

EFFECT OF LEARNING ENVIRONMENT ON ACADEMIC PERFORMANCE: A COMPARATIVE AMONG ISLAMIC INSTITUTIONS AND PUBLIC UNIVERSITY

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| **Sara Rafique, Dr. Muhammad Aamir Hashmi, Sadoor Ahmad. Effect Of Learning Environment on Academic Performance: A Comparative Among Islamic Institutions and Public University -- Palarch’s Journal of Archaeology of Egypt/Egyptology 19(3), 1140-1156. ISSN 1567-214x**  **Keywords: Madaris Education System in Pakistan, Reason of Population of Madaris, Education Policy, Recent Environment and Challenges of Madaris and Public Universities.** |

**ABSTRACT**

This research will focus on the learning environment and education system of the Madaris and how this environment will affect on student’s behavior. The study also meant to see that which type of learning environment Dini-Madaris provide to their students and is there intensity of Madaris learning environment input makes a difference in student's moral development? Thus, objective of the paper is to analytically discuss the environment of Madaris and compare this environment with other institute's learning environment. Also discuss that which environment will emphatically effect students to behave more disciplined and competent. This will bring forth that how reformative measures in order to pace shoulder to shoulder with modern world. Hence, this study will be an incentive in illuminating a contrastive study on madrassah educational environment which can help the graduate students in dealing effectively with the challenges of modern world.

This paper focuses on the needs of modification of environment in education system of the Madaris. A quantitative research plan will apply explore to target the results. The researchers himself collect all the data that will collected by 300 respondents. All questions in questionnaire is close-ended. The analyzed data will show in descriptive statistical table. However, some will mention in proceeding chapters.

**STUDY BACKGROUND**

The traditional educational system, which is represented by Islamic institutes predominantly known as madrassahs/madaris generally give priority to Islamic religious studies in their learning environment and other educational activities. Historically, Dini Madaris have served as the center for educational activities that tought to provide guidance not only on religious matters, but also on ‘worldly’ affairs. (Anjum, 2017)

The educational landscape of Pakistan consists of three types of schools: public schools, private schools and Madaris. Madaris is derived from the Arabic word Madrassa that literally means, a place of learning but in today’s world, the word Madrassa is mostly associated with institutes that educate its students on Islamic teachings i.e. Quran, Hadith and Fiqh. "The number of Madaris has increased from 200 at the time of independence in 1947 to 35,000 today, according to the Ministry of Federal Education and Professional Training". However, many analysts believe that the actual number is far more than this. While most of the Madaris generally focus on delivering Islamic studies in their environment and other educational activities (Anil, 2018).

### Madaris educational system in Pakistan

Pakistan has basically three types of different educational systems as mentioned:

1. Public School system

2. Government School system

3. Madrassa system (Anil, 2018; Anjum, 2017)

In Pakistan, the Madaris are based on sect, and every sect has its own madrassa network that is controlled by a board or Wafaq. Every board has its own system of education and they hold annual exams and distribute certificates among students. There are five madrassa boards or wafaqs in Pakistan, and they are also members of Ittehad Tanzeemat Madaaris Deenia (ITMD), an umbrella organization of Madaris, which was established in 2003. They are;

1. Wafaq ul- Madaris al-Arabia (Deobandi)
2. Tanzeem ul- Madaris (Barelvi)
3. Wafaq ul- Madaris al-Salafia.(Ahl-e-Hadith)
4. Wafaq ul- Madaris al-Shia (Shia)
5. Rabita ul- Madaris al-Islamia (Jama’at-e-Islami) (Khattak, n.d.; Muhammad Asghar Shahzad et al., 2019)

However, Wifaq-ul- Madaris Al Shia offers twelve years of education (Ahmad & Amin, 2016). The details are given below.

1. Sanaviya Aama: It is the secondary level of religious education.
2. Sanaviya Khasa: It is the higher secondary level of religious education.
3. A’laih: It is the graduate level of religious education.
4. Aalamiya: This degree is the final level of Dars e Nizami / religious education. It is also called Daura-e-Hadith. This level is the masters’ level of religious education which is equated with MA Arabic and Islamic Studies by the Higher Education Commission (HEC), Pakistan.
5. Takhasus fil Ifta: Some outstanding Madaris offers specialization in Fiqh / Hadith / Tafseer etc. The specialization is offered after Shahada tul Aalamiya. [10.432]

The credit of an educational system depends on the learning of its learners. Learning and academic performance is affected by many factors, including personality, IQ, family background, gender and age, as well as acquired factors such as learning styles and methods of study, learning environment (sitting, dress code etc.,) would have the effect. In this research, I will mention that which type of learning environment Madaris provide to students.

Islamic institutes are a significant educational phenomenon for having created a new image of Islamic education students. Instead of sitting on cold floors memorizing the Quran. (S. Riaz, 2014)

Mostly in Madaris students sat on carpeted floors with their Qurans placed on low benches, the standard seating arrangement in madrasas. Through this practice, Dini-Madaris creates the visual and spatial environment for their students. This environment puts into practice the core values of piety and morality. That “piety” can become a way of life for both male and female students. All Madaris have separate buildings for girls and boys. Students are taught by the same gender teachers. (Goldberg, 2000)

To increase academic performance most of the Madaris conduct regular tests in Quranic comprehension before consider a student good in Quranic memory. (Muhammad Tayyab Khan, 2021)

All female students in Dini-Madaris strictly wear veil as dress code while entering in Madrasa. Students should wear an abaya [cloak] in addition to a scarf. While it is true when considering cases in which veiling has been used for female oppression and other political agendas, it is important to note that not all forms of veiling are oppressive. The purpose of this dress code is just to make students devout. Because, if anything is forced on someone, he/she do the opposite of it. So, there’s the veiling of eyes and the veiling of speech also. If you don’t train your eyes and mouth for modesty, no veil can make you pious. Whereas secular scholars regard modesty as a human virtue, they see veiling as external to expressions of modesty.

People come in person encounter the mufti, seated on the floor with low tables holding folio volumes whose mastery, even memorization, is the source of his authority. They bring a range of everyday issues, feuds between spouses, problems of avaricious relatives, concerns about the terms of loans and mortgages, and the like. Some who come will no doubt consult the mufti, but move on to a government court. Many, however, welcome the Islamic authority of the mufti and his institute and recognize his humaneness, evident in the classic effort of Islamic guidance to obtain balance. (Muhammad Tayyab Khan, 2021)

TV, radios and all these types of accessories are not allowed in Dini-Madaris. Mostly Madaris provide dormitories to students. The students in dormitories woke up before dawn, to pray in the madrasa's mosque. The dormitories environment are also very neat and clean. Suffice it to say, the students at the madrasa almost never see women. There were no female teachers, no female cafeteria workers, no female presence whatsoever at the madrasa. There is no such thing as parents' day, or family day, when mothers and fathers and sisters and brothers come to visit. To be sure, I did see, on occasion, a facsimile of what we in the West call student life: like all Pakistanis, the young students are cricket fanatics, and in the late afternoon, they would play on a dirt field across the road from the school. But, these students want to spend most of the day to devote to Islam. (Goldberg, 2000)

Shoes were not worn in class, they were left outside the rooms. So for reasons of poverty as well as convenience, most students owned a single pair of slippers.

A popular suggestion about Madaris in Pakistan is that predominantly poor families send their children to Madaris, because they offer incentives, such as free board and lodging**.** (Metcalf, 2010)

Poverty, religious background and economic constraints were major reasons of admission in Specific Deprivations of Youth in Madaris: A Reflection from Madaris in Lahore 27 madrassah for mostly students. The madrasa is a palace, and all students are blessed to be here, where they eat food every single day. No one else certainly not the government of Pakistan would provide them with an education, room and board. (Farooq & Zia, 2018; Nelson, 2006)

The Report of an EC assessment mission to Pakistan states 'The majority of Madaris are however small institutes providing a Quranic education, food and accommodation to the poorest of the poor students’.

The general educational institutions and Deeni Madaris have different educational environments. Their physical structure of buildings, space for sports, curriculum, teaching methodologies, learning aids and equipment, control techniques, curricular and co-curricular activities, students and teacher input, ideologies and educational objectives, cultural feel of the campuses are different. The different type of educational environment is likely to promote and foster different personality and temperamental traits in their students. Moreover, in comparison of other institutes it is supposed that children with higher I.Q level are sent to the institutions of general education and the children with lower I.Q level are sent to the institutions of Deeni Madaris. The current study aims to examine the hypothesized different pattern of temperamental trait of cheerfulness and I.Q level in the students of HEC-recognized institutions and Deeni Madaris. (M. Riaz et al., 2017)

Educational institutions play important role as socializing agents. Major part of the personality of students is shaped by the institutions in which they study. Cultural and social norms, values, rituals, beliefs, experiences, skills, and knowledge of a nation are transmitted to the new generation through educational institutions. Even psychological and personality characteristics are mostly determined by these institutions. Different educational institutions have different educational environments that influence student's personality in a different and their own way. There are two independent systems of education working parallel in Pakistan; educational system of Government and educational system of Dini-Madaris. Each system is imparting education to millions of students according to their specific goals, curricula and teaching methods. (M. Riaz et al., 2017)

# REVIEW OF LITERATURE

A study aimed to identify the relationship between correcting the deviations in the measurement of performance and achieving the objectives of control and the academic performance. To achieve the objectives of the research, the researchers used the descriptive analytical approach to collect information. The questionnaire consisted of (20) statements distributed to three categories of employees of the Islamic University (senior management, faculty members, their assistants and members of the administrative board). A random sample of 314 employees was selected and 276 responses were retrieved with a recovery rate of 88.1%. The Statistical Analysis Program (SPSS) was used to enter, process, and analyze the data. The results of the study showed a positive relationship between correcting deviations in performance measurement and achieving the control objectives represented by the functional performance in the Islamic University from the point of view of the members (senior management, faculty and their assistants, and the administrative board), where the relative weight of all the paragraphs was (74.25%). The study recommended the need to ensure that the actual performance of the planned performance is matched and decisions are taken to correct the serious deviations and take the necessary measures in terms of retraining and change in regulations, wages and bonuses and punishment of the culprit, neglect and negligence by mistake. (Alferjany et al., 2018)

A study aimed to identify the relationship between the performance criteria and the achievement of the objectives of supervision which is represented in the performance. (Ashraf A. M, 2017)

A study aimed to identify the reality of modern methods applied in the process of performance assessments of employees in the municipalities of Gaza-strip, Complete Census method of community study was used, (571) questionnaires were distributed to all members of the community study, (524) questionnaires were recovery with rate of (91.76%). The most important findings of the study: There were statistically significant relationship differences between the applications of modern methods in the performance assessments of employees in the municipalities of Gaza-strip. There was statistically significant relationship between the evaluation criteria that fit the required performance and the application of standards evaluations on performance of employees in the municipalities of Gaza-strip. There was statistically significant relationship between the use of methods, models for the evaluation of appropriate functions and the application of the performance assessments of employees in the municipalities of Gaza-strip. There was statistically significant relationship between the feedback and the application of performance assessments of employees in the municipalities of Gaza strip. There was statistically significant relationship between the efficient, professional assessors and the application of the performance assessments of employees in the municipalities of Gaza-strip. There was statistically significant relationship between the extent of awareness of subordinates, participation in the evaluation of their performance and the application of the performance assessments of employees in the municipalities of Gaza-strip. The research also concluded a series of recommendations, including: that the design of evaluation models must be done with the participation of the employees and inform them of it, and that a date must be set to provide feedback and discuss the results with them, that they should be allowed grievance in front of an ad hoc committee in accordance with the known system. Direct manager must inform employees of their performance assessment date, discuss the results of the evaluation with them, and others should be involved with the direct manager of employees in their performance evaluation. The application of modern methods of performance evaluation through the good and purposeful planning should be used, analyzing and employing the results in administrative decisions regarding the employees, and the application of modern methods must be used in an effective and efficient performance evaluation. (Al Shobaki & Abu Naser, 2016)

In October 2010, the government succeeded inking an agreement with Ittehad Tanzeemat-e- Madaris Pakistan for the introduction of contemporary subjects in seminaries in their metric and intermediate courses. However, the issue of madrassa reforms has become more complex after the promulgation of 18th Amendment, under which the subject of Islamic education has been transferred to the provinces. Provincial governments are currently clueless as to how to regulate the Madaris under the 18th amendment. Besides the issue of registration, there is no headway on account of madrassa reforms, since clear mechanisms have yet to be identified. The state and the madrassa boards remain at the usual cross roads; the Madaris stick to their stance on acceptance of their degrees and boards by the state, while the state insists on greater controls over curriculum, funding, and counter terrorism aspects of madrassa education. (Syed Manzar Abbas Zaidi, 2014)

Another research revealed that educational institutes are trying its best to initiate a program to promote character building and respect in students, for respect is the prophet quality and one of the important functions of schools and colleges is to inculcate moral values and respect among students to make them good citizens and true patriotic Pakistani. (Mati Ullah, 2020)

Another research explained that respectful students mostly show better academic achievement and quality learning performance due to their close association with their teachers; talented teachers appreciate their respectful students and give them fulltime feedback in their academics or learning activities. (Corinna Mertz, 2015)

According to some ulama, the Islamiyyat [study of Islam] taught in government and private schools focus on those portions of the Qur’an and hadiths that might be interpreted in line with intolerant and militant ideologies while the passages which clearly invoke tolerance and enlightenment are ignored....Just as militant prayer leaders in the armed services and militant teachers in government schools were promoted in the 1980s, it is possible to promote moderate prayer leaders and teachers today.[4444]

The study makes the case that the act of showing respect is a critical component of the ethics of care and sustainable development. The study recommends that one strategy that teachers and educational administrators should adopt in seeking to strengthen teacher-student relationships, exert positive influence on students’ behaviours and academic performance, and thus ensure the sustainability of healthy social environments is to invest in the creation of organizational cultures and administrative systems and processes that create the avenues through which respect for students can be demonstrably seen. [Thompson]

## Reasons for popularity of Madaris

In all those areas where public educational infrastructure is either practically not implemented or is unable to fulfill educational needs of society, madrassas serve to provide an alternate source of education. Another major reason for the popularity of madrassas in Pakistan is that majority of families living below the poverty line cannot even the diminutive fees they charge. Madrassas also offer other propensities like free shelter, food, school books, clothing, and in some cases even a diminutive stipend. A large number of madrassas are located in the rural belt of northern Punjab. Most of them have plenty of funds at their disposal in terms of zakat and external funding from Saudi Arabia [4a65].

Religious institutions such as madrassas have the ability to foster interfaith and societal harmony among people of various religious backgrounds. The situation is particularly dire in Muslim communities. Madrassas can play an essential role in establishing a culture of reciprocal collaboration as well as intercultural communication among their students, and they have the potential to do so. A Madrassa graduate is regarded as an authoritative religious figure who is capable of giving religious edicts on a wide range of subjects. Madaaris are critical to the general well-being of a community's infrastructure. [zia ul haq]

## Education Policies And Discourse Of Madrasas Reform In Pakistan

Since the inception of Pakistan, different governments formulated education policies to provide trained and technical human capital generally and particularly to tackle the menace of illiteracy. The First Education Conference in 1947 was lacking instructions and guidelines to streamline these traditional madrasas by delegating madrasas regulation power to respective provincial governments that ultimately made these institutes autonomous within their spheres. However, the successor of the First Education Conference came with proper instructions and guidelines for addressing the issue of traditional education by madrasas through reforms. The stance of reform in madrasas education is clear in statements of education policies of 1959, 1969, 1970, 1979, 1992, 1998 and 2007 to bridge gaps therein through integration of madrasas education with public education.[education policy nad changing]

## Madrasas Reforms under Sharif Commission Report

Sharif Report was the first education policy document containing policy statements regarding traditional madrasas education reforms through introducing modern subjects (English, Social Studies, Philosophy Science and Humanities) to integrate these madrasas with the modern education system (Government of Pakistan [GOP], 1959). Sharif Report had 27 chapters in which chapter 9 dealer with Islamic education and its role in the socio-political development of society. Whereas, 20th chapter of the report was having a perspective of reforms in the existing education system of madrasas by removing non- functional and irrational subjects from the scheme of study of madrasas and inserting modern subjects for making human capital compatible with market requirements [education policy nad changing].

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## Pakistani Madaris in Recent Time: Condition and Challenges

Madaris in Pakistan show a miserable condition and do not provide even a shadow of its glorious past. These Madaris although follow the foot step of Niazamia Madrasa but in reality there is no system at all. The interviews and observations done in this study since, only consider the condition of Madaris and the challenges they face. In the light of these, the main findings of this data analysis is given below

When asked about the situation and funding sources of Madaris the Ulmas who provided researcher valuable feedback and first-hand knowledge about the recent state of madrasa system in Pakistan, were of the view that situation in Madaris is quite pathetic. In majority of Madaris due to lack of interest from the governments these Madaris remained the places for rote learning curtailing them to the cramming of Arabic text without the understanding if the real content. With the passage of time, these Madaris became a place for the children of poor people who cannot afford their educational expenses and have no choice but to send them to Madaris. Individual Madaris selected their pedagogical content which propagated sectarianism rather than the knowledge of Islam in its right spirit.

These institutes generate fund at their own. Their funding sources are mainly charity driven. Almost all the Madaris get their funding by virtue of endowments, Zakat, trust, donations and other contribution from the individuals. Although in Zia-ul-Haq reign the collection of Zakat from the public was done by the Government yet these Madaris were provide financial assistance by the publicly administered zakat funds. Madaris are mostly free for all the students. In some institutes there is a very low fee for the students. Apart from this students are given free text books, boarding and lodging facility and in some cases stipend for the needy students.

Almost all the Ulmas and students showed their concerns over the availability of faculty in Madaris. The teacher in the Madaris are generally the graduates from these Madaris. Although these Madaris are sensitized religiously and politically yet these teacher are marginalized in the society. They face certain restrictions and their mingling with other persons in social gatherings are thought as a taboo. Their interaction is confined to the religious gatherings like death, marriage and religious events. They are thought as Ulmas who have to maintain their distance with the common people. The salary they receive is so modest that they have to rely on other sources for their households which in turn sways their focus from working in the field and bringing rigor to their work.

Third main challenge raised by the participants of the study is about student induction in the Madaris. Students are inducted without any admission policy. The fact of the matter is that people generally send their least capable son or daughter to madrasa. They send talented ones to schools because they think that their son or in some cases daughter would have a bright future there. The poor people in the country who cannot afford the education of their children are left with no option but to send them to these Madaris where not only they get education free but also able to earn after the completion of their education. Interestingly, majority of madrasa graduates get jobs even before graduation. However, in the recent past few Madaris established their admission procedure grading system and promotion system for the students. [164]

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## Environment of Public Universities in Recent Time

The dilemma for many people is that one decides to be adjusted to the own community (traditions) or to become a well-educated person. However, it is not up to the child to decide – the community and the madrasa has decided already. The traditional communities aim at securing their identity and fulfilling the goals of the community which does not necessarily provide the children with a good (modern) education.

In 1969, Yahya Khan Government established a commission, popularly known as "Noor Khan Commission," to restructuring education system of Pakistan and recommending measures to bridge the existing knowledge gap between modern and madrasas education (GOP, 1969). The commission presented a report and recommended the restructuring of madrasas education system according to the requirements of current societal trends by introducing modern subjects of science and social sciences. This report also recommended measures to provide training about modern subjects to the madrassa teachers. Noor Khan report emphasized on framing the system of equivalence for education systems, (madrasas and modern education) at all levels to make graduates of madrasas get equal employment opportunities and become active members of society by contributing to its progress (Faizi, Shakil, & Akhtar, 2012). The unique character of the report was to present agenda of regulating all educational activities of madrasas under the patronage of government by setting up Madrasas Education Board (MEB) in West Pakistan, responsible for developing curriculum, conducting exams and awarding degrees and acting as guardian of quality of education based on modern needs of the society (GOP, 1969). It is worth mentioning that previously the MEB was controlling all madrasas in East Pakistan while West Pakistan lacked such institution to regulate the educational system of madrasas (Siddiqui, 2016). The commission recommended progressive changes in the existing system of Pakistan which could not be implemented in true spirit because of political chaos in Pakistan. [education policy]

# RESEARCH METHODOLOGY

Methodology will take on proposed research domain is situate on questionnaire of the Public institute and Madaris system in Lahore Division of Pakistan. The aim to conduct a study based on questionnaire is to make a better understanding about the views and expectations of students in Madaris and Public institutes. The main objective of this analysis is to compare Madaris environment and infrastructure with Private institutes and compare the reviews of students who are part of both these institutes.

This questionnaire was prepared in English language. The questionnaire was same for both Madaris and Public institutes. All the questions was very easy and clear that help to elaborate clear responses of participants. I have started this methodology with demographics details of respondents. All questions that were mentioned in this questionnaire were related to the environment and infrastructure of the educational institutes. I have asked the respondents about contemporary problems in levels of Public institutes and Madaris. Some questions in questionnaire are related to the present environment of the institutes and Madaris as well. Some questions are related to the allowed dress code and infrastructure that are available in the Public institutes and Madaris. Participants are also asking about the whole standing of reforms that are required in settings of the environment and other issues of institutes.

The adopted methodology in this study help to extracts outcomes and the results that are collected from the questionnaire show the descriptive analysis. All questions in questionnaire are close end and they are computed with numbers that make the analysis easy. After get responses the questions were discussed separately with the participants that help me to understand many others outcomes. Because close ended questions have some options to select the respondents do not explain their experiences and expectations that's why I have discuss with them to obtain more knowledge about them.

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## Data collection tool

Method including questionnaire and this questionnaire contain close ended questions (Shehzadi et al., 2020; Hassan et al., 2022). Questions explored their perceptions, understandings, and values about the domains like the goals and purposes of madrassa education, learning environment used in the madrassas, socio-economic background of the students, reasons for which parents send their children to madrassas, economic opportunities available to madrassa graduates, and the career options they take up their graduation. Additionally meetings with these madrassah's and college's administrators and teachers will also conduct.

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## Population of the study

Participants were both females and males. The age of the participants ranged from 19 to 25 years. Group of participants are only student and teachers are not included. In terms of class, the participants ranged from working class (low income group) to middle class from an array of different sects/ schools of thoughts. The participants in this study are associated with only one Madrisa located in Lahore.

## Sample size

The convenient sample of the study comprised of 300 students both male and females at post graduate level (150 from Aspire College and 150 from Madaris located in Punjab province). The age range for students from 19 to 25 years.

### Detailed Descriptive Statistics of Questionnaire

There is the descriptive analysis of complete questionnaire. I have mentioned 13 questionnaires in this questionnaire. Each question have four options to select according to each statement. The options are that are given for each question is "1. Strongly agree, 2. Agree, 3. Disagree, 4. Strongly Disagree". After taking questionnaire from all participants, I have compute results by using SPSS software.

**Table 1**

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| --- | --- | --- | --- | --- | --- |
| **Descriptive Statistics** | | | | | |
|  | **N** | **Minimum** | **Maximum** | **Mean** | **Std. Deviation** |
| Gender of respondents | 300 | 1.00 | 4.00 | 1.4933 | .56363 |
| Age of respondents | 300 | 1.00 | 2.00 | 1.4667 | .49972 |
| Education of respondents | 300 | 1.00 | 2.00 | 1.3300 | .47100 |
| The traditional educational system is helpful in institute value diversity. | 300 | 1.00 | 4.00 | 2.1667 | .90644 |
| Learning and academic performance is affected by many factors, including personality, IQ, family background, gender and age. | 300 | 1.00 | 4.00 | 1.9667 | .71689 |
| Learning and academic performance is affected by many acquired factors such as learning styles and methods of study, learning environment (sitting, dress code etc.,). | 300 | 1.00 | 4.00 | 1.9800 | .77563 |
| The standard seating arrangement in institutes like students sat on carpeted floors with their low benches. It will put the piety and morality in students. | 300 | 1.00 | 4.00 | 1.9200 | .84616 |
| All institutes must have separate building for male and female. Students should taught by same gender teachers. | 300 | 1.00 | 11.00 | 1.9933 | 1.34387 |
| All female students strictly wear veil as dress code while entering in institute. | 300 | 1.00 | 4.00 | 2.1133 | .94700 |
| All male students should wear kurta and shalwar as dress code. | 300 | 1.00 | 4.00 | 2.2333 | 1.00111 |
| Mobile phones and all these types of accessories are not allow in institutes. | 300 | 1.00 | 4.00 | 2.3600 | .95924 |
| Shoes were not wear in classroom. | 300 | 1.00 | 4.00 | 2.2300 | .89055 |
| Institutes should provide physical structure of buildings, space for sports and cultural feel environment. | 300 | 1.00 | 3.00 | 1.6600 | .57635 |
| Students must have freedom to choose dress code. | 300 | 1.00 | 4.00 | 2.6833 | .85175 |
| Students must allow mobile phones and all types of accessories. | 300 | 1.00 | 4.00 | 2.8767 | .79807 |
| Institutes must use modern teaching methodologies like google classroom, slides etc. | 300 | 1.00 | 4.00 | 1.5267 | .83963 |
| Valid N (listwise) | 300 |  |  |  |  |

After getting results, I know that most of students in both Dini Madaris and Public Universities are like to promote modernism in sense of infrastructure. All students want to use and advance technologies to grow their future. Also all students want to adopt some Islamic rules like dress code according to Islam etc.

Most students in Public universities are satisfied with their environment and infrastructure. However, most students in Dini Madaris are not satisfied with their infrastructure due to low facilities and lack of knowledge about advance technology. They want to promote their Islamic education they want to adopt Islamic dress code in their Madaris and in their routine life as well. However, they claim about their low facilities.

## CONCLUSION

This study conclude that the purpose of Islamic education is teaching people to live according to the Islam result of this study conclude that all students in Madaris those who chose Madaris by their own choice or those whose parents send them to Madaris forcefully both are not satisfied with their infrastructure and traditional educational style. Moreover, they said that Dini Madaris should promote positively by Government. In comparison of public institute most of the students promote co-education but they sometimes promote vulgarity. Moreover, students in Madaris prefer that they should have modern facility to learn about scientific education.

In addition, it is not the education about terrorism and Islam promote peace in world. It is not the education of war. Therefore, Islam is completely a religion of peace stop considering it as religion of war. If people think, that Islam promote terrorism in world this is completely a wrong obligation. Some people use terrorist activity by using Islamic get up and by showing that they are part of Dini Madaris. So

## DISCUSSION

Students of Madaris shared their experiences during filling questionnaire and mentioned that they have many problems like unemployment, poor infrastructure, lack of necessities for example gas, water and electricity. Many people gave funds to the Madaris due to this student of Madaris are consider as terrorist and this thing hurt their egos. On the other hand, students of other universities are more satisfied and happier with their modern environment. After collected the questionnaire it is clear that they are not fully satisfied and happy with their infrastructure and education system. Also, this type of system is not mostly adaptable for these students in comparison of other public and private universities. They also revealed that after completing their education in Madaris they do not easily avail job opportunity in many fields of science because they have less knowledge of technology. However, the students of other public and private universities are more confidents and easily avail job opportunities. Because they have more knowledge of technology and science. They know very well how to make their career after completing their studies because they know about advance technology and devices.

## RECOMMENDATIONS

* The government of Pakistan plan that the major decisions should take to integrate the Madaris and Public university education system that will improve the quality of education.
* Formal and religious education both should be teach in Madaris practically. Vocational training courses should also be teach in Madaris for more knowledge.
* In front of other countries, the government should be defend all of the Islamic Madaris and institutes on powerful and serious bases. That represent in western countries that Madaris is not a source of terrorism and it is a source of peacefulness in world.

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