Teachers listen from students and if they find any deficiency, they bound students for memorization through different way like keeping students stand or with the threat of punishments. According to S1 Teachers greet when they enter the classroom and students stand to greet them. **"Teachers deliver lecture, use the white board during teaching"**. The S2 replied **"teacher teach us Holy Quran through instruction method then we memorize the through drill activity"**. The next participant said if students do not learn then teachers keep them stand till, they do not memorize. The student S4 said in classroom **"during recitation classes' teacher uses sound system. Teachers' cell children lesson and students keep following them"**. Teachers are very compassionate in classroom. S7 replied in classroom in a compassionate way teacher call the students a lesson and students follow them. Teachers listen from students and punish them if they do not pay attention towards study or don't remember the lesson. Teachers also follow the group working. The last participant said in **"classroom teachers recite the Quran and students follow them"**. Teachers repeat the lecture again and again. Sometime teachers also associate poor students with good students for memorization. Teachers punish physically when they do not memorize the Holy Quran.

**7. What is your opinion about madrassa or generally characterized with poor management and organizational ability with reference to child rights?**

This question was asked from students to know what they say about Madrassa management. The majority participants replied that Madrassa have limited sources, so they have poor management. The participant S1 replied **“Madrassa have poor management and organizational ability because they have very limited recourses”**. The next participant S2 also replied yes, they have **“poor management and organizational ability”**. Some participant said that Madrassa have proper management ability. The participant S4 replied **“our Madrassa working under the supervision of Dawt-e-Islamy, so we have proper management”**. Another participant said, **“Madrassas management is many times more active then government in managing with reference to child rights”**. The participant S5 said **“Different madrassa have different ability some have poor ability, and some have good ability of management”**. The next participants replied Madrassa have very limited sources, so they have poor management.

Finding show that Madrassas have very limited sources, so Madrassa have poor management with reference to child rights as compare to school. However, Madrassa working under organization have better management than others.

#### 8. What mechanism has the madrassa introduced to monitor students right?

This question was asked to know how Madrassa management is taking care about student’s rights. As in Madrassa students are permanently resident so it is need to look after all the matters of students deeply. In Madrassa mostly Head of Madrassa look after the matters of students himself. In some Madrassa committee of Madrassa or teachers committee look after all the factors. The participant T1 explained about this question. **“This responsibility is performed by the committee which consists of madrassa teachers”**. He told madrassa counsel is also involved in this matter. Also head of madrassa monitor these matters. T2 replied in madrassa along with **“muthmam, two sub muthmen are working to look after the students rights”**. One of them look after the educational rights and other look after the residential matter (Dar-ul-Aqama) and related matters of these students. According to next participant **“committee of capable students”** which fully help the staff for the students rights and second **“the teachers which are resident in madrassa”** and third **“Head of madrassa (Nazim)”** Regularly look after the matters of living, foods, treatment and study matters so that student’s mentally morally and spiritual matters do not disturb. T5 replied a committee is formed to look after the students right and committee is fully responsible of these matters. The other participant also replied **“Head of madrassa”** himself looks after all the matters of students. All stakeholders’ teachers, Head of madrassa (Muthmam) and Madrassa committee monitor the matter of student’s right. The last participant responds **“Madrassa Committee monitors the right of student”**. He further explained Madrassa committee trust on Head of madrassa and mostly assigned responsibilities to Head of madrassa which monitor the student’s right and fulfill the responsibilities

It can be concluded that Head of Madrassa and Madrassa committee look after the matters of students but for their assistance they constitute sub- committee which may be consist on teachers or students.

#### 9. How do you see the balance in the Madrassa policies towards student’s rights?

This question was asked to know that how Madrassa management developed their policies in the light of student’s rights. Some participants replied that Madrassa policies are not 100% balance, but some teachers replied to Madrassa policies is balanced for students. The participant T1 replied due to **“limited sources Madrassa policy is not 100% balance”**. The participant T3 and T8 replied to our Madrassa policy is balance. The other participant replied to Madrassa policies need to improve.

#### Finding of research Objective, No 2

- **To study the causes of the violation of children rights in the Madrassas operating in Pakistan.**

##### 1. Has madrassa plan of action against violence?

This question was asked to know what the mechanisms of Madrassa against violence are. What action Madrassa management takes against violence and how they defend student’s rights? In response of this question mostly participants were agreed that Head of Madrassa and Madrassa committee deal the issues of violence and sometime Madrassa committee constitute subcommittee for these to investigate the issues. The participant T1 said that there is a **“discipline committee which deal any complain in the guideline of Head of Madrassa”**. The participant T2, T4 and T5 said that Head of Madrassa and any member of committee listen to complainer and then decide the issue .They told teachers are terminated from job and students are expelled from Madrassa on serious



complain. The participant T3 said **“Hostel in charge deal the issue of violence along with other teachers”**. The participant T6 replied yes, we fully take action against violence. T8 respond **“There is a committee which is listen complain investigate the issue and then they give the solution before Head of madrassa and Madrassa council which declared final decision”**.

It can be concluded that Madrassa councils/committees have proper plane of action against any violence because Madrassa council is responsible for the appointment of any teachers and clergy.

## 2. Does any Council exist in your Madrassa?

No doubt with the involvement of multiple stakeholders the matters of any institution become fair .As Madrassa are functioning on the bases of charity and alms so to raise the funds Madrassa committee or council are the backbone for Madrassa. In all Madrassa there exists a committee which is working for the welfare of Madrassas .These committees consist of well reputed persons of society. These committees appoint the clergy and also raise the fund for Madrassa. The committees also decide about working level of Madrassa. The participants T1 and T2 replied there is **“committee of well-known and honest persons in our Madrassa”** which look after the different matters of Madrassa. The participant T3 replied **“Madrassa committee raise fund appoint teachers in our Madrassa”**. The next participants replied to Madrassa committee keep check and balance of Madrassa. They also explained Madrassa cannot function without councils.

## Has madrassa visible code of conduct for teachers and others stakeholder?

Institutions cannot achieve targets if they have no proper code of conduct. Those Madrassa are not working under proper rules and regulation cannot achieve aims and objectives which is violation of student ‘rights. This question was asked to know what conduct of Madrassa is for different stakeholders.

T1: Madrassa management has deep involvement in madrassa matters compare to School. Madrassa management fulfills all requirements and need of madrassa. The participant T1 said in Madrassa all stakeholders are **“given responsibility in written and then they are made accountable for those responsibility”**. He said more some time we write responsibilities on chart and display them. T2 replied **“There is written code of conduct for each stakeholder, and we assign responsibilities in meeting”**. The next participant said there is code of conduct which follows head teacher and students. These rules and regulation of madrassa are in written form. T4 answered there is a **“written code of conduct for teachers, students and for other stakeholders which are strictly asked to follow”**. In case of misconduct serious action is taken against all stakeholders. All responsibilities are assigned in written form. The participant T5 replied Madrassa has code of conduct for all stakeholders and in case anybody violate code of conduct then committee take action against that. All participants said we have proper code of conduct.

All Madrassas have code of conduct for each person to whom Madrassa authority assign responsibilities and in case of any negligence Madrassa management take action under the term and condition on the base of which a stake holder was given responsibilities. Also, there is a proper conduct for teachers and students.

## 3. Which institution is monitoring the implementation of student’s rights in Madrassa?

The external monitoring is necessary for any type of institution and for educational institution it is more needed. Second level monitoring balances the policies and identifies the deficiencies. If any institution is not accountable before any higher authority, then working of institution in the limits of rules and laws cannot be assured. Non accountability increases the chances of violation. There are no external competent institutions which monitor the situation of student’s rights in Madrassa. Madrassa management is fully responsible for all matters of students. In response of this question the participant T1 said **“There is no such institution only Madrassa management looked after and full fill the responsibilities”**. He also said Government should establish such institutions. T2 replied **“Madrassa-tul- Arabia is conducting examination and issuing the transcript but like other Institutions no regular monitor are appointed”**. The next participant T3 and T4 replied Madrassa is **“affiliated with Tanzeem -ul –Madaris”**. There is not separate institution for monitoring of student rights. The participants T5 and T6 responded for monitoring of student rights, student’s committee, teachers who live in Madrassa and head of Madrassa look after living food treatment and study matters. The next participant argued that

Wafaq- ul -Madaris and Tanzeem- Aale- sunnat Pakistan which also issue transcript of students conduct the exams but **“internal matters of Madrassa management look after all the matters”**.

4. **Do you think that there is a need to create a strong regulatory mechanism and affecting monitoring of child rights in Madrassa?**

Only effective regulatory systems can assure the success and secure the rights of students. Discipline can be maintained through regulatory system and ill-discipline cause destruction of institution which ultimately cause violation. In response of this question all participant were agree on this point that Madrassa have limited sources so there is a need of strong regulatory mechanism and effecting monitoring of child rights in Madrassa. The participant **T1** said yes there is a need of **“strong regulatory system and affective monitoring of child right for the betterment of education system”**. The participants T2 and T4 also replied in Madrassa there is a need of strong regulatory mechanism and affecting monitoring of child rights. The next participants T3 replied there is no need of it. The next spoke in the favor that there is need of strong regulatory mechanism and effecting monitoring of child right in Madrassa.

5. **In your opinion what is the percentage of Madrassa violating the child rights in their organization?**

This was only a informative question about the violations in Madrassa. The majority of participants replied there is no such Madrassa which are violating the student’s rights. The six participants out of eight replied there is no Madrassa in their knowledge which are violating. The participants **“T5 said only 5% and T8 said only 20 %”** can be according to their knowledge.

6. **In what field reforms have been introduced or the government intends to bring reforms for child rights?**

The responsibilities of state cannot be ignored in the educational matters. A uniform and aim full educational system is necessary for the development of nation. In Pakistan a number of different educational systems are working. This question was asked to know about the involvement of Govt. in Madrassa educational system. In response of this question all participants replied that practically and in text of welfare matters Govt. did not take any step in their Madrassas. The participant T1 replied **“Government did not bring reforms in any field”** but government want to modernize the Madrassa according to need of modern time. T2 said **“Government has failed to bring reforms in any field of Madrassa”**. Madrassa representatives say that government wants to finish our freedom through reform. The participants T3, T4, T5 and T8 also replied still we did not see any reforms from Govt. The participant T7 replied **“government is trying to bring reforms in the field of Curriculum for uniform syllabus”** T5.

7. **What are the negative implications of media propaganda about child rights, your opinion is required?**

The media plays important role in the reforms of institutions. This question was asked to know about the perception of media propaganda about child’s rights from Madrassa”. The participant T1 and T2 replied **“media propaganda has negative but Madrassa responsible think media is enemy of Madrassa and Pakistan media is European supporter”**. The next participant said that **“Due to media propaganda students are being discouraged they are surprised for their future”**. It creates **“differences in the heart of the people”** who did not get Madrassa education and do not know about Madrassa culture. Another participant said **“media propaganda misguides the peoples and decrease the interest of peoples toward the Madrassa”**. The participant T7 replied **“media create negative perception in the minds of peoples”** but it did not disturb our admission.

8. **Do you know about human rights watch reports on Madrassa?**

What the other people’s say about you this can provide you an opportunity of reforms and updates. Institution and persons can reform and updates their matters in the light of criticism of others. Indications of weakness provide opportunity of improvements. This question was asked to know whether Madrassa responsible know what the others said about them. In response of this question all participants replied in negative. No participant knew about the report on child’s rights in Madrassa.

9. **Do you think government is providing more support to the school and ignoring madrassa in term of student’s rights?**

When the state does not own all the educational matters and do not provide the rights of students then it became the major cause of violation. This question was asked from students to know about the support of govt. for Madrassa. All participants have unique answer that govt. is providing more support to school and completely ignoring the Madrassas. An equal and uniform opportunity of education is right of every citizen. The participant S1 replied **“govt. is providing more support to school”**. He further explained govt. is providing bills of electricity, gas, furniture but nothing is providing to Madrassa. The participant S2 said govt. is providing **“funds to school and paying no attention toward school”**. The next participants argued same Govt. is providing nothing to madrassa and only funding to schools. They said Madrassa can perform even better than school if govt. provides them support. The last participant S8 replied **“Madrassa are totally being neglected from govt. and Madrassa are working on the base of a donation only”**.

**10. Do you think that there is a need to create a strong regulatory mechanism and affective monitoring of child rights in Madrassa?**

This question was asked from both students and teachers. Students also respond that there is a need of strong regulatory mechanism and effective monitoring of student’s rights. The participant S1 said **“There is a need to create strong a regulatory mechanism and affective monitoring of child rights in madrassa”**. The next participant S2 replied **“Some madrassa has proper management system and some needs to create a regulatory and affective monitoring”**. The participant S4 replied **“Dawt- e- islami have an organized system”** throughout the country so I do not think that in Madarsa that are working under the supervision of Dawt- e- islami have any short fall in this context. Another participant explained **“Madrassa do not have enough recourses, so they need a strong regulatory mechanism and affective monitoring of child because madrassa do not have this”**. The participant S8 replied in our madrassa there is “already strong regulatory mechanism and there is a system of affective monitoring of child rights but however there is a need of improvement”

**Findings of the study.**

- The study also highlighted that Madrassa teachers use instructional method or lecture methods that during teaching that are teacher center method.
- The finding of current study highlighted that student sit on floor in the class and use drill activity during learning.
- Madrassa teacher’s qualification is Dar-e-Nizami and mostly they have no professional education.
- In the context of implementation of student’s rights study highlighted that Madrassa are providing free facilities of electricity, gas, filter water, proper food, proper security arrangements.
- The study highlighted all Madrassa have council which consists of well-known person of society which is responsible for different matters of Madrassa.
- The committees of Madrassa act against any violence.
- In the context of cause of violation finding of current study also highlighted that Governments have no mechanism to look after the rights of students in Madrassa.
- All Madrassa need a strong regulatory mechanism and effective monitoring of student’s rights.
- Participants highlighted that Madrassa teachers punish the naughty and those students who are non-serious toward education and parents support the teachers for punishments.

**Discussion:**

The literature review also confirmed teachers use lecture method (Iqbal, Khanam & Dogar, 2017). Teachers use white board as teaching aids. The literature review also highlighted that teacher used the teaching aids such as black boards (Iftikhar, 2016). Madrassa teacher’s qualification is Dar-e-Nizami and mostly they have no professional education and also, they have no opportunities of in-service training. The literature review also highlighted that Madrassas teacher are not provided with any training facility to enhance their teaching methods (Abu-Nimer & Kadayifci, 2011). Previous study also described Many Madaris are free and provide children with a place to sleep and meals, as well as books and instruction, Kennedy and Botteron (2006). Madrassa have very limited sources and comparatively they have poor management with reference to child rights and Madrassa policies are not balance with reference to child rights. Madaris are generally characterized with poor management and organizational ability (Dogar, 2010). There is also a code of conduct in Madrassa for each stake holders. There is no support and measurable reforms have been taken from Government in Madrassa. The previous study also confirmed

that reform efforts by the government of Pakistan failed because they were not implemented enthusiastically (Khokhar, 2007). All Madrassa need a strong regulatory mechanism and effective monitoring of student's rights. The literature review also highlighted Madrassas are not answerable to any government regulatory body. There is a need to create a strong regulatory mechanism and effective monitoring (Dogar, 2010). Media is creating negative perception about Madrassa which is targeting the trust of Madrassa in society. Media reporting effect donation, admission, and popularity among society (Vestenskov, 2018). Participants highlighted that Madrassa teachers punish the naughty and those students who are non-serious toward education and parents support the teachers for punishments. The Harber (2015) also highlighted that the teacher shows strict behavior towards students in order to stay away from uncertain things.

### Conclusions

The study was concluded that Madrassa management and teacher have a lot of barriers in implanting the students' rights in Madrassa. Madrassa have not enough sources and govt. Teachers have no professional education and have no opportunities of in-service training. The government has not proper monitoring of Madrassa which is major causes of violation of student's rights. Madrassa teachers punished the students due to their perception that punishments is necessary for improving study performance of students and due to support of parents which have same perception about punishments.

About learning environment, it can be concluded that Madrassa teachers are role model for students for learning. Students of Madrassa follow their teachers in and outside Madrassa like spiritual leaders. Madrassa main objective is propagations of religion, so Madrassa environment mold the students into such religious person which follow their teacher sect completely. Moreover, it can also be concluded that in Madrassa students have no opportunities of entertainment and games which are the important factors of learning and emotional development.

### Recommendation

1. Govt. should provide modern teaching aids to Madrassa.
2. Govt. should provide training to Madrassa teachers in order to improve their teaching skills and teaching methodologies.
3. Govt. should provide funding and other facilities to Madrassa like public educational institutions.
4. Govt. should force to Madrassa owner for the appointment of only those teachers who have professional education for teaching.
5. Government should appoint monitor that should visit Madrassa time to time as they visit the public educational institution to monitor the Madrassa in the reference of student's rights and other matters.
6. Madrassa's students should provide opportunities of participation in games activities along with the students of public institutions.
7. Madrassa education students need to be provided opportunities of games and entertainments for relax and their emotional development.
8. Madrassa students should inform that any type of punishment is not allowed in Madrassa.
9. The perception of parents about punishment should change through media that how punishment have negative impact and destruct student's personalities.

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