

Short Communication

Role of *Madrassas* (Religious Institutions) in Community Development

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ABSTRACT

This study was conducted to assess the teaching methods in *madrassas* (religious institutions) and their role in community development. Major proportion of the respondents i.e. 42.0 percent said that 251-500 students getting education in their *madrassas* and majority of the respondents i.e. 68.0 percent said that their *madrassas* arrange the other Islamic course.

Key Words: Religion; *Madrassas*; Belief; Student; Islamic education

INTRODUCTION

Religion is an institution which has grip over the people in all civilized societies. All human societies have known some form of religion. Men have exercised great energy and inventiveness in perfecting rituals and modes of workshop to seek protection or blessing. Nevertheless, religious institutions and beliefs have greatly influenced man's conduct and their importance can hardly be over estimated.

This study was carried out to (i) investigate the method of teaching in *madrassas*, (ii) study the impact of *madrassas* in community development, (iii) investigate the socioeconomic status of those students, who enroll in *madrassas*, and (iv) find out the problems of *madrassa* system of teaching.

METHODOLOGY

In Faisalabad city, there are 356 registered *madrassas*. Using sample random method, 25 *madrassas* were selected. A sample of 100 respondents was selected through simple random sampling techniques. The data was collected through well-structured interviewing schedule. The collected data were analysed by using descriptive and inferential statistics.

RESULTS AND DISCUSSION

Distribution of the respondents according to their age, education and residence is given in Table I.

Response to different categories of parameters has been presented in Table II. Majority of the respondents reported that 251 to 500 students are enrolled for education, and most of them are admitted in Hifz-e-Quran (memorization) or Nazira Quran (simple reading). Most of the *madrassas* do not provide formal school education but

Table I. Distribution of the respondents according to their age, education and residence

Age	Frequency	Percentage
26-30	22	22.0
31-40	38	38.0
41 and above	40	40.0
Total	100	100.0
Education		
Up to matric	38	38.0
Intermediate	28	28.0
Graduation	28	28.0
Master	8	8.0
Total	100	100.0
Residence		
In madrassa	58	58.0
Out madrassa	42	42.0
Total	100	100.0

Table II. Distribution of the respondents according to different categories

Category	Frequency	Percentage
Total number of the students		
Upto 250	34	34.0
251-500	42	42.0
501 and above	24	24.0
Total	100	100.0
Hafiz-e-Quran/ Nazira Quran students.		
Upto 100	48	48.0
101-200	22	22.0
201 and above	30	30.0
Total	100	100.0
School education with Islamic education		
Yes	22	22.0
No	34	34.0
Basic education	10	10.0
Primary Education	34	34.0
Total	100	100.0
Other Islamic Course		
Yes	68	68.0
No	32	32.0
Total	100	100.0

Table II Continued

Category	Frequency	Percentage
Syllabus according to modern social value		
Yes	56	56.0
No	2	2.0
Some how	30	30.0
Nothing	12	12.0
Total	100	100.0
Facility of formal education		
Yes	80	80.0
Some how	20	20.0
Total	100	100.0
Profession after religious education		
Muluam	18	18.0
Umam Muluam	12	12.0
Teacher	22	22.0
Muluam & teacher	58	58.0
Total	100	100.0
Opinion about being a noble man after religious education		
Yes	96	96.0
Some how	4	4.0
Total	100	100.0

some of them also have a facility of additional Islamic courses and/or education up to primary level. Majority of the respondents i.e. 56.0% were taught the syllabus related to the modern social values. It was encouraging to note that a vast majority i.e. 80.0% got the formal education in the institution. Most of the students qualified from *madrassas* were found to be appointed as muallam and teacher. The distribution of respondents according to their sect was: 28.0% Ahli Hadith, 34.0% Sunni, 30.0% Dueband and 10.0% Shia. Majority i.e. 96.0% of the respondents had an opinion that *madrassa* education makes the student a noble man.

CONCLUSIONS AND RECOMMENDATIONS

It was concluded that *madrassas* are playing a pivotal role in the community development. The teaching methods, however, need reforms like training of the teachers, provision of teaching facilities and a critical evaluation and revision in the current syllabi to meet the modern needs.

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