

Role of E-Madrassas in Pakistan: Pre and Post Pandemic



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(2024)

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A thesis submitted to the National University of Sciences and Technology, Islamabad,

in partial fulfilment of the requirements for the degree of

Masters of Peace and Conflict Studies

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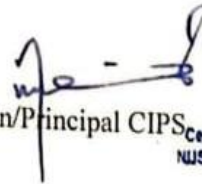
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DEDICATION

This research is dedicated to all the life-changing circumstances that have inspired us to dream. Above all, it is dedicated to my wonderful and loving parents and husband, whose heartfelt prayers and selfless love are as deep as the sea, as pure as an untouched lily, as steadfast as the northern star, and whose advice and suggestions are as valuable as the finest diamonds. Their unwavering support has always turned my dreams into reality.

ACKNOWLEDGEMENTS

I am grateful for the support and assistance of many people who helped me complete this thesis. I would like to express my heartfelt gratitude to my supervisor, Dr. Muhammad Maki, for his research expertise and critical insights throughout my research. Additionally, my fellow batch mates have provided immense support and empathy. Lastly, I extend my deepest thanks to my parents, and my husband whose unwavering belief in me has sustained me through all challenges.

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ABSTRACT

In Pakistan, traditional madrassahs have long been the mainstay of Islamic education, being essential to students' moral and religious development. These establishments, which are frequently connected to mosques, offer thorough teaching in Hadith, Fiqh (Islamic law), the recitation of the Quran, and other Islamic studies. Madrassahs typically follow a residential model in which Ulema (scholars) oversee students, known as Talibe, while they live on campus and immerse themselves in demanding religious studies. While the focus is still primarily on religious instruction, many traditional madrassas also include fundamental secular topics in addition to religious education. Because they uphold Islamic knowledge and principles, these institutions have great respect in their communities. In addition, they frequently operate as significant hubs for social and religious activity. Even though they have been criticized for having a sometimes strict curriculum and not integrating contemporary teaching methods, traditional madrassahs are still an essential component of Pakistan's educational system and are ingrained in the country's culture and religion. With the start of the COVID-19 pandemic, Pakistan's educational system saw a swift change that elevated e-Madrassas to the forefront of religious teaching. As physical madrassas closed, e-Madrassas became a vital alternative, guaranteeing religious instruction in the face of lockdowns and social distancing policies. During this time, there was a notable surge in the use of digital media for religious education, surpassing prior obstacles and obtaining more acceptability among educators and students. The pandemic made it clear how important it is to include technology into religious instruction and demonstrated how flexible e-Madrassas can be in offering consistent, dependable, and easily available learning opportunities. This research looks at the evolution and effects of e-Madrassas both before and after the pandemic, analyzing the difficulties encountered, the ways in which they were resolved, and the prospects for online religious instruction in Pakistan in the future.

Chapter 1

INTRODUCTION

In recent years, the traditional Madrassas in Pakistan have been gradually evolved towards E-Madrassas as a means of modernizing education. E-Madrassas are an innovative way of imparting religious knowledge and education through digital mediums such as computers, tablets, and the internet. They provide a more comprehensive and interactive learning environment for students and enable them to access a wide range of resources from outside the physical confines of the madrassa. The use of digital technologies also helps to bridge the gap between the traditional methods of learning and modern educational practices. Additionally, it allows students to access material more quickly and conveniently and encourages collaboration and communication between students and teachers. Furthermore, E-Madrassas make use of online forums, blogs, and social media to facilitate discussions and debates on religious topics. The transition to E-Madrassas has been welcomed by many in the Pakistani society. It has helped to bring together religious and modern educational practices and has opened more opportunities for students and teachers alike. The E-Madrassas have also facilitated the sharing of information and resources between different madrassas, which has enabled students to gain a better understanding of religious topics. This is particularly important for students who may not have the opportunity to attend traditional Madrassas due to distance or financial constraints. The E-Madrassas have also helped to reduce the cost of education and improve access to quality education for a larger number of students. Finally, the transition to E-Madrassas has also helped to promote peace and harmony within the society by providing a platform for people of all backgrounds and beliefs to engage in constructive dialogue and debate.

E-Madrassas can play a key role in fostering religious harmony in Pakistan. By providing Islamic education that is based on the principles of tolerance, respect for other religions, and a shared commitment to peace, E-Madrassas can help to foster an environment of understanding and acceptance among Pakistan's diverse religious communities. Through courses that focus on the peaceful teachings of Islam, as well as subject matter related to other faiths, E-Madrassas can help to create a more tolerant, inclusive, and peaceful society in Pakistan. Furthermore, by offering a platform for dialogue and discussion on religious matters, E-Madrassas can help to reduce misunderstanding, prejudice, and discrimination among religious groups. Finally, E-

Madrassas can serve as a valuable source of information and education on religious matters, helping to foster mutual respect and understanding among different faiths.

Nonetheless, there are several challenges posed to the E-Madrassas systems by traditional madrassa structures. Traditional madrassas often lack the necessitate infrastructure and resources to conform to the modern learnings' methods. This lack of access to the technological means hinders the ability of the students of traditional madrassas to benefit themselves from the modern technology. Similarly, the traditional madrassas attain a deep rooted cultural and traditional education system which is highly resistant to change thus, it makes it difficult to convince the teachers and the students to embrace the modern means of technology associated with the e-learning. Moreover, the lack of technical expertise is also witnessed in their traditional madrassa systems which leads towards difficulty in providing the students an effective method of E-Learning. Furthermore, the absence of acknowledgement and state of denial regarding the modern technology in traditional madrassas systems also hinders the prospects for the facilitation of E-Madrassas. Therefore, the study is divided into four parts, the first part will entail an in-depth inquiry on the evolution of E-Madrassas in Pakistan. The second part analyzes the transition of traditional madrassas to E-Madrassas in Pakistan. Meanwhile the third part will help to understand that how the madrassas are significant in fostering the religious harmony in Pakistan. The last part would conclude the study by mentioning challenges posed by traditional madrasas to E-Madrassas in Pakistan.

1.1 Problem Statement

The Madrassas system has long been remained an important source of religious education. However, with the advent of advanced technologies, the landscape of learning has evolved significantly. E-Learning represents a notable example for this shift. Moreover, the covid-19 pandemic drastically changed the methods of learning thus E learning becomes vital tool for Islamic education also. The E-madrassas contribute to proliferation of Islamic epistemology. The intra and inter sectarian harmony has been brought to light through online system. And this dissertation also highlights the E-madrassas dependency on the traditional madrassas knowledge structure in pre and post pandemic.

1.2 Research Questions

1. What is intra and inter sectarian harmony and to what extent does the E-Madrassas contribute to proliferation of Islamic epistemology?
2. What extent E-Madrassas have the dependency on traditional knowledge structure?

3. How effectively are E-madrassas working after the pandemic?

1.3 Theoretical Framework

The study has employed the theory of social constructivism in order to understand the dynamics of the E-Madrassas in Pakistan. Constructivism emphasizes that the ideas are important than the material forces. The theory contrasts with the realism due to its over emphasis on the material forces. Constructivists believes that the ideas and beliefs held by the individuals are more important than material forces because these ideas are the boosting force which provide motivation for the material forces to act in a certain direction. The system according to the constructivists is constituted by the ideas rather than material forces. It is a human invention based on ideational and intellectual basis. As the system constitutes of ideas and norms, so if the ideas change then according to constructivists the structure also changes.

While analyzing the dynamics of E-Madrassas, constructivism provides an apt lens in understanding the phenomenon. Constructivism is a social theory that emphasizes the role of individuals in constructing their own knowledge and understanding of the world. As such, it explains the role of E-Madrassas in facilitating peace in Pakistan by looking at how both the individuals and their contexts shape their beliefs and behaviors. E-Madrassas are online learning platforms that provide a safe space for individuals in Pakistan to engage in learning and dialogue about peacebuilding and conflict resolution. Through these E-Madrassas, individuals are provided with an opportunity to gain experience about different perspectives, to engage in critical thinking, and to build empathy for those who may have different beliefs or experiences than their own. By engaging in these activities, individuals can gain a better understanding of the different perspectives, build relationships, and work towards a resolution of the conflicts in their society. Through this process, individuals can learn to be more tolerant and understanding of each other and be better equipped to resolve conflicts peacefully. The constructivist approach also acknowledges that individuals are shaped by their environment and the people in it. Thus, the E-Madrassas also provide an opportunity for the individuals to engage in dialogue with each other and to learn from each other. This can help to create a more peaceful environment, in which there is greater understanding and respect for different beliefs, cultures, and values. In summary, constructivism explains the role of E-Madrassas in facilitating peace in Pakistan by looking at how individuals and their contexts shape their beliefs and behaviors, and how the E-

Madrassas create a safe space for learning and dialogue that can lead to greater understanding and peace.

1.4 Hypothesis

The digitalization of madrassas in Pakistan post pandemic led a swift evolution of Islamic education to online instruction, making e-Madrassas an indispensable part of the educational system.

1.5 Research Objectives

The research aims to analyze the role of the transition from the traditional madrassa system to the E-Madrassa. The evolution towards E-Madrassa entails several challenges due to the established status quo of the traditional methods of religious teachings. The presence of several madrassas boards notably *wafaq ul madaris*, *tanzeem ul madaris* and *wafaq ul madaris shia* pose several challenges to the concept of E-Madrassas, therefore the research objectives of the study are as follow.

1. To understand the transition of traditional madrassa to E-Madrassa in Pakistan.
2. To analyze the importance of E-Madrassas to encourage the intra and inter sectarian harmony.
3. To inquire about the dependency of E-Madrassas on the traditional madrassas knowledge structure.

1.6 Research Methodology

The study will employ the qualitative methodology of research based on the exploratory design. The primary data will be collected by the designed interviews by the related persons from the educational departments, renowned madrassas, and scholars to make study more inclusive and representative. The secondary sources of the data include, books, journal articles, reports, archives, and newspaper to entail an in-depth inquiry of the issue. Likewise, thematic analysis will be applied to codify the interviews in accordance with the research theme.

The employed design of exploratory research is a type of research conducted for a problem that has not been studied clearly yet. It is used to explore and identify the various aspects of a

problem, as well as to develop a better understanding of it. Exploratory design is often used to uncover ideas and insights that can later be used to develop more specific research studies. It is commonly used in thesis research to help identify gaps in literature, define the scope of a research project, generate innovative ideas, and develop hypotheses. It is often used as the first step in the research process before more specific research designs are chosen. Exploratory research typically involves qualitative techniques such as interviews and focus groups, as well as quantitative techniques such as surveys. The goal of exploratory research is to understand the problem from different perspectives and to uncover new insights that can be used to develop more specific research designs.

The exploratory design in the study is employed to unmask the structure of the E-Madrassas which will later be used to develop more research on the phenomenon. It will also help the researcher to identify the gaps in the literature and limitations to the study and define the scope of the study. The study is preliminary in examining the evolution of the E-Madrassas therefore the exploratory design provides the foundational basis of the study before choosing specific research designs regarding the study. A mixture of qualitative and quantitative techniques notably interviews, focus groups and surveys help to understand the problem from different perspectives and unmask new realities and insights regarding the hypothesis.

1.7 Significance of Study

The significance of the study lies in the fact that the established traditional madrassa systems has been subjected to the debate regarding the ongoing radicalization in Pakistan. The international sanctions on several madrassas and their affiliate organizations have made the role of traditional madrassa systems more skeptic. Nonetheless, the evolving discipline of the E-Madrassas can be an opportunity to foster and facilitate the peace through educational reforms and emphasizing on the peace education. E-Madrassas are a shift in Pakistan towards more modern approaches to education. They offer more technology-driven solutions and provide students with access to quality education at home. E-Madrassas are a part of the government's Digital Pakistan Vision, which aims to bridge the digital divide and promote digital literacy in the country. They also provide students with access to digital courses and resources, allowing them to learn in an interactive and engaging way. This shift towards online education has the potential to provide a

more equitable and accessible education system in Pakistan, regardless of geography or financial status.

The study on E-Madrassas in Pakistan is significant as it gives insight into the potential of technology to transform the education system in the country. With the use of technology, E-Madrassas provide an opportunity to improve access to quality education, which is especially important in remote areas where access to traditional educational institutions is limited. The study also highlights how technology can be used to provide alternative learning pathways, allowing students to learn at their own pace, and can help improve the quality of education. Finally, the study provides valuable insights into how E-Madrassas can be used to help bridge the gender gap in educational access in Pakistan.

1.8 Organization of Study

The study is organized into following parts.

- The first part deals with introduction of the research area, research objectives and questions and literature review.
- The second part will deal with literature review.
- The third part will explain research methodology.
- The fourth part will deals Analysis and findings.
- The fifth part deals with concluding remarks of research area.

CHAPTER 2

LITERATURE REVIEW

To examine the role of E-Madrassa in Pakistan: pre and post pandemic, I intend to review the current literature on this topic. The theme of this research study is to find out the evolution of e-madrassah in Pakistan before and after pandemic. It also sheds a light on the emerging role of e-madrassah in Pakistan through the use of new technologies. For this purpose, I have divided selected research area into three categories- evolution of E-Madrassas, analysis of madrassa system before and after pandemic, and comparison of traditional madrassah system with e-madrassah system.

Alice Sabrina, in her study, has focused on the traditional madrassa system and its role in developing societal values (Aziz, Syaheera, Sabrina, & Ismail, 2018). This research study is quite of importance to understand the conventional Madrasah values and their role in Muslim communities. This study aims to highlight the significance of the traditional madrassa's role as a mediator in the process of imparting Islamic knowledge to the Muslim community. This research is crucial since numerous new problems regarding the functionality of the current madrasa design have emerged. Scholars assert that in the current climate, madrassas have grown into facilities that impart instruction to Muslims in a manner distinct from the community and as autonomous enterprises with a single purpose. In this regard, the design of the current modern madrassa does not fit well with the residents of the surrounding community spaces. This article aims to investigate and explain how the design of traditional madrassas contributes to the transformation of Islamic education toward the development of societal and communal goals. The author's primary purpose is to demonstrate how traditional madrassas were constructed. Case study methodology has been chosen as the research strategy for this study. Observation of the madrassa in question was the mode of data gathering used to gather all pertinent information. The findings indicate that the design of traditional madrassas managed by PAS, a conservative reformist Islamic group, conveys communal values through the delivery of Islamic education as depicted in their madrassa design. The argument of the paper can be helpful in understanding the dire need for transition and the possible challenges the growth of traditional madrassa could face in the majority population of Muslims in Pakistan.

Mohsin Bashir has identified the reasons and propounded the facts that have made the madrasah system in Pakistan unsuccessful (Bashir & Ul-Haq, 2019). Despite worldwide condemnation and worries for Pakistan's national security, the Pakistani government has been unable to reform the madrassah system. Current study on the issues of madrassa reform is mostly dependent on information provided by Governments and experts residing outside these institutions. Despite the fact that these studies and articles offer valuable data and credible assessments of madrassah systems, most of the research needs to include the voices of the system's core stakeholders, such as administration, teachers, students, and parents. The madrassah system directly influences these communities; hence this is a concern. Mohsin aimed to fill this significant knowledge gap by conducting semi-structured interviews and field observations within Pakistani madrassas and their affiliated professional organizations. The author concludes that these madrassas have been reluctant to participate in government policy interventions due to a significant lack of trust resulting from disparities in financial and curriculum regulation, degree recognition, and the government's role in shaping public perceptions of Madaris. This reluctance has led to the failure of reform attempts at madrassas, leaving them susceptible to radicalization. The author also provided policy ideas for more effective government reforms and closer collaboration between madrassas leaders and the Pakistani Government. These were included in the author's written work as well.

Syed Manzar Abbas Zaidi has shed light on challenges in the traditional Madrassa system, particularly in the context of Pakistan (A Zaidi, 2013). Throughout the history of Islam, religious seminaries also called madaris, and religious education has been important ways to meet the educational needs of Islamic cultures by giving them an alternative to the Western model of education. Since Pakistan joined the US-led war on terror after 9/11, the madrassa sector of the country has been at the center of discussions about extremism and radicalization. Even though madrassas are a type of education that has always been used in Pakistan, these problems have been at the center of the madrassa sector. People think that Madaris are a big part of how extremist religious, sectarian, social, and political ideas get spread, which can lead to violent acts. Also, it has been said many times that Madaris needs to be changed to replace extremist views with true moderate Islamic values and create a method of applied education that will help madaris students become important members of society. Also, Madaris students need a way to learn by doing so that they can become valuable members of community. Even though they are

=well-known in the West, Madaris are considered non-governmental organizations (NGOs) in Pakistan because they offer their students free education, room and board and help "educate" economically disadvantaged people. Even though they are famous in the West, this is still true. The education programs at these schools are meant to prepare students to join the Islamic clergy when they leave. Because of this, religious instruction is a part of every school in the country. In Pakistan, there are public, private, and Islamic religious schools called madrassas or Madaris. You can say that these institutions are either public, private, or Islamic. Since many Pakistanis are Muslims, they are interested in Islamic education, and many Pakistani parents want their children to learn both religious and secular things in school. Because of this, Islamic studies are taught in both public and private schools, along with other subjects. Madaris, on the other hand, give students the chance to only focus on religious teaching, which helps them reach their goals of becoming experts in religious education. When you look at the current writing on the subject, you get a one-sided view of the situation. This is because both arguments for and against madrassas skewed stories. Why is Pakistan's madrassa reform such a big deal if madrassas don't have anything to do with military? Why won't the Pakistani government take action against madrassas if they are involved in militancy and terrorism? This leads to the next question: Why is madrassa reform such a big deal in Pakistan if madrassas don't have anything to do with terrorism? This paradox of comprehension is hard to understand because there are gaps in communication and a lack of knowledge that need to be filled. This report not only gives a detailed look at the most important problems facing the madrassa system in the modern world, but it also looks into ways to bridge the gap between religious and secular institutions of learning and makes suggestions to end some debates about the madrassa system.

Muneeba, Bilal and Tasmia have discussed the impacts of technological advancements on the life of female students enrolled in the Madrasah system (Khusnood, Bilal, & Jahangir, 2021). The education someone gets at a madrasah can affect their social, cultural, and spiritual lives. The education they get at madrassa helps them see the world from many different points of view. Findings show that the environment and lessons of the madrasah have a big effect on female students. But this building of realities doesn't happen in a vacuum where nothing stands in the way. Some students prefer to avoid their classes because they get in the way of using modern technologies and conveniences. Teachers at my madrasah say that by teaching their students to be tolerant, to have high moral standards, and to want to learn, they are preparing them for the

next life. Teachers at madrasah often thought that "moral deconstruction" in the name of science and progress weakened the moral foundations of Muslim children who went to secular schools. This point of view was put forward as a contrast to a secular education. On the other hand, religious education tries to shape students' spiritual, moral, and intellectual growth into more empathetic and civilized adults. Authors have concluded that there is a digital divide between madrasah students and the rest of society, despite the fact that media and technology play a significant part in how madrasah students talk about their daily lives and how they perceive the world. This opposition from madrasah professors and students can be explained by their concerns about moral degradation, loss of ethics, and non-Islamic material. These are the characteristics that distinguish this resistance. When Pakistan gained independence in 1947, it took over two separate educational systems that had previously existed. These challenges are still obvious in the religiously dominant community today, and they became a reason why individuals were reluctant to adopt new media technologies. This schism also caused individuals to be skeptical of contemporary education and technology, and similar concerns can still be found in the religious community today. The current study discovered that while madrasah institutes build life worlds that influence their students' choices and preferences, there is a lot of opposition to the radical teachings that madrasah institutes teach, making it more difficult for people to use media technology. There is a gap between what students learn in madrasah and what they accomplish in their daily lives due to the consequences of modernization and technological progress.

Hussain, from Assam University, has argued about the importance of information and technology in Madrasah education (Noor, 2017). Author has argued that Computers and other forms of technology have been incorporated into contemporary teaching methods, and the results have been tremendously useful for both students and instructors. Lessons become more manageable, and the rapport between teachers and students grows. With the emergence of technology on the periphery, the educational sphere has expanded to embrace the entire planet. Smart classrooms, computer laboratories, digital libraries, and current educational software have propelled the system into the contemporary, knowledge-based, cyber, and technocratic sphere. Students having access to computers can acquire the norms and procedures of grammatical skills and technological jargon more quickly and can conduct online research on the numerous subtopics included in their course curriculum. Both the student with computer access and the

student without computer access have a huge advantage over their peers. Those that use computers will perform better if the research is conducted in reverse order, beginning with the number of participants and ending with the conclusion. Computer use enhances users' concentration and productivity at home, in the classroom, and in collaborative settings by eliminating distractions. Those who are still studying in the traditional manner are at a disadvantage compared to those who are taking online courses, as online learning is always the superior, easier, more efficient, prospective, and future-oriented alternative. Curriculums can be delivered more effectively with the aid of a computer. It's what's driving a lot of the breakthroughs that are occurring right now, it's opening a lot of doors for other sorts of progress, and it will revolutionize the way people live in the next years. To achieve academic success and maintain pace with your peers, you should arrange your approach to the given readings. Email enables students to communicate with their teachers while in class, analyze and double-check their marks, and even construct online lesson ideas. In addition, the computer has allowed a renaissance in education by democratizing information and making it more accessible to both students and teachers. Students are studying the importance of information and communication technology (ICT) and its capacity to promote mental development. They require a pedagogical approach and structure that integrates this current technology.

Shamima Ansari has argued about the challenges Madrasah teachers could possibly face when using technology (Ansari, 2019). Introducing information and communication technology (ICT) into educational settings is a complex and often difficult process. Utilizing information and communications technology (ICT) in the classroom presents educators with a variety of challenges. One of these issues is the widespread concern about the future of emerging technologies. They do not wish to test any newly developed technologies. Many individuals dislike the concept of integrating technology because they believe they must learn everything at once. There is still no consensus among educational institutions regarding the required computers and other technological instruments. Establishments must identify their clients and service them appropriately. It is essential to have access to a number of tools to ensure that everything runs smoothly and problem-free. Even while this may not be the case, many individuals, particularly those of the older generation, continue to believe that computers can only be used by those with extensive technical knowledge. Some school officials are also concerned that viruses would infect their computers, causing them to lose crucial data. Some

educators have expressed concern that they cannot monitor what their kids do on their electronic gadgets. They believe that if they added technology to their lessons, pupils would lose interest in the lesson and the material being taught. Even though this study indicated that Madarsa teachers are knowledgeable with and able to use information and communication technology (ICT), this does not necessarily mean that they include ICT into their teaching. Teachers are unable to utilize ICT in the classroom due to a lack of technical support and access to the internet and other types of information and communication technology. It was also stated that teachers who wished to incorporate ICT into the curriculum faced a shortage of time with teaching complex topics and with conveying stories using ICT.

The current book is the outcome of a more than two-year-long collaborative effort across borders, regions, and continents with the goal of determining the state and development of religious seminaries, also known as madrasas, in Pakistan and Afghanistan. These madrasas are frequently seen in the West as a sizable funnel for global terrorism. By evaluating the role of madrasas through three key research questions—one for each of the three autonomous think tanks and research centers—this book makes an effort to delve beyond—or beneath—this impression. This framework's main goal is to begin the process of accurately portraying madrasas and the development of their social role. The study's three main research questions are as follows: 1) why do parents in Pakistan send their kids to madrasas rather than public schools? 2) How are madrasas in Pakistan supported, and what kind of impact do donors have? and 3) What patterns can be found in the various organizations' influences on religious instruction in Afghanistan? The in-depth data collection that was carried out in the aforementioned nations was built on the answers to these questions. Both Afghanistan and Pakistan have started reforms and made efforts to register and monitor madrasas. There are still issues, though, such how to register every madrasa without inciting hostility from the community. Making ensuring that students at madrasas integrate into society is another crucial problem at hand. There is a shortage of documentation that may be utilized to give recommendations to decision-makers and policy planners in Pakistan and Afghanistan, despite the political levels of both nations being aware of these difficulties related to madrasas (Dad, 2020).

Sumera in her article contends that the madrasah is a significant social institution in the country (Zafar, 2022). Its history dates back a very long time as an institution. It is essential to the

subcontinental society's well-being. It still has significance and plays a significant part in educational matters even though it was unable to adapt to the demands of the time. Therefore, a thorough reform strategy is required right once to familiarize this educational institution with contemporary trends in order to reap the greatest benefits and turn the madrassah into a successful institution. In Pakistani society, the madrassah educational system has a distinct significance. Due to the fact that it relates to religious instruction. After the 9/11 attack, criticism was levelled at Pakistan's madrassahs. Madrassah involvement in militant actions, which is often believed to be the primary cause of terrorism, has drawn criticism from the international community. Pakistan began the madrassah reform and curriculum revision process following the 9/11 attacks. This article is based on qualitative study that examined the madrassah education system's historical development and determined that the curriculum needs to be changed to reflect contemporary developments.

Izza in this article purports that since before it became a nation, Pakistan has been working on reforming its madrasas (Tahir, 2022). Since obtaining independence from Britain in 1947, several Pakistani administrations have implemented reforms intended to control and transform the madrasa sector. However, the recurring failure of these initiatives shows the existence of some systemic barrier to transformation. This article examines the history of the madrasa in South Asia under British control and poses the question of how this colonial experience has influenced madrasa reform in post-colonial Pakistan. It focuses on three significant British policy interventions in the field of education to illustrate how these interventions together had the unintended consequence of dividing the educational system along ideological lines.

It contends that by institutionalizing a particular notion of education, this colonial legacy has influenced significant madrasa reform initiatives carried out by Pakistan in 1962, 1979, and 2001/02. The article's conclusion discusses the need to decolonize future reform initiatives, such as Pakistan's present efforts to change its national curriculum by implementing the Single National Curriculum. Due to a conflict between opposing ideologies regarding the function that education should serve, many reforms have failed. Future reforms, such as the implementation of the Single National Curriculum that Pakistan is currently undertaking, are also likely to fail unless steps are taken to decolonize policy and reform agendas and sincere efforts are made toward reconciliation in order to overcome the profound mistrust that currently exists between

the state and the sector. These will necessitate a mental shift an understanding of the ideological divide dividing the educational system, how it has impacted the development of the madrassa sector, and how it continues to dictate policy and reform agendas. These will also call for taking tangible actions to fully involve the madrassa sector in the creation and execution of any future reforms so that the sector can modernize in accordance with its own demands and function as a central institution in Islamic society.

Analysts and government officials involved in developing U.S. foreign policy toward the Middle East, Central Asia, and Southeast Asia have become increasingly interested in the Islamic institutions known as madrasah since the terrorist events on September 11, 2001 (Al-Jayyous & Shereeza, 2022). The purpose of this essay is to examine a misunderstanding of the function and role of traditional Islamic religious institutions that have been connected to terrorism. The study will concentrate primarily on the madrasah system, which is the local term for the traditional Islamic school. Madrasah gained additional attention when it was discovered that a number of Taliban officials and Al-Qaeda members had formed their radical political opinions at madrasah in Pakistan, some of which were supposedly founded and partially supported by Saudi Arabian funds. These facts have given rise to claims that madrasah support Islamic militancy and extremism and serve as a recruiting ground for terrorist organizations. Others contend that the majority of these religious institutions have been wrongly held responsible for the spread of anti-American sentiment and assert that madrasah are crucial in nations where millions of Muslims suffer from poverty and when the educational system is in disrepair. Anyone who studies the rise and collapse of nations will quickly realize that harmony, welfare, and fraternity have been crucial factors in enabling people to achieve success, grandeur, and respect. Such diseases that kill the entire community include discord, a lack of brotherhood, selfishness, injustice, and non-corporation. Islam urges its adherents to incorporate interpersonal harmony, social cohesion, and national harmony into their daily lives. Islam nudges them to carry them out. And not teaching terrorism is a fundamental tenet of Islam and madrasah. The madrasah should not be associated with terrorism, therefore.

The report carefully considers the difficulties, critical reforms, and potential outcomes pertaining to Pakistan's madrassa system (Ahmed, 2022). The report's goal is to propose reforms to the major educational issues with the madrassa structure. In view of the sector's current difficulties,

the report is intended to revive the ideals and eminence of madrassa education. The first chapter of the report provides detailed insight into the madrassa challenges and recommendations and analyses a number of issues including the number of madrassas, administrative shortcomings, registration, funding, and budget allocation, and human resource development, inequality of opportunity, stereotypical mindsets, and curriculum development. So that the implementation of one reform can lead to another, each issue is addressed in turn. The subsequent chapter includes madrassa education models that were influenced by Cuba and Indonesia. In light of the aforementioned models, the members examined the models and addressed changes to each issue for the improvement of Pakistan's education and young under the guidance of expert opinions. Primary and secondary sources were used to get the data for this study. The committee members spoke with numerous policy specialists on this subject and drew from their experience when formulating suggestions for overcoming the problems they had discovered. In order to address top-down policy-making and close gaps in education systems at the local and grassroots level since education has been devolved as a provincial subject as a result of constitutional amendments, policy experts, including former and current politicians and bureaucrats, academics, researchers, and educationists, have been consulted regarding current government policy as well as additional short-term and long-term initiatives that can be taken.

Khushboo in her article discussed that how in an Islamic community, madrassas are crucial institutions (Khushboo, 2019). Along with providing education, these religious seminaries also help Pakistan's underprivileged communities by supplying them with basic necessities. However, since 2001, there have been allegations that Madrassas have ties to militant organizations, casting doubt on the legitimacy of madrassa education. Madrassas do spread prejudice and hostility toward other sects and religions, despite their relatively small numbers when compared to private and public educational institutions. The opposing viewpoint, however, views this as oversimplifying and overgeneralizing a complex issue. Since madrassas are so crucial to Pakistan's religious and social life, they contend that they do not inherently support terrorism. Madrassas and militancy are related, according to assessments from the International Crisis Group. However, these studies avoid oversimplifying Muslim militancy and do note that Pakistan's military has bolstered the country's religious lobby, of which madrassas are a part, for political reasons. Author has asserted that the majority of these views are the consequence of generalizations and oversimplifications of a complicated reality. Madrassas do definitely

contribute to conflict and violence, but they also play a significant part in Pakistan's religious and social life.

Fatima in her article, “Reforming Madrasa Education in Pakistan; Post 9/11 Perspectives”¹ contends that since the tragic events of 9/11, Pakistani madrasas have continued to be a hot topic of debate in academia because they were quickly named as one of the key suspects. This essay aims to analyze and categorize the numerous topics that have been put forth in the scholarly discourse on madrasa reform in Pakistan since the events of September 11, 2001. In addition, this essay aims to investigate the ulama's the madrasa managers' missing perspective on the Western desire to reform madrasas. Based on qualitative research techniques, this study. This study uses a systematic analysis of the post-9/11 debate on this topic to gauge academic opinions. In-depth interviews with prominent Pakistani ulama belonging to all sects were conducted to ascertain the opinions of the ulama. It is challenging to modify Pakistan's madrasa education and system without taking ulama concerns into account. Ulama must be involved in the reform of madrasa education, their issues must be addressed, and they should be made allies in the fight against militancy and religious extremism in the nation (Fatima Sajjad & Post 9/11 Perspectives”, 2013,).

All the literature that has been cited above has no doubt commendably discussed the significance of Madrassas in Pakistan. But all this research has several gaps in explaining the prospects of E-Madrassas in Pakistan, especially regarding their role in establishing peace in the society. So, this study is focused on discussing, and analyzing the role of E-Madrassas in facilitating sustainable peace through peace education in society.

2.1 Methodology

This study employs a qualitative method research design to comprehensively investigate the phenomenon of online madrasah education during and after the Covid-19 pandemic. This approach applies the triangulation of data from different resources to get deeper understanding of the intricacies' surrounding Madrassah education through online system during pandemic and its sustainability. The research design will be analyzed through qualitative method by using primary and secondary sources. For the primary resources I will do interviews from the

institutes, policy makers, professionals, teachers, parents, administrators and students to gather insights into their personal experiences, needs and perceptions related to online madrasah education. In the secondary sources I will dive into journals, articles, books, internet, and newspapers to drive out data.

“This study uses a literature review writing method. Based on the results of studies from previous research and documentation data from various sources, it is hoped that research can reveal the role of religious education and digital technology in improving the quality of sustainable Madrasa (Siskandar, 2020).”

Interview transcripts, observational notes, and document extracts will be exposed to thematic analysis to find frequent patterns, themes, and categories related to online madrasah education. An iterative process of coding, categorization, and interpretation will be conducted to derive meaningful insights from qualitative data. Extraction of data sources will enhance the rationality and reliability of qualitative findings. Semi structured interviews will be conducted with the key stakeholders, professionals to examine the implementation in depth.

The articles, books, journals, curriculum materials and technological infrastructure linked to online madrasah education. it will be analyzed to contextualize the findings and identify institutional factors impelling sustainability of online learning initiatives. The data collection will provide broader insights into the new techniques and its implications.

This study will follow the moral rules outlined by relevant formal review boards and professional associations. Informed consent will be obtained from all participants, and measures will be taken to ensure confidentiality, concealment, and voluntary participation. I will also contemplate the cultural sensitivities and power dynamics inherent in the research context to minimize potential harm to participants.

Despite careful planning and methodological consistency still there would also be some limitations. They may include potential biases related to self-derived data, challenges in recruiting diverse participants, limitation in implementation by online research environment and constraints in generalizing findings beyond the study material.

Table 1 Respondents

Name of Madrassah	Start date	Respondent Name	Affiliation	Location	Date Of Interview	Pandemic was only Reason to start Online
Al-Falah Quran Institute	2009	Dr Sumaira	Islamic Community Center	Islamabad	10.June.2024	Yes
Ummul Bayinaat	2008,2009(Traditional) 2016(Online)	Alimah Farnaaz Abdul	Wafaq.ul.Madariss	Lahore	10.June.2024	No
Islamic Scholar	Dr Zaid Gul	Air University, and instructor at many institutions	Islamabad	11.June.2024	
Al Huda International Institute	2004 online and onsite	Dr Firdous	Wafaq.ul.Madariss	Islamabad	12.June.2024	No
Al Hareem Madrassah	2018 Online	Sidra Teacher	Private institute	Rawalpindi	24.June.2024	No
Burooj Institute	2017	Sehrish Student	HEC	Karachi	17.June.2024	No
E-Al Kahaf	2015 Online	Sabeeha Teacher	Wafaq ul Madariss	Lahore	13.June.2024	No
The Quran Academy/Al Jamil Institute	2012 online and onsite	Mufti Mian Rehmat Ullah Jan	Wafaq UI Madaris	Islamabad /UK	14.June.2024	No
The Global Quran Academy	2014 onsite and 2020 online	Sheikh Zain Irfan	Private institute	Islamabad/ Jeddah	15.June.2024	Yes

CHAPTER 3

BACKGROUND & DISCUSSIONS

3.1 TRADITIONAL MADRASSAS EDUCATIONAL STRUCTURE

3.1.1 Maktab and Kuttab in Pre-Islam and early Islam

Madrasah is an Arabic word derived from the verb ‘Darsun’, means teaching or tutoring. So, Madrasah refers to a school where Islamic religious knowledge is taught. (Al-Hasani, 2019). When Allah (SWT) sent His first revelation on His beloved prophet (PBUH) it was “Iqra” (96:1) which means “Read” in Arabic. It was the first command to read or recite what has given to Him (PBUH). So it shows that in Islam the purpose of reading and writing started from the beginning and it has a lot of significance. As it begin with reading and writing maktab and kutab (writing school) were not only formed in the early Muslim education system but also it was present before Islam. Before Islam came, the practice of reading and writing was already introduced by the Jews and Christians in the era of jahiliyah (age of ignorance) with limited scope. Madarassas’ were founded by Jews in Madinah at that time. This ‘Bait-ul-Madaris’ was also known as Kuttab elementary school in the period of Jahiliyyah (age of ignorance). Non-Muslims, Jews and Christians were the teachers of that school. It also had been used as a court and a Higher Learning Institution. Out of that, in Mecca, there was also an institute of learning, from which Zulma acquired education in her early childhood (Al-Hasani, 2019).

In the early years of Islam the practice of reading and writing was increasing progressively and gradually. Although it was limited in the time of jahiliyah (age of ignorance). In the early period of Islam after the battle of Badr, all the prisoners’ from the battle o badr were kept and given the condition by Prophet (PBUH) that if they want to obtain freedom from the prison they have to teach reading and writing to newly converted Muslims at kuttab. With the practice reading and writing the educational institution also increased. The Kuttab was managed by two fighter’s of Badar named Abu Usaid and Abu Huraira Ibn Omar. In the early period of Islam the Maktabah-e -Bani Ammar in Tripoli was the famous school for the practice of reading and writing. Almost every masjid in Madinah had this kind of school for the practice teaching and learning for boys and girls. Most of the time children would learn how to read Al Quran and write the ninety nine names of Allah. The Kuttab and maktab were used or elementary school which is known as the

primary stage of the two phase's of Muslim education during the pre-madrasah period. After that the maktabas(elementary) were transformed into Madrasahs also known as the higher school.

3.1.2 Suffah

The school of Suffah started in the mosque (Masjid). During the time in early Islam our beloved prophet (PBUH) appointed different teachers for suffah to teach the less educated how to read and write. For example Ubaid ibn al- Samit, Abu Ubaidah-al-Jarrah and Abdullah bin Rawah'ah also taught different skills and knowledge to Muslims at Masjid Al-Nabawi and Masjid Al-Qubbah. At the time of our beloved Prophet (PBUH) there were only nine masajids in madinah and each of them were used for the purpose of education of Quran and Islam. The education system of Madinas' people were started from the' Suffah Nabawi' which was the first residential institution. While other Sahabiya (teachers) were appointed to educate our Prophet (PBUH) also used to teach Quran and Sunnah to the muslims. 'Suffa' was considered as "the first Muslim School established in Madinah in the Holy Mosque for the purpose of school during the day, and a boarding house at night" (Al-Hasani, 2019). Most of the Suffahs were named after their renowned scholars and professors. Or example Masjid o Abu bakar as- Shami, Masjid Al-Shafi. Masjid of Qadi Abdul Hassan.

3.1.3 Halaqah (study circle)

Another way of teaching and learning was Halaqah or Circle. In early Islam this way of education was very famous. The Halaqah means a circle or the gathering, a place where the students and learners gather to get knowledge. In the early stage of Islam the Halaqah was also known as the Kulliyah (faculty) and Jamiah as the university, where the practice of education and knowledge took place. The Halaqas used to be practice by Muslims inside the Masjid. It was also known as the mosque school. The teachers used to sit in the middle and all the students used to gather around the teacher in the form of circle. In the early stage of Islam it was also known as the 'Halaqah-i-Dars' which means the learning and teaching circle. In the pre-madrasah period the halaqas were known as the formal schooling system in Islam. The halaqas provided with the strong knowledge which is known as the second advanced stage of pre-madrasah education. As the first period was the elementary education which took place in the masjid- madrasah. There were many debates, discussions not only on the topic of Islam but also on the topics of science and secular subjects by the various sheikhs and scholars. As it was reported more than sixty halaqas were conducted by the scholars in the masjid within the same time. The halaqah system

was not only introduced in the Arab society but it was also practiced in the non-Arab states. Meanwhile the number of students and teachers increased for the halaqas which resulted in arguments and debates between the religious and secular issues which ended up in making noisy environment inside the masjid which disturbed other Muslim worshippers in the masjid. In order to solve this matter a constructive idea emerged and a new type of school was established outside the masjid which was called ‘Madrassah’.

3.1.4 Majlis

Majlis is an Arabic word derived from the Arabic verb ‘jalasa’ which means to sit, sitting or meeting in a place either inside or outside of the Mosque which offered Advanced Studies similar to Halaqah. (Al-Hasani, 2019). In the early period of Islam during the time of our beloved Prophet (PBUH) there were different majalis formed similar to halaqas inside the masjid Al-Nabawi. It was named according to the different sessions of lectures for example majlis al-Tadris known as the class of teaching Islamic principles, majlis-al-ilm and majlis al-Tadris discussed the Islamic principles, hadith and the Islamic sciences apart from these the Islamic sciences and medical sciences were also discussed in majlis-al-ilm. There used to come different scholars or the lectures for example Abd al- Aziz as-Sulami, used to come from Damascus he was one of the famous physician. Majlis-al- munazara was also a place where debated occurred among the professors and scholars, majlis-e-Hukum was a place for the judgment, majlis-al-fatwa was a place for the Islamic verdict, majlis al-waaj was a place for the religious talk all these majlis used to take place inside the masjid.

3.1.5 Jami (Friday Mosque)

Jami is referred to a mosque for Friday prayers and in the ordinary term it was called mosque or masjid. For the Friday prayers only it was known as ‘Jami Masjid’. Jami also worked for the purpose of teaching, learning and Halaqas for the purpose of learning of various disciplines. Jami masjid of Cairo, Baghdad, and Damascus performed different halaqas. In Damascus there were multiple jami masjid for the Islamic knowledge and Islamic sciences lectures, and in Baghdad alone there were six jami masjid (Friday masjid/ mosque) from hundreds of mosques during the middle of 5th century to 11th century. These jami were also known as madrasah-jami and mosque school. The term jami and madrasah were used interchangeably, as both were used for the purpose of teaching. The jami masjid or madrasah were the first time institutions in Islam used for the decision making of government and justice as the public character and as well as the

site of religious purpose of prayer and teaching. There was no difference between the teaching method or curriculum of masjid and madrasah.

3.1.6 Jami'ah (University)

Jama'ah or Jami'ah term was used to refer University. The jami'ah (university) was another important place for the purpose of teaching, learning and doing research activities. In English the term jami'ah used to mean collaboration (sharing). In the Jami or masjid the students used to gather or collaborate and form a circle for the purpose of practical learning in a united way. Mosques were known as the universal place for knowledge during the early period of Islam. Due to the formation of collaborative circles inside the mosque some mosques were transformed in to well-known Jami'ah (University). Jamiah al-Qarawiyaah of 859AD was attached to the masjid al-Qarawiyyian was known as the oldest Madrasah in the whole wide world. It was built in the city of Fez of Morocco. The most famous or well-known madrasahs all around the world were Madrasah Jami'ah al-Azhar (AL Azhar University) in the 959AD of Cairo, Jami'ah al-Ma'mur, Jami'ah Al-Atiq, Jamia'ah Amr bin Al-Ass of Egypt, Jamih al-Hakim, Jami al-Malik, Jami'ah Al-Umayyad of Damascus, and Jamiah al- Cordoba in Spain. The madrasah and masjid function same according to scholars. The masjid of Cairo and Jami mosque or madrasah Jami practiced same activities. Therefore masjid was known as the primary source of knowledge while the Jami Masjid or Madrasah Jami were the secondary institutions of learning and teaching.

3.1.7 Khan Complex

The term khan refers to the Inn, hostel or hotel. It was established for the accommodation of students who came from outside the town or city. Khan complex was formed by the masjid known as the khan (residential halls) with providing free food and accommodation for the students, scholars and staff. Due to attachment of residential halls known as khan it was also called masjid-khan (masjid-Inn) complex. It was mainly established to give ease to the students of law to board and give tuition on legal studies. It served as many purposes in the mediaeval of Islam as the the hotel, Inn in the city or town as well as the desert place. Khan was also the source of income as it had a lot of small shops working commercially. It also fulfilled the purpose of charity, scholarship, waqaf, and stipend for the student of Law College. It was made sure that students live in the khan complex for the completion of their degree of law courses which was around four years in the masjid. However in the 10th century the khan complex were developed dramatically due to its vital role in the society. Once it became famous in the early

period of Islam it was known as the masjid khan complex. And later this masjid khan complex was transformed into a Madrasah and all the students were taken to madrasah leaving the mosque as mosque was kept only for the purpose of worship and prayers.

3.2 Traditional madrassas

Establishment of separate Madrasah was gradual process. In the 11th century the transformation of learning centers in to organized formal madrasah was a new historical experience. From the 9th century the Primary step was taken to build the separate Madrasah beside the Masjid. However a lot of documents researches were proposed by the scholars, historians and researchers on this topic. Professor George Makdisi stated that transformation into formal Madrasah, it had to cross through three dimensions; the first one is Masjid, the second one is from Masjid to Masjid Khan Complex and the third one is the final conversion into Madrasah. (G., 1981).

In the transformation phase of Islamic public education centers like Maktab, Kuttah, Halaqah, Suffah, Jami (Friday mosque) and Jami'ah in to Madrasah, the initial structure and official Madrasah was established in AD 1067 by Nizam al-Mulk Tosi in Baghdad named Madrasah Nizamiyyah. The madrasah Nizamiyah was not the first educational institution in Islamic education system but first or primary in the terms of structural education system which was separate of masjid, it was an institutionalized system and it was affiliated to the Sunni Muslims. Following the model of Madrasah Nizamiyah all the kings, famous Muslim sultans, Muslim women and Caliphs wanted to build more madrasahs. Very famous madrasahs were built by the Muslim kings following madrasah Nizamiyah. The best examples of famous madrasahs were Madrasah Nuriah al-Qurban, Madrasah al-Nafari, and Madrasah al-Mustansariah. In addition to the madrasah education system of Nizamiyah there was no village left around the Baghdad without the school system.

The Nizamiyah became the center of attention for learning among religious classes and religious scholars for the purpose of learning for several centuries. In reference to building of school Nizam al-Mulk was the first founder and the Madrasah Nizamiyah system was the first model to be followed by Muslim schools around the world. Madrasah Nizamiyah carried out a important message all-round the Muslim states like Iran, Iraq, Persia and Khurasan. Madrasah Nizamiyah and Nizam al-Mulk had tremendous contribution towards the teachings of Islam for the Sunni Muslims it gave two types education, one was scholastic theology which gave in result spiritual

leaders and the second one was common education system which provided one with skills to work at the various administrative positions in the public and private sectors of the official government.

The famous Madrasah al-Mustansariah of Baghdad was formed by the sultan Mustansir the caliph of the house of Abbas. It was made with a view to conceal and succeed the Madrassah Nizamiyah. It was also known as the medical and research center as madrasah it was named Bimaristan medical madrassah located to the western side of Iran in the 9th century. Students were awarded with degrees of medical courses and diplomas. Finally with the progress of madrasas there were up to 44 madrasas formed in the Aleppo, 51 in Damascus and 75 in Cairo were formed around the world in the 11th Century and in Spain alone there were more than a hundred madrassas were found.

In influence of Nizam al Mulk Tosi many rulers, scholars, caliphs, education patrons, merchants, and kings gave support morally and provided with funds to run and develop the Madrasas around the world. Following the example of Nizam al-Mulk two people Nur al-din and Salah- al-din made schools at various places around the Damascus, Syria and Jerusalem. The famous madrasah found by the Nur al-Din is called 'Madrasah Nuriah al-Kubrah' and salah al-din opened a first formal school at Egypt. One of his famous school at Jerusalem was named' Al-Salahiyyah and by the same name it was opened in Damascus.

The shifting system of Public education centers in the 11th century of Madrasah were transformed from Maktab, Halaqah, Kuttah, Jami and Jami'ah. All these centers of learning were linked to mosque. The schooling system in the early Islam was started from this masjid system. The primary schooling system in early Islam was learning of Quran.

3.3 Traditional Madrasah System of Pakistan

In Muslim world the religious schools have a special attention and they are commonly known as the "Deeni Madrassas" which provides society with peace, harmony, social cohesion and it creates feeling of solidarity. Therefore it plays a significant role of constructivist in the lives of every individual in a society. Meanwhile in underdeveloped states the religion and religious schools have been used to play a role of politics to

achieve certain goals, for example in Pakistan, during the 1980's there was a chain of religious schools formed and supported to face the challenges which were formed by internal and external threats to Pakistan. It was the first time in history that the state people were involved in promoting the stance of 'Islamization' in Pakistan. The attack of Soviet Union's on Afghanistan in 1979 and its policy expansion for South Asia to spread warm waters made an opportunity for General Muhammad Zia ul Haq, to highlight and promote the new element of 'Jihadism' in Afghanistan. The western world and United States also promoted the element of 'Jihad' and gave recognition to the role of 'Mujahideen' for the war with Soviet Army. However there were many challenges faced by Muslim society due to the element of Islamization and Jihad policy. In Pakistani society it changed the entire character of Muslims in Muslim society. The students who graduated from madrassas in Afghanistan used to join the Afghan Jihad movement and became part of civil war in Afghanistan and later they also joined the Taliban movement. The instability formed in the border of Pakistani state after the establishment of Taliban government it gave its negative impacts to the Pakistani society. During the formation of Taliban government there were more than three million Afghans refugees travelled to Pakistan to take refuge which eventually established the element of Radicalization in Pakistan. During this time the officials were unable to control the Jihadism and Taliban organizations who were working for the Afghanistan. There was no step taken for the rehabilitation and to integrate these militants to the main stream. There were few Madrasas which were involved in enhancing the influence of not only to the tribal areas bordering Afghanistan with Pakistan but also it was spread all over the Pakistan.

Then there was incident of 9/11 which propagated the concept of terrorism and transformed the stance of western world towards 'Jihadism' and Muslims. The 'Mujahideen' in Afghanistan were labeled as the terrorist and the fundamentalists. The Osama Bin Ladin case also made the Afghan Taliban terrorist in the eyes of US. During these high times the Madrasas of Pakistan were also accused of being involved in the radicalization and extremism. To meet the challenges of new global trends the General Musharraf joined US global war on terrorism. During his tenure the Pakistani militant took actions against the transnational activities in Afghanistan. While the Pakistan military was fighting against the terrorism prevailing in the society there was a brutal

attack established by terrorists on Army Public School in Peshawar in December 2014. It made military and the Pakistani civil society to take serious action against terrorist. With the consent of Pakistani government a 20 point National Action Plan (NAP) was made in 2015 to counter the terrorism and extremism prevailing in the society. Under the implementation of NAP the Pakistani security forces achieved great success against the terrorism. The operation Zarb-e-Azb and Rudul Fasad by militants have played a significant role in curtailing terrorism in Pakistan. The Pulwama attack in Indian occupied Kashmir on March 2019 created attention on the Pakistani militant organizations working in the IOK. The Indian policy makers were the main reason for the terrorism in IOK but Pakistan's commitment towards the peace of the region made its security more intensified against the terrorism without any discrimination. At that time Prime minister of Pakistan was Imran Khan and he made sure that no militant organization will use Pakistani soil to do operations. He said that the situation today is a lot different than it was in 1980's when the military in Pakistan with support of US militants were fighting against Jihadism in Afghanistan against Soviets. He further said that "there is no use for these groups anymore" (Gentleman, 2019, April 9). The Inter services Public Relations, Maj General Asif Ghafoor gave his statement that the armed forces will take action against militant groups. He cleared that this decision was taken in 2014 and operation was taken under the result of NAP before the Pulwama attack was made. (Ghafoor, 29 April 2019)

After all that it was ironic to say that once the madrassas were taken as the symbol of peace, unity and harmony became a symbol of challenges hatred, religious extremism, sectarianism and terrorism. It became the need of new madrasahs reforms for the Pakistani madrassas to work smoothly in peace. There were many recommendations for the improvement of mainstream madrasahs by introducing reforms and taking innovative steps. As the traditional madrasahs faced many challenges the innovative madrasah system of online education is the best source to make the name of madrasahs as they used to be known for peace and harmony.

In Pakistan the religious schools were known as the 'Deeni' which means religious. According to the Pakistan education statistics report in the year 2015-2016 the 'Deeni

Madaris' were taken as the 'Educational institutions in which formal religious education is provided' (Vestenskov, 2018)

When the East India Company established new reforms of western education system in the Sub-Continent in 19th century their main goal was to change the role of madrassas education in Muslim society and the region. The British education system introduced South Asian continents with the English language as an official language to be used. That developed madrassas education irrelevant to the states and its economies. Due to this very reason there was drastic change seen in the societies where it was ensured that the madrassas only were affiliated to religious education not anything else. (Vestenskov, 2018)

The Western education system implemented their strategies to destroy the religious education system of madrassas. They introduced English as a language for liberal subjects and learning process, which destroyed the traditional education system of Muslims. The inhabitants of India lost their culture, traditions, norms and rules their self-esteem and became the slaves of British and Western ideas. (Rabbani, 2012). While introducing entirely a new education system to British Lord Macaulay continued his success, after his success British also created a nation with black color but British in taste (Mehmood.S, 2018 JULY 13). British promoted the sectarianism in India and all around the world behind it they used their strategy of divide and rule. In 1857 the symbolic Mughals Empire was defeated and ended at all. After Indians in the subcontinent were bitterly defeated by Britain the Muslims all around the world were divided into three factions 1) first ones were the Sir Syed Ahmad Khan led, he was loyal to British rulers so he established the Aligarh Movement for the advanced Western education system for Muslims. He started several Western education system at schools and associated those schools to Indian population. (Rabbani, 2012). 2) On second faction of Muslims it involved religious scholars known as Ulema of Muslim society. They left the politics behind and started the Madrassas for original and authentic religious education system and research for Muslims. (Rabbani, 2012). 3) on third faction it was Syed Ahmad Brailvi Shaheed he was against British and Sikhs. He was in favor of Jihad against British and Sikhs (Rabbani, 2012)

Furthermore there was a formation of a prominent Madrassa of Deoband in 1867. And the Deoband Madrassas were running primarily on the basis of charity taken from Muslims. So the formation of Madrassas was financially dependent on the charities and it has been running and established with the same process till now. The Deobandi Madrassas developed a standard of religious training by paid staff, a set of educational modules, a full library, there were formal exams held and it was affirmed that students will graduate upon completing their studies. The Ulema of Deoband Madrassas did not follow the rigid school of Islamic idea, before which was followed by other madrassas. The modern idea of Islamic madrassas of Deoband lead the biggest number of madrassas in all over South Asia. (Vestenskov, 2018).

With the continuous efforts of scholars and Ulama in the Sub-continent for the spread of Islamic education system through madrassas became prominent in the entire Muslim world. (Ghazi, 2011). There are many types of madrassas with many school of thoughts like Deobandi, Ahle Hadith, Ahle Sunnah, Brailvi and Ahle Tashie, they all have same purpose to spread religious Islamic education and create scholars. There are four different types of schools of thought that are Hanfi, Hambali, Shafi'I, Malaki. And they all have different point of views in relation to explanation of Islamic teachings and values. And all of them contradict with each other and say they do not have right views regarding Islamic teachings. There were two common aspects between all school of thoughts i.e they all implemented Dars-e-Nizami with minor variations and they all declined any sort of western education implementation in their system. In all over the south Asian continent these four schools of thought and madrassas played a vital role while on the other side in India Sir Syed Ahmad Khan developed the Ali Garh College with the aim of promoting modern or western education for Indian Muslims to maintain in main stream of Indian political and social system (Nayyar, 1998).

In majority area of south asia mostly the above mentioned schools of thought are found. There are many other schools of thought beside these schools of thought who have their own point of views for the Islamic teachings. They are found in Arab and African states. In Muslim countries like Saudi Arab and Iran there is primarily one school of thought which is followed by entire state. And these countries only let the people follow their own sect which is Ahl-e- Hadith is Saudi and Ahl-e-Tashiee in Iran. From this practice

the sectarianism becomes common at national level with comparison to local level. In another point of view the extremism is not spread by madrassas but by the foes of Islam who propagate against Islam. Regarding the different schools of thought with differences in their opinions it also prevailed in the beginning of Islam in the golden period of Prophet Muhammad (P.B.U.H) and His companions. (Abbasi, 2003). Generally Madrassas are considered to be playing a positive role in a society.

3.4 After the Independence Period

There is not exact number of madrassas known in Pakistan. In 1947 in the beginning it was reported there were 189 madrassas in the country (Madrassas, 2019 march 19). With the increasing number of madrasas with the passage of time it was reported in 2018 there were 20,000 registered madrassas with government and there are thousands of unregistered with millions of students in them (Renaud, 2018, july 30). According to another statistical report entitled as ‘Pakistan Education Statistics 2016-2017 publication by the Academy of Educational Planning and Management (AEPAM), There were total number of madrassas is 32,272 with 2.6 million students in Pakistan. There is only three percent of madrassas which is run under the public sector and other remaining 97 percent are runned by the private sector. There are 74,648 scholars and teachers at these institutions out of which 76 percent are male teachers and 24 percent are female teachers (Shah, 2018).

There are five common Islamic schools in Pakistan which run the madrassas of Pakistan at different levels: Deobandi, Ahle-Hadith, Ahle-Tashiee, Barailvi, and Jamt-e-Islami. They all run at their own different schools of thoughts, the have their own madrasa boards, affiliated to administration and perceived by the Higher Education Commission (HEC) (Vestenskov, 2018). There are five boards which take care of exams, planning and running of issues of particular madrassas, they schedule the tests and control all the official aspects of madrassas in their independent schools of thought. These five boards are as follows

Table 1 Madrassa Boards in Pakistan

Wafaq-ul-Madaris Al-Arabia	Deobandi	Multan	1959
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Tanzeem-Ul-Madari Ahl-e-Sunnat	Brailvi	Lahore	1960
Wafaq-Ul-Madaris Al-Salafia	Ahle-e-Hadith	Faislabad	1955
Wafaq-ul-Madaris Al-Shia	Shia	Lahore	1959
Rabita-Ul-Madaris Al Islamia	Jamet-e-Islami/Neutral	Lahore	1983

In the above mentioned table it shows all the boards of the five major school of thought were developed from year 1955 till 1960. And before these boards the madrasas used to run without any separate boards. Before the development of boards there used be a concerned ‘Muhtamum’ (Superintendent) who used to work and record all the activities of Madrassas.

Like the above mentioned five boards the HEC also recognizes some independent Degree Awarding Institutions (DAI), which are not affiliated with any of the above mentioned boards. (Vestenskov, 2018, P.23) they are:

Table 2 HEC recognized DAI

Name	Address
Jamia Islamia Minhaj-Ul-Quran	Lahore
Jamia Taleemat-e-Islamia	Sargodha Road, Faislabad
Jamia Ashrafia	Feroz Pura Road, Lahore
Darul Uloom Mohammadia Ghousia	Bhera, Sarghodha
Darul uloom	Korangi Greek, Karachi

As mentioned by HEC the recognized institutions by HEC provide with different acknowledgement final degrees. Those religious degrees are mentioned in the table below

Table 3 Mode of Education/Degrees

Name of Deeni Sanad	Duration	Equivalent to
Deeni Sanad	8 years of study	Middle school Certificate or

		8 th grade
Shahadatul Sanvia Aama	2 Years of study	Secondary school certificate or 10 th grade
Shahadatul Sanvia Khasa	2 years of study	Intermediate, education (12 years)
Shahadatul Alia	2 years of Study	Graduation, Education (14 years)
Shahadatul Almiya	2 years of study	MA Arabic/Islamic Studies, (16- Year of Education)

3.5 Types/ Levels of Madrassas

In Pakistan it can be seen there are four types of Madrassas are working. The first level or type of madrasah is common in Pakistan and its called ‘Nazira Madrassa’. It is known for the students who study at primary level to gain basic knowledge of Quran. These madrassas are working under minimum resources and are mistly located in the near mosques. In these madrassas imam is the teacher and he mostly teaches Arabic language learning and recitation of Quran once a day at certain timing. The duration of teaching Quran is nearly one hour a day in morning or evening. (Vestenskov, 2018).

The second level or type of madrasa in Pakistan is known as ‘Hifz Madrassas’. In this type of madrassas the memorization of Quran takes place its unlike ‘Nazira Madrassa’ where only recitation takes places. These are also located inside or attached with mosque. There are two types of Hifz Madrasa. One is ‘iqamti Madrassa’ which works like a boarding school and the second of its kind is ‘Ghair Iqamti’ which means non boarding or day schooling. In the iqamti madrasas the students are intended to stay at madrasa for at least two to three years for the memorization of Quran. There is a lot of financial requirements for the living and food expenses of students. Contrary to this the Ghair Iqamti Madrassas keep the students for few hours or at

only day time like eight hours a day and these type of madrassas need less financial resources for the running of daily routine. They are mostly developed inside the mosques.

Then there is third type of Madrassa known as Dars-e-Nizami where a student has to study for 8 years to get the HEC recognized degree. The curriculum of these type of madrassas include the recitation, memorization, and translation of Quran. The translation of Quran and its explanation is known as ‘Tafseer’. Learning and understanding the Tafseer is also the part of curriculum of Dars-e-Nizami madrassas. There is another subject taught to the students known as ‘Ahadith’ that is primarily based on the saying of our beloved Prophet (P.B.U.H). The Arabic and Persian languages are also included in the syllabus as a subject.

Then there is fourth type of madrassas called ‘Takhassas Madrassas’. In this type or level of madrassas the students study at higher level to become ‘Mufti’ who can give Fatwa and ‘ Qazi’ who is considered as the judge in the Islamic shariah justice system and there are also known as Aalim who can teach Quran and Ahadees the are also known as Scholars of Islamic institutions.

3.6 Madrassas providing Intra and Inter Sectarian Harmony

The traditional madrassas have always helped in promoting the intra and inter sectarian harmony in the society of Pakistan and globally. The majority section of society views madrassas as the symbol of peace and harmony in playing positive role in propagating Islamic teachings and values. Furthermore madrassas provide orphan students with free education and accommodation. The madrassas are contributing to the economy of country directly and indirectly. According to a prominent religious scholar Muhammad Amin the Deeni Madrassas are the forts of Islam and it is playing a constructive role for muslim society. Furthermore he added that the impact of Islamic values and teachings on the Pakistani society can be seen and it is only because of the hard work and efforts of the Scholars, Ulama, and Madrassas. He said that the base of Pakistani political, social, educational and constitutional structure relies on the western civilization and teachings yet the Pakistani people practice Islamic values just because of madrassas teachings. (Amin, 2004)

According to Amin it is fantastic that the Islamic values, training and teachings had been implementing since the lifetime of our beloved Holy Prophet Muhammad (P.B.U.H). He continued by saying that all the Muslims are lucky to recite verses from Holy Quran and learning

Islamic education through the life lessons of Holy Prophet (P.B.U.H). Islam has always brought peace and harmony to the society through the teachings and lessons of Prophet (P.B.U.H) Muslims hearts are full of dedication, devotion and love. Besides the efforts of foes of Islamic Muslim scholars and Ulama of deeni madrassas have raised the flag of Islam. (Nadeem, 2012). Without any doubt the Islamic lessons and teachings are about harmony, peace, patience and tolerance and madrassas are the places to promote and implement all the Islamic culture in the society.

In another scholar Banori's opinion if the Ulama did not help in development of Madrassas, then Pakistan would not be recognized as an Islamic state. Without the help of Ulama Pakistan would have been flooded by the Communism, Socialism, Marxism, Feminism, Secularism and Liberalism. The elite of the Pakistani society also helped in development of madrassas with the contribution of their wealth and sponsorship. Without any government support the Ulama and the elite class did great task privately for the development of religious forts. (Banoori.S.M.Y, 2000). Ibn-ul-Hassan agreeing with Banori opining that the role of 'Moulvis', Ulama and Madrassas is not easy to be ignored as it has played an important role for the spread of religion of Islam. In his opinion the British and Hindus would have taken over without the efforts of 'Moulvis' running Madrassas. (Abbasi, 2003).

According to a scholar named Saleemullah Khan the teachers and students of madrassas have been busy in providing and learning processes of educational activities.

3.7 The relationship between technology and Madrassas

The relationship between technology and education is a precursor of the relationship between technology and religious education because religious education is strongly influenced by technological progress (; furat, 2014). The technological tools of the modern era has enhanced the process of learning education in the modern world. The new technological gadgets, applications, tools like whatsapp, skype, zoom etc have changed the game of learning. These tools and appliances help the religious education spread easily. The religious education system has been progressed due to the advanced tools and technology the religious curriculum, teaching methods, skills, educational environment, methods, educational tools and materials has been made more convenient to everyone around the globe. The educational system is diversified in

these modern times unlike in late centuries the diversification of education has been available on ones fingertips. It is the reason why people should approach religious education from a new, better perspective. (Bayraktar, 2020)

Digital-based education governance can explore ways of digital technology in changing educational experiences (Landri, Bloomsburry publishing 2018). The utilization of technological tools for the medium of learning religious education will be categorized in to the four terms or groups, the first category is utilizing the computers as the medium of delivery for the instructional materials with the computer assisted instructions, the second category will be media source for the distribution of teaching materials through the use of internet network, the third utilization of technology will be through information technology as a medium of communication with the speakers, experts or the other students(teleconferences). In the broader perspective, the utilization of technology in the process of education includes 1) the supervision of information systems who support the functions of operations, management and decision making to make the flow of information to run quickly, smoothly and accurately. 2) to learn media platform for the purpose of e-learning and utilizing computers as the interactive to be capable of stimulating, the thoughts, feelings, emotions and interests in the learning process given by the teachers, 3) learning media to improve the efficiency and effectiveness of the teaching and learning process of education, 4) Skills for life, both programming language and application.

3.8 Reference from Al Quran

In reference to Quran it is strongly encouraged to mankind to pay attention to the relationship between Islamic knowledge and teachings and the uses of science and technology. As mentioned in the verse of Jonah, verse 101, “Do intensive research on what is in the sky and what is on earth”. The Islamic view on science and technology can be known by its principle as stated by Rais (1998) mentioned in the Al-Mujadalah verse11, which means “..... Allah will lift up Believers among you who have knowledge of some degree.

3.9 The Role of Utilization of Technology in improving the quality of Madrasas Sustainability in Pakistan

The Cambridge international research shows its results through the global education census (2018) that the students global percentage that use the tech in their classroom is whiteboards 73%, almost half of the student population says they use 48% of desktops for learning and lessons at school, while the use of smartphones is 42%, and 33% say they use Smart board, IT suite 30%, and one in five says they use Tablet 20%, yet the majority of population have no familiarity with the use of technologies most of the schools use the traditional methods and teaching tools with the use of pens, papers and Blackboards 35%.

3.10 Technology in the madrassas classrooms

With the research results it is clear that the schools across the world are managing at their best to use the multiple tools and platforms at the same time. For the teachers and school owners who provide education, are investing heavily in IT and related technology but that does not lead to improvement in the performance of students for outcomes and performance.

Research refers that the technology will improve learning when there is a diversity of teaching practices in place, teachers should be pre-trained for the use of tech, there are multiple opportunities for the learning through use of technology, for example tutorials, deliberate practice and problem solving for example when the student is in control the pacing and choice of practice questions. It can also help students in learning their work together. It is best used to support learning rather than try and lead.

3.11 Measuring teachers performance in Pakistan

The professional performance of teachers is measured in a variety of ways. While the majority (68%) of professional teachers measure their performance on the exam results of their students. And around four out of ten which makes 37% proportion of students who have been going to high schools as a key metric for themselves. The majority of students in Pakistan study metric as its most popular and around 45% of teachers use the higher education result as the benchmark.

In an interview conducted by Cambridge a teacher from Pakistan said “I teach mathematics for 4–6 hours each day at a school in Karachi. I like working with the other teachers in my school,

and have good professional development opportunities; I expect to move up the career ladder. I measure my own professional performance on the grades my students receive in their exams. Accordingly, I give them a great deal of support in preparation for their exams – both the full set at the end of the year, and the preparatory mock exams they sit at multiple points in the calendar. I feel a moderate amount of pressure to make sure my students succeed by showing them how to plan time in exams, giving them study periods for their own revision, and running extra classes and after-school practice exams. To mark the achievements of students, my school adds special notes to report cards and celebrates success as part of the school’s regular assembly.” (coombe, 2018) So it shows that the teachers performance depends upon the results of their students either they use technology or traditional methods of study the result of her students matters a lot for the progress.

Technology based learning methods shall be able to strengthen the interactions between students, teachers, schools and also outside school. The learning methods and complete literacy alone are not enough for the students there also needs to be a companion from both the academic team and material side to build the interactions with in teaching and learning environment.

This study shows the importance of using technology that reveals there is a link between pedagogical content knowledge of teacher and technology, teaching experiences, perceptions about the benefits, beliefs about the role of technology in education, and associated challenges with its usage. The perceptions of teachers regarding the value of technology in classrooms includes providing differentiation, offering multiple options of content representations, increase in motivation of students, facilitating assessments, and developing skills for future life. There are many challenges integrating technology that includes the failure of technology and lack of knowledge for the use of technology by teachers and students. This problem should be solved as a solution. (Anderson, 2020)

One of the relation of technological uses is with the religious education input. The input of religious materials of education must be provided with efficiency for it needs for the process to take place, including human resources like Madrasas Head, administrative, teachers, students and staff. And the other resources are its equipment, materials, money and others. In the form of software the educational input includes the madrasas organizations rules, laws, and regulations, programs and so on. Input of the data can also be in the form of goals, vision, mission, objectives

and achievements of madrasah. Wheelan and Hunger (1995) explain that the high and low quality of data inputs can be measured by the level of input readiness. The higher level of data input the higher will be its quality. So the correct form of religious input is needed so there will correct form of education available in madrasah.

The process of questioning, decision making, the institutional management, the program management process, teaching and learning, the monitoring and evaluation shows that the learning is the highest process it has the highest of importance as compared to other processes. (Suhirman, 2015)

It is recommended by scholars that the quality of education is still very low in Pakistan due to many reasons for example the influence of behaviorism is still very strong in the education system in Pakistan, the capacity of majority of learners and teachers in terms of lifting the basic infrastructure of massive teaching materials is relatively low, the increasing demands of students are not fulfilled practically, there are authorities and positions that are not favorable in the establishment of educational democracy. In this case the use of technology can help in overcome with the decline of quality of education as stated by (Mulyana, 2004). The education system in schools and madrassahs can be improved in Pakistan by providing high digital technology such as big data and block chain. The skill training for the use of technology is necessary for the teachers to improve the performance. The teacher must be trained and master the use of technology so that she can use it in the teaching and learning process. In Radhy's research 2019 he revealed that it is essential for teachers to prepare as a vital role in the teaching methodology of learning. Teachers must have broad and deep understanding on the content, subject and technological education. (Radhy & Research, 2019). In other words teachings with the use of technology must make the concept understandable simultaneously on the subject by students using expression technology.

With the teachers learning the use of technology the students must also familiarize themselves regarding the use of technology that continues to develop. It is the demand of the new era where information and facilities provided by technology can be the key to successful improvement in the quality of sustainable Madrasahs. Indeed, the integration of technology in learning and education is an inevitable part of changing the world. (Sarkar Md Nazirul Islam, 2019) Explain that the technology has become the essential part of every learning mode its utilization is

essential in process of learning. Digitalization has been implemented in teacher's training and classrooms, lab works and tutorials. It has been made effective in implementation for the students and teachers in achieving better results.

In the light of Holy Quran it is mentioned in its statements, translations, suggestions, and commands that Islamic teachings are correlated to science and technology with sustainability. The role of technology can play a significant part in the development of understanding of Al Quran and its guidelines for the teachers to strengthen the faith and wellbeing of humanity. It can also help in improvement of teaching skills besides helping students in learning. (Budiman, 2017).

To enhance the education in madrassas the government of Pakistan shall put efforts to normalize the use technology. For example by giving funds for the development of digital libraries for students of madrasas and providing the tutorials for the digital skills training for teaching the staff. The government must support and give partiality guarantee to the students who are physically unfit, mentally weak, financially low income, social and geographical obstacles. With the help of existing technology and with support of government in policy making as well as the materially the quality of madrassas sustainability can be strengthened. There should be equitable education to overcome the disparity between rich and poor class of society, between urban and rural areas and between regions and gender disparity. ((BPS), 2017)

In the end for the future government must take some early steps in implementation of national action plan for technology use in education as taken under the government of United States. The main must be to give recognition of the role of technology in education in the society, for its active use, articulate a vision of equality and collaborative leadership so that learning is possible everywhere and for everyone. In that case, the plan must be ensured that the access to transformational learning experiences must be made convenient by the use of technology (Thomas, 2016)

CHAPTER 4

FINDINGS AND ANALYSIS

4.1 INTRODUCTION

Higher education institutions are increasingly using online teaching and learning. These postsecondary educational establishments are now providing students with online IS/IT courses and programs, realizing the rising significance of online learning in IS/IT education. Effectively creating, developing, instructing, and evaluating an online IS/IT course can be difficult, though. Since many IS/IT teachers are unfamiliar with teaching online, they require orientation and training to ensure that they are prepared to plan, develop, teach, and evaluate IS/IT courses in an online setting. Similarly, different madrassah in different parts of the Pakistan has also offered online teaching system to make Islamic education effective. It is well known that successful instructors play a critical role in both the success of online programs and the success of students enrolled in different madrassahs. Thus, in order to achieve high student performance, administrators and teachers in IS/IT courses, in different madrassahs and programs must become more knowledgeable about online teaching best practices (He & Xu, 2019).

Online learning is a well-established, expanding, and permanent field. It is opening up new possibilities for educators, educational regulators, and students in addition to the educational institutions themselves. A significant portion of the knowledge gained by the practitioners will be included into the numerous blended learning programs that will be created and offered on most campuses. A portion of the knowledge being gained will undoubtedly enhance educational strategies and may have an impact on other significant issues, such the extending time required to acquire a degree. Many people currently have greater access to education thanks to online learning, and in the years to come, many more will gain from this improved availability (MAYADAS, BOURNE, & BACSICH, 2009).

Madrassah education is linked to religious education, it has a distinct position in Pakistani society. This educational system operates concurrently with the other educational systems. The speed at which computer and Internet technologies are developing has significantly improved teaching and learning methods. Online, Web-based education has emerged as one of these innovative methods' promising areas of study. A lot of teachers emphasize how crucial

interaction is to excellent online learning. Similarly in case of online madrassah system, it is crucial to note that Islamic education is as important as western education system is. But in Pakistan, still different madrassah have been using the traditional style. During COVID 19, it was quite difficult for many students to continue their education due to lack of inappropriate online madrassah system. It has been observed that some of Madrassahs in Pakistan have online education system before the spread of pandemic (Su, J. Bonk , J. Magjuka , & Liu , 2005). I have conducted interview from one of the teacher of Al-Falah Quran Institute regarding the effectiveness of online Madrassah system in Pakistan. She said...

We have initiated online teaching system before pandemic to provide Islamic education to far flung areas. She also shed a light on the effectiveness of online madrassah system. According to her, it would be easy for everyone to learn about Islamic teachings and values. We also offered different online courses in different cities of Pakistan. Some peoples are busy, they don't have enough time to come Madrassah. So Al-Falah institute have provided facility of online courses. It's better to relate it with women who are unable to come to join physical classes. They will easily join online courses via home, offices etc. The ability to easily access a classroom at any time of day or night, at the convenience of the learner, is the most evident benefit of online learning. However, certain aspects of an online setting are especially well-suited to the advantages that come with this type of learning. The distinctive qualities of online learning help to get over a lot of the obstacles that have made. For female pupils, traditional schooling is either difficult or unattainable.

Worth-mentioning, a unique benefit for women and girls who experience gender prejudice in traditional classroom settings is the ability to do academic tasks in secret. The absence of a requirement for students to raise their hands or become forceful while offering advice, posing queries, and providing replies. Unless the woman explicitly requests attention based on her gender, written work in an online forum is less closely linked to gender. The gender bias with regard to participation is eliminated, even though it is frequently obvious after a few hours of online classroom engagement what gender a student is. One benefit of an online classroom is its anonymity, which helps to overcome age, racism, and gender prejudices. None of the students in an online classroom are allowed to be “silent,” or non-participatory. It is mandatory for every student to participate in online group projects and class discussions on a regular basis. A teacher

or professor does not choose who participates in a class discussion since no one raises their hand to join in. Online students are often older than those enrolled at regular universities. However, in an online classroom, a student's age or race is unknown until they willingly disclose it during a chat (Shahzadi, 2014).

Moreover, while conducting interview from one of the faculty member of Huda International, Islamabad, I observed that in Pakistan some of Madrassah have introduced online courses before the spread of pandemic. While interview she said...

Al-Huda International has initiated online courses before Pandemic and it was more effective during pandemic. Our institution has facilitated students during pandemic. We have continued our teaching system. Time and mobility are other concerns. A woman whose primary role is housewifery may frequently carve out time and space for online course. For single moms, who comprise a sizable portion of the population, in particular, not having to leave home and family in order to study is a clear advantage. The female students at Al-Huda International who are presently finishing their degrees. Al-Huda Institute, for instance, consciously refers to itself as an Islamic institute rather than a madrassah, a distinction that underscores its broader educational objectives beyond the conventional madrasah framework. This self-identification needs clarification in public discourse to accurately represent the diverse nature of Islamic educational institutions. Al-Huda Institute, for instance, consciously refers to itself as an Islamic institute rather than a madrassah, a distinction that underscores its broader educational objectives beyond the conventional madrasah framework. This self-identification needs clarification in public discourse to accurately represent the diverse nature of Islamic educational institutions.

The advent of online education has brought a significant transformation to Islamic educational institutions, traditionally known as madaris. The emergence of e-madrassahs has provided unprecedented access to Islamic education, particularly for those residing in remote areas or for individuals whose commitments prevent them from attending in-person classes. It is important to highlight that the Wafaqul Madras affiliated institutes continue to uphold the tradition of onsite exams, ensuring that the rigor and discipline associated with traditional Islamic education are maintained, even as they expand into the online domain. Contrary to the dichotomy often suggested between traditional madras and e-madrassas, it is essential to recognize that these two modes of education are not in opposition but rather complementary. Both strive to impart Islamic

knowledge, albeit through different means. The narrative should not revolve around a traditional and e-madrasah debate but should instead focus on the collective goal of promoting Islamic ideology and values (Feng, N. Ioan, & Li, 2021).

I have also observed that some Madrassah in Pakistan introduced online courses to facilitate women in different areas. In an interview form faculty member of Al-Hareem Madrassah, she said...

The goal of Al-Hareem Madrassah is to enable religious women and prepare them for meaningful roles in society. An easier approach to meet ladies from all around the world and learn from their experiences is through online madrasas. Profound understanding, investigation, and social role; yet, the primary distinction is that our madrasa is accessible to students of all faiths and sects. When people from different origins and beliefs get together, they learn to understand one another. Numerous obstacles have been encountered; they refused to embrace contemporary methods and term reconciliation. Accepting women's roles is not always simple. A maximum of 12 courses are offered annually. Course lengths range from six months to two years. It was founded in 2018 and is not connected to HEC. I did get both favorable and bad feedback. Compared to a typical madrasah, it is more effective. In order to develop a good learning environment for girls, the epidemic aided in the expansion of our system. No, it began prior to Pandemic. Learning via research makes them want to join the Institute. They are inspired to study online by various teaching modalities and cutting-edge strategies. We provide them access to zoom chats, audio recordings, video resources, and PDF files. Depending on what makes sense for the pupils, we take into account both soft and hard copies. We take tests in a variety of methods, including oral, objective, and timed Google Forms.

In terms of intra- and inter-sectarian harmony, Al-Hareem Madrasah plays a crucial role in promoting unity within the Islamic community. The madrassah fosters an environment that encourages respect for different Islamic sects, with an emphasis on the commonalities in faith rather than the differences. By providing a platform where students from various sectarian backgrounds can study together and engage in dialogue, the madrassah contributes to reducing sectarian tensions and promoting a sense of brotherhood among Muslims. However, the effectiveness of this approach depends on the institution's ability to present a balanced and

inclusive curriculum that acknowledges and respects the diversity of interpretations within Islam, thus fostering a culture of mutual respect and understanding.

The most significant contribution to human civilization to yet has been made by education. Education is the foundation for all advancements in human existence, regardless of the field. Without education, life will continue under the laws of the jungle and the supposed civilization would never materialize. Numerous teaching strategies are still used in fluctuate periodically in response to the demands of the times and human life patterns, including basic needs that are nearly identical to human primary needs like eating and drinking, to the lives of modern civilization today. Given that the coronavirus spreads quickly throughout the world and directly affects 33 different countries, it is a worldwide health concern. The outbreak of the Corona Virus Disease (Covid-19) has presented difficulties for educational institutions in general and higher education in particular. The government has implemented a number of measures, including social and physical seclusion, isolation, and extensive social restrictions, in anticipation of the virus's spread (PSBB). Its residents must work, pray, study, and reside at home due to this circumstance. Systems technology mixed learning, also known as hybrid courses, are being used by a few Quranic institutions in Pakistan. These are online and in-person learning procedures that include lectures and student interaction. However, as a result of COVID-19, all madrassahs in Pakistan and even globally are obliged to use information technology (IT) for usage as a medium for online instruction (Bahasoan, Ayuandiani, Mukhram, & Rahmat, 2021).

Moreover, online education system facilitate many during pandemic but at the same time many students also face certain challenges while taking online classes. An awareness of motivation and engagement in this setting is essential, since more and more students are selecting online education over traditional on-campus classes. Participating in an online learning environment is complicated. It is not appropriate to presume that the theories of motivation and engagement developed for traditional on-campus classrooms would apply to online learning environments. Online learning is the delivering of courses online, either fully or partially, frequently with the use of learning materials via learning management systems (LMS). The use of cutting-edge digital tools and other technical platforms enhances online learning. Not all pupils benefit from online learning; for others, this method of instruction (Ferrer & Ringer, 2020).

I have conducted interview from one of the faculty member of Burooj Institute. While conducting interview, I have observed that Quranic institute in Pakistan also facilitate students with online learning system during pandemic. Burooj Institute is also recognized from Higher Education Commission (HEC). This institute is facilitate students with online workshops, learning activities, online exams and also provide reading materials. Burooj Institute, an esteemed Madrassah, offers online courses that play a pivotal role in fostering a deeper understanding of Islamic teachings while promoting peace and harmony in society. Through its well-structured curriculum, the institute emphasizes the core values of Islam, including compassion, justice, and tolerance, aiming to dispel misconceptions and prevent conflicts rooted in ignorance or misinformation. By providing accessible religious education, Burooj Institute equips learners with the knowledge and ethical frameworks necessary to address societal issues constructively. This educational approach not only nurtures personal spiritual growth but also contributes to the broader goal of conflict resolution and the cultivation of a more cohesive, peaceful community.

Online courses have gained popularity as a distant learning option in higher education for a variety of reasons. In addition to providing previously unheard-of chances for those with restricted access to education, the online environment has given educators a new paradigm within which dynamic courses of the greatest caliber may be created. A dynamic exchange between the teacher and the students as well as between the students themselves is made possible by the online format. Sharing of ideas and resources results in ongoing synergy being produced by the learning process. Every student is welcome to participate in class discussions and leave comments on other students' work. One of the most essential and distinctive features of the online learning format is the synergy that exists in the student-centered Virtual Classroom. In an online discussion, each student replies to comments made by other students as well as to the course materials (such as lectures and course books). Typically, students address the parts of the larger discussion that most directly relate to their own issues. Because of these circumstances, the group has smaller talks going on at the same time. Students actively participate in only those portions of the dialogue that are most pertinent to their own interests, even if they should read all of their peers' comments. Students take charge of their education in this way, customizing class topics to suit their individual requirements. In an ideal world, each student contributes

individually to the course and leaves with a special blend of pertinent knowledge (Lancaster, 2024).

Worth-mentioning, it has been observed that many madrassahs in Pakistan has introduced online education system during pandemic. It has been effective during pandemic. In Al-Kahaf Educational Foundation, during pandemic, students were facilitated through online learning system. It was very helpful for students to carry on their studies. While taking interview from one of its faculty member, it has been observed that they introduced online education system before pandemic. The objective was to provide access to women of far flanged areas. The following are some of the ways that the Al-Kahaf Educational Foundation's online learning system tremendously benefits online learners. Their ability to communicate with one another allows them to accomplish shared objectives and exchange knowledge, which helps lower the dropout rate among students. Peer relationships and interactions as well as the relationship between the teacher and students can improve student performance and course satisfaction. Peer support and assistance is available to learners, who may also expand their knowledge base through engaging activities. According to them, online education system is quite helpful for students. Currently, 34 students from countries have completed 750 different courses from our educational foundation.

The computer skills of successful online learners enable them to study more effectively and easily. Skills include being able to swiftly locate information sources, learn software, and generate and modify documents. Spreadsheets created in Microsoft Excel may be useful for a variety of activities. Effective communication is a critical component of online learning success. Since you aren't often speaking to people face-to-face when taking an online course, you miss out on indications like tone, body language, facial expressions, etc. To communicate with others, make use of the resources offered by the institution or university. There are several methods for students to get in touch with instructors and other staff members through online education companies. Email, chat rooms, discussion boards, phones, and even text messaging are a few examples of these. Your instructors will answer your inquiries and want to see you succeed. Discover how to utilize social media to acquire practical professional skills in addition to using it for online learning (Sun & Chen, 2016). Most probably, in madrassah students are not facilitated by such online system. But due to the technological development, all educational institutions preferred to educate their students through modern tools.

Moreover, one more academy namely “Jamil Quran Academy” also provided online courses to students of different parts of the Pakistan and world as well. They said, we have received thousands of applications for online courses. The online education system is most beneficial to students than traditional style of education. An effective online student can finish tasks on time without needing to be reminded, can maintain a weekly study routine, and doesn't put off learning. Distance makes it far too simple to write things that students wouldn't say face-to-face out of rage or frustration. You won't get very far with this. Courtesies and politeness typically will. We provided study material to students free of cost. Before pandemic we also offered some online courses but due to the spread of pandemic we announced most of courses online. Online madrasah system also pose challenges to some of the students. When students initially enrolled in an online course, they were presumably ecstatic about this new chapter in their lives. They are totally focused on achieving their objective. But as time went on and they saw that they were spending hours in front of a computer screen, they could have begun to lose motivation. It takes a lot of discipline to attend classes and finish projects online. There may not be the same sense of urgency to complete tasks as there would be when you encounter instructors and students in person on campus. The atmosphere is also less stimulating.

Furthermore, Pakistan's expanding student population cannot be adequately served by the conventional madrassahs. Education serves the dual purposes of strengthening the inner mind and refining latent skills. It seeks to improve each person's life in all facets. Furthermore, we found that the traditional approaches lacked enough supervision and counseling, making it impossible for them to handle the issues that pupils experienced. We saw that pupils in a conventional Madrassah arrangement were gathered beneath one roof with one teacher. Additionally, more affordable and flexible learning possibilities should be emphasized in current educational techniques. Furthermore, instead of forcing you to study at a certain hour, online courses provide you more flexibility. Since students and lecturers may contact via online portals and video calling, social interaction is not neglected when learning remotely.

The fact that computer skill does not always equate to digital literacy is one of the main issues with online learning in Madrassah for the younger generation. Understanding how various pieces of software operate is necessary to learn an online system effectively. This is a challenging task that comes with a steep learning curve. One of the difficulties with online learning is that

madrassah students often lack understanding of proper online communication conduct and their rights and obligations in an online learning environment. A more significant concern is the ongoing technological problems that madrassah professors and students encounter on these sites. The learning process is frequently interrupted by these issues with online learning, which frequently need for technical assistance to resolve. We are sociable animals, humans. The idea that people are inherently inquisitive to engage with and learn more about one another underpinned the development of the internet. Nevertheless, virtual engagement cannot replicate the psychological effects of physical interaction. The environment created in a real classroom with a teacher and students is frequently incomparable to anything that can be achieved virtually. Because students are unable to turn off their cameras and nod off, the physical model also maintains discipline. Teachers are also able to provide each student more individualized attention in physical classrooms (NEENDOOR, 2024).

Furthermore, Pakistan's expanding student population cannot be adequately served by the conventional madrassahs. Education serves the dual purposes of strengthening the inner mind and refining latent skills. It seeks to improve each person's life in all facets. Furthermore, we found that the traditional approaches lacked enough supervision and counseling, making it impossible for them to handle the issues that pupils experienced. We saw that pupils in a conventional Madrassah arrangement were gathered beneath one roof with one teacher. Additionally, more affordable and flexible learning possibilities should be emphasized in current educational techniques. Furthermore, instead of forcing you to study at a certain hour, online courses provide you more flexibility. Online education offers more affordable possibilities, while traditional schooling is too expensive. Since students and lecturers may contact via online portals and video calling, social interaction is not neglected when learning remotely.

Given its many flaws, the Madrassah's conventional educational structure has to be modified. Its problems ought to be appropriately addressed on a number of levels. Since they are insufficient to satisfy the growing demands of students, more contemporary teaching strategies that are more appropriate for our times should be implemented. Our educational system is suffering from the outdated system. Action needs to be made to guarantee the fundamental delivery of education. Because education is the means by which the people living in any nation may be transformed

from a burden to a valuable resource. In addition, we need to come up with creative ways to end the current dilemma.

Moreover, it has been observed while taking interview from one of the member of Ummul Bayanat Madrassah that E-Madrassah system has been prevailing before pandemic in Pakistan. She said that we have received thousands of applications for online courses not only from Pakistan but also from beyond the Pakistan. According to her opinion, online madrassah system is most suitable for women particularly for those who don't have access to physical classes. The e-online courses offered by Ummul Bayanat also improve community involvement and social cohesiveness, two important aspects of peacebuilding. The digital platform makes it easier to establish online communities where students can communicate, exchange stories, and work together on projects that advance peace. These virtual discussion boards and forums offer a venue for communication and mutual comprehension, dismantling societal and cultural boundaries that frequently give rise to disputes. Furthermore, by emphasizing critical thinking and problem-solving in its curriculum, the Madrassah promotes students to use these abilities in practical settings, encouraging cooperative efforts and peaceful dispute resolution within their communities. Ummul Bayanat's e-online courses provide a substantial contribution to the development of a cohesive and resilient society that is dedicated to peace and mutual understanding by cultivating a connected and active student population.

Ummul Bayanat Madrassah in Pakistan is deeply rooted in traditional knowledge structures, reflecting the classical approach to Islamic education that emphasizes the study of foundational texts, the teachings of revered scholars, and the application of time-honored interpretative methods. The madrassah's curriculum is heavily reliant on traditional sources of Islamic knowledge, such as the Quran, Hadith, Fiqh (Islamic jurisprudence), and the works of historical Islamic scholars, maintaining continuity with centuries-old educational practices. This dependency ensures that the transmission of Islamic knowledge adheres to established interpretations and doctrinal purity, preserving the integrity of the religious teachings. However, this reliance on traditional frameworks may also limit the incorporation of contemporary perspectives and critical thinking, which are increasingly necessary in the modern context.

The Ummul Bayanat Madrassah in Pakistan's e-courses are a prime example of how digital religious education may incorporate peace strategies. Through the use of technology, Ummul

Bayanat is able to reach students in a wider range of geographic locations, encouraging diversity and equitable access to education. A key component of peace is the democratization of learning opportunities, which lowers educational gaps and promotes student equality and togetherness. The online courses also include lessons on ethical behavior, dispute resolution, and interfaith communication, giving students the knowledge and abilities to interact well with people from different backgrounds. This strategy is in line with peace theory, which highlights the importance of education in fostering tolerance, empathy, and respect for one another in order to create a more peaceful society.

Worth-mentioning, it has been observed that some Madrassah initiated online courses after pandemic. One of them is Global Quran Madrassah. One of its faculty member told me that they initiated online courses after Pandemic. At the initial phase, they had faced certain challenges because they offered courses for physical classes. But still they managed online classes. They said approximately, forty thousand (40,000) students enrolled for online courses in 2020 and exceed limit to one lack in 2021. The Global Quran Madrassah, as a branch of the broader E-Madrassah movement, significantly contributes to the proliferation of Islamic epistemology by leveraging digital platforms to transcend geographical limitations and traditional educational settings. Through online classes, digital resources, and interactive learning environments, the Global Quran Madrassah makes Islamic knowledge accessible to a global audience, thus facilitating a wider dissemination of Quranic studies and Islamic thought. This accessibility allows for a more diverse range of students to engage with Islamic epistemology, fostering a global community of learners who can explore and contribute to the ongoing interpretation and understanding of Islamic principles. However, while the digital nature of the Global Quran Madrassah expands the reach of Islamic knowledge, it also raises questions about the depth and authenticity of the learning experience compared to traditional, in-person instruction, potentially impacting the nuanced transmission of knowledge that has historically been central to Islamic education.

The E-Madrassah, a digital platform for Islamic education, represents a significant shift in the proliferation of Islamic epistemology, particularly in the modern context where accessibility and the spread of knowledge have become increasingly digitized. By offering courses, lectures, and resources online, the E-Madrassah allows a broader audience, regardless of geographic location,

to engage with Islamic teachings and scholarship. This has contributed to the dissemination of Islamic epistemology beyond traditional boundaries, reaching individuals who might not have had access to conventional madrassahs. Furthermore, the use of technology in delivering this knowledge ensures that a wide array of perspectives and interpretations can be explored, thereby enriching the understanding of Islamic philosophy, theology, and law among students globally.

However, the E-Madrassah's dependence on traditional knowledge structures remains significant. While the medium of delivery has changed, the curriculum often mirrors the content taught in traditional madrassahs. This includes a focus on classical texts, the teachings of established scholars, and the reliance on centuries-old methods of interpretation and jurisprudence. The digital platform, therefore, acts more as an extension of traditional educational practices rather than a complete departure from them. The authority of traditional scholarship continues to underpin the E-Madrassah's content, ensuring that the knowledge disseminated remains rooted in historical and theological foundations.

In terms of intra- and inter-sectarian harmony, the E-Madrassah has the potential to play a crucial role. By bringing together diverse scholars and students from different Islamic traditions and schools of thought, the platform can foster dialogue and mutual understanding. The accessibility of various interpretations and teachings can help bridge gaps between different sects, promoting a more inclusive approach to Islamic education. However, the extent of this harmony depends on the platform's commitment to presenting a balanced view of the diverse perspectives within Islam and encouraging respectful discourse among its users. The digital nature of the E-Madrassah allows for a potentially neutral space where these interactions can take place, though the challenge remains in managing and moderating content to prevent the reinforcement of sectarian divides.

4.2 CONCLUSION

To encapsulate the whole writing, it has been observed that traditional system of Madrassah and online Madrassah system both are interdependent on each other. The online Madrassah depends upon the traditional knowledge structure in many ways. Both system have pros and cons. In the past few years, the idea of a conventional madrassah has drastically evolved (especially following pandemic). With the development of new technology and the internet, learning is no longer limited to being physically present in a classroom. As long as you can go online, you can

acquire a top-notch education nowadays anytime and wherever you choose. The revolution in online education is about to begin. There's no reason to ignore the mistrust that surrounds online learning. The idea of abandoning the traditional classroom is difficult to comprehend, particularly when one is expected to navigate the enormous expanse known as the Internet. The ease and flexibility that come with online learning are among its key benefits. You may study whenever it's convenient for you and at your own speed with online courses. This is especially helpful for people with family or professional obligations since it lets you arrange your education around your hectic schedule. You may save time and money by not having to travel to and from campus when you learn online.

In Pakistan, the idea of an online religious education program known as an e-Madrassah has gained a lot of interest, particularly in light of the COVID-19 epidemic. Because they offer moral advice, a feeling of community, and religious instruction, traditional madrassahs have long been important to the nation's religious and social fabric. The epidemic has expedited the shift to digital platforms, leading to a reassessment of these institutions' contributions to social advancement and peace. In Pakistan, madrassahs were mostly physical establishments where students would receive one-on-one education prior to the epidemic. Historically, these establishments have played a critical role in maintaining religious epistemology and practices, particularly in rural areas where access to formal education may be restricted. In addition to being places of worship, the old madrassahs promoted a feeling of identity and community among their pupils.

The COVID-19 epidemic forced a swift transition to online learning in all fields of education, including religion. The development of e-madrassahs provided a way to maintain religious instruction while upholding social distancing policies. During this transformation, lectures, exams, and student interactions were all conducted using a variety of digital tools and platforms. With the advent of the e-Madrassah concept, religious instruction is now accessible to students living in underprivileged and rural areas. The transition to e-Madrassah has not been without difficulties, despite the possible advantages. Significant obstacles have been presented by problems including the digital divide, inadequate infrastructure, and low levels of computer knowledge among instructors and pupils. Concerns have also been raised about the standard of instruction and the capacity to preserve the same degree of involvement and interpersonal

relationships as in traditional settings. To provide fair access to digital resources, addressing these issues calls for coordinated efforts from the public and commercial sectors.

Following the epidemic, e-Madrassahs can be extremely important for promoting peace. The notion of peace places great emphasis on the role that education plays in promoting tolerance, understanding, and reconciliation. Through the promotion of inclusive and varied educational content, e-Madrassahs may aid in achieving these aims by capitalizing on the reach and flexibility of online platforms. This can support the development of a culture of peace and cohabitation and combat radicalism. The integration of peace theory into e-Madrassah curriculum can provide significant outcomes. The religious studies curriculum might include courses on civic education, interfaith communication, and conflict resolution. This all-encompassing method can provide kids with the skills and information they need to become peace ambassadors in their neighborhoods. Furthermore, conversations and activities that foster empathy and critical thinking can be facilitated by the participatory aspect of online learning.

E-Madrassahs can also improve social cohesion and community participation by fostering virtual forums for communication and cooperation. Social media platforms, online discussion boards, and forums may all be utilized to help students and teachers feel more connected to one another. These online forums can operate as venues for exchanging concepts, insights, and best practices related to peace education, therefore enhancing interpersonal relationships and understanding. Support from the government is essential to the growth and sustainability of e-Madrassahs. It is crucial to implement policy measures including financing for digital infrastructure, educator training programs, and efforts to close the digital gap. Furthermore, regulatory structures must be put in place to guarantee the integrity and quality of religious instruction provided online. Working together, governmental, non-governmental, and religious entities can establish an environment that is conducive to the development of e-Madrassahs.

Analyzing e-Madrassah case studies and success stories might yield insightful information and best practices. Some e-Madrassahs, for example, have effectively used hybrid approaches that integrate online and offline instruction to ensure learning continuity while resolving technology constraints. Additional instances include programs that have successfully incorporated courses on peace into school curriculum, producing favorable changes in the attitudes and actions of their students. The function of e-Madrassahs in Pakistan, both before and after the epidemic,

emphasizes how dynamic Islamic education is in that nation. The shift to digital platforms has brought with it both possibilities and difficulties. E-Madrassahs may make a substantial contribution to societal development and peace education initiatives by adopting digital education and incorporating peace education ideas. In order to ensure that e-Madrassahs continue to be an important part of Pakistan's social and educational environment, cooperative efforts to solve obstacles and seize possibilities are necessary.

Pakistan's e-Madrassah system greatly improves religious education accessibility, especially for students from underprivileged and rural locations. Many potential learners are unable to access traditional madrassahs due to infrastructure and geographic constraints. These obstacles are removed by the online approach, which makes religious education accessible to students from a variety of geographic locations. This inclusiveness is consistent with the peace idea, which highlights the value of equal access to education in fostering social cohesion and minimizing inequalities. E-Madrassahs have the potential to promote inclusivity and transcend socioeconomic differences by providing religious instruction to all. An exceptional forum for fostering interfaith communication and understanding is provided by e-madrassahs. These institutions' digital format makes it possible to incorporate a variety of viewpoints and lessons that would be more difficult to do so in traditional settings. The curriculum can contain classes on interfaith harmony, ethics, and comparative religion to help pupils respect other people's religions and cultures. There is intra and inter sectarian harmony among pupils. Such exposure, in accordance with peace theory, is essential for cultivating mutual respect and lowering biases. E-Madrassahs can foster a more tolerant and peaceful society by producing a student body well-versed in interfaith discourse.

Because e-Madrassahs offer flexible and participatory online learning, there are chances integrate peace ideas into the curriculum directly. Exercises in critical thinking, talks about resolving conflicts, and instruction on collaboration and empathy can all be incorporated into educational materials. The philosophy of peace emphasizes the need of providing people with the tools necessary to effectively manage and resolve conflicts. E-Madrassahs may enable students to become proactive peacemakers in their communities by including these abilities into their curricula. This will enable students to confront and resolve issues via communication and understanding. E-madrassahs may be quite effective in fostering social cohesiveness and

fostering ties within the community. Online platforms facilitate the establishment of virtual communities that serve as forums for interaction, idea sharing, and cooperative efforts towards peace among students, educators, and religious scholars. According to peace theory, these virtual spaces can promote a feeling of collective identity and belonging, which are crucial elements of social cohesiveness. These platforms may also be used to organize community-driven projects and cooperative learning activities, which strengthen social bonds and promote teamwork in the pursuit of shared objectives. An increasingly unified and resilient society can be achieved via e-Madrassahs through the development of robust, networked communities.

In Pakistan, online learning has made education much more accessible, especially in rural regions where there is a dearth of traditional educational facilities. Students in remote areas may now access top-notch instructional materials and participate in learning activities without having to travel great distances to attend traditional classrooms thanks to online platforms and digital resources. This has levelled the playing field for students throughout Pakistan and closed the achievement gap between urban and rural schooling. It has also democratized access to education. The flexibility of online learning in Pakistan is a significant benefit as it accommodates the varied demands and schedules of both professionals and students. Madrassahs provide online courses and educational programs that let students study from any location with an internet connection, at their own speed, and on their own schedule. This flexibility is especially helpful for professionals in the workforce who may have to balance their education with other responsibilities or their professions. The online Madrassah system in Pakistan allows people to pursue higher education and skill development without interfering with their current obligations by providing a flexible learning environment.

Moreover, Access to a wide variety of educational materials and multimedia content that accommodate various learning preferences and styles is made possible by Pakistan's online madrassah system. Digital platforms provide a plethora of instructional resources that captivate students and improve understanding, ranging from interactive video lectures and simulations to online tests and electronic books. This wide range of tools enhances the educational process by giving students in remote parts of Pakistan the opportunity to delve deeply into subjects, use multimedia to solidify their comprehension, and access additional resources to aid in their religious studies. Many students find online madrassah in Pakistan to be an appealing alternative

to traditional educational techniques since it is sometimes more affordable. Since all course materials are usually available digitally, students can save money on things like travel, lodging, and printed materials by enrolling in online courses and programs. Furthermore, a variety of Madrassahs frequently provide discounts, scholarships, and flexible payment plans, which lowers the cost of education and increases its accessibility for a larger group of people in Pakistan. Because of its affordability, education is made more accessible to students from a wider range of socioeconomic backgrounds, removing financial obstacles off their path towards academic and professional success.

COVID-19 is a threat to Pakistan's infrastructure and frail, overworked health care system since it is slowly destroying the country's socioeconomic fabric. Complete or partial closure of educational institutions worldwide has been imposed, shifting the focus from in-person instruction to virtual learning. Academic institutions are breaking beneath the weight. There is a shift taking place from traditional classroom instruction to virtual program and course delivery. Since traditional education is a tool for skill development and may increase social awareness as well as skills, institutions have abandoned in-person instruction in favor of virtual learning environments. In a same vein, other madrassas in Pakistan and abroad have started offering online courses to help students stay connected to their studies. Academic institutions must deal with the rising threat of digital infrastructure, bandwidth, and licensed software applications due to the possibility of virus proliferation. The demand for inexpensive, durable equipment for rural students in developing nations exists, as not all students in these nations have access to computers and the internet, and 80% of students may not be able to purchase it. Global learning center lockdowns have significantly distorted the academic landscape, but not everyone has been equally affected. This is because developing nations like Pakistan have experienced significant disruptions in internal assessments and qualification exams, which is exacerbated by a compromised educational system demonstrated by the preference for even questionable foreign degrees. But keep in mind that COVID-19 is strengthening the argument for switching to an online madrassah system, and emerging nations like Pakistan are well-positioned to provide a dependable, affordable, and secure online learning environment.

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APPENDIX A:

PLAGIARISM REPORT

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