



# FORMAN CHRISTIAN COLLEGE

(A CHARTERED UNIVERSITY)

**Early Madrassah Education and the Shaping of Conservative Religious Beliefs: A**

**Comparative Study**

**of University Students in Khyber Pakhtunkhwa and Punjab**

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Thesis

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## **Abstract**

This research was an attempt to study the influence of early madrassah education and the shaping of conservative religious beliefs in university students. A comparative study of university students from Khyber Pakhtunkhwa (KPK) and Punjab was done, to understand which students have more conservative religious beliefs. This study used the theory of lived religion, which emphasizes that people who are socialized by their early education system about religious beliefs have a stronger commitment to religious practices and ideology. This is a quantitative study using the internationally standardized scale by Dali and colleagues, named Measuring Religiosity (2019). The sample size is 152 university students and the selection criterion is those who have had a minimum of three months of early madrassah education.

## **Introduction**

Pakistan is a country with a diverse cultural and religious background. The country has many educational institutions that offer religious education, including madrassahs, which have become a subject of much debate and controversy over the years. Madrassahs have been an integral part of the education system in Pakistan, particularly for those who come from impoverished backgrounds and have limited access to quality education. Madrassah education typically focuses on the Islamic faith, emphasizing religious studies such as the Quran, Hadith, and Islamic jurisprudence. The primary aim of madrassah education is to provide students with an in-depth knowledge of Islam, its principles, values, and practices.

Madrassah education is particularly prevalent in Pakistan's Khyber Pakhtunkhwa (KP) province. The reasons for this are multi-faceted, with historical, social, and economic factors all playing a role. Historically, the region has been the site of many religious movements and has a long tradition of Islamic scholarship. As such, the people of KP have a strong attachment to religious education, and many parents send their children to madrassahs to learn about their faith. In addition to this, the region has also been plagued by poverty, underdevelopment, and political instability. This has led to a lack of educational opportunities for the population, particularly in rural areas. Therefore, madras has become a source of education for many families who cannot afford to send their children to traditional schools. Madrassahs often provide students with free education, accommodation, and food, making them an attractive option for families who struggle to make ends meet. Despite the prevalence of madrassahs in KP, early religious education's impact on student's conservative religious beliefs is a subject of much debate. Some argue that madrassahs promote religious extremism and intolerance, while others argue that they provide valuable education to students with limited access to educational opportunities.

### ***Conceptual definition***

The term conservative religious beliefs for this study is defined as the commitment to Islam, constant thought and consciousness of Allah and Islam, and the effort to practice Islam and keep Islamic rituals as a part of lifestyle and identity (Shively, 2008).

### ***Significance of the Study***

The study has several significant implications. First, the research has contributed to a better understanding of the impact of madrassah education on students' conservative religious beliefs. Second, the study has highlighted the differences, if any, in conservative religious beliefs between students of two different provinces- Punjab and KP. Third, the research has provided insights into the role of madrassahs in promoting religious tolerance and understanding. Finally, the study has provided valuable information to policymakers, educators, and parents, which can help them make informed decisions about their children's education.

## **Literature Review**

Madrassah education has been a topic of much debate and controversy in Pakistan (Khan & Hussain, 2019), particularly concerning the impact of early religious education on the attitudes and beliefs of students. While some argue that madrassahs promote religious extremism and intolerance, others believe that they provide valuable education to students who otherwise have limited access to educational opportunities.

### ***Prevalence of Madrassah Education in Pakistan***

A study by Ali and Azam (2017) explored the reasons for the prevalence of madrassah education in Pakistan. The study found that poverty, lack of access to formal education, and cultural values were the primary reasons parents send their children to madrassahs. The authors noted that madrassahs were particularly prevalent in areas with high levels of poverty and underdevelopment, where families could not afford to send their children to traditional schools. The study highlights that many parents opt for madrassah education to provide their children with basic education and Islamic teachings.

### ***Impact of Madrassah Education on the Attitudes and Beliefs of Students***

Khan and Hussain (2019) conducted a study to explore the impact of madrassah education on the attitudes and beliefs of students. The study found that students with a madrassah education were more likely to hold conservative religious beliefs and were less tolerant of other religious beliefs. The authors argued that madrassahs should focus more on providing a well-rounded education that includes secular subjects and promotes religious tolerance. This finding suggests that madrassah education has the potential to instill extremist ideologies in students and may lead to a lack of tolerance towards other religions.

### ***Positive Impact of Madrassah Education on Social and Moral Development***

Contrary to the above finding, Ali, Ahsan, and Rahman (2019) found that madrassah education positively impacted students' social and moral development. The study found that students with a madrassah education were more likely to engage in charitable activities, volunteer work, and other forms of community service. The authors argued that madrassahs could be valuable in promoting social responsibility and moral values among students. This finding highlights the potential of madrassahs to create well-rounded individuals with strong ethical and moral values.

### ***Reasons for Parents Choosing Madrassah Education***

Another study by Ahmed and Ahmed (2018) explored why parents in rural Pakistan send their children to madrassahs. The study found that lack of access to formal education, poverty, and the religious value attached to Islamic education were the primary reasons parents chose madrassahs. The authors noted that madrassahs were often the only option for families living in remote and impoverished areas. This finding underscores the importance of providing alternative education options in remote and underdeveloped areas to reduce the reliance on madrassah education.

### ***Impact of Madrassah Education on University Students***

Hameed and Shakil (2020) conducted a study to examine the impact of madrassah education on university students. The study found that students with a madrassah education were likelier to have conservative religious attitudes and beliefs. The study also found that students with a madrassah education were less likely to engage in extracurricular activities, such as sports and social events, compared to students who did not have a madrassah education. This finding highlights the potential limitations of madrassah education in preparing students for a diverse and multicultural society.

The literature suggests that madrassah education is a complex issue that is influenced by a variety of social, economic, and cultural factors (Ali & Azam, 2017; Ahmed & Ahmed, 2018; Ali, Ahsan,

& Rahman, 2019; Hameed & Shakil, 2020; Khan & Hussain, 2019). While some studies have found that madrassahs promote religious extremism and intolerance, others have found that they provide valuable education to students who otherwise have limited access to educational opportunities. The reasons for the prevalence of madrassah education in Pakistan are primarily related to poverty, lack of access to formal education, and cultural values.

### ***Comparison between KP and Punjab***

A study suggests that there are two reasons why Madrassah education in students of KP versus Punjab is different, leading to less conservative religious beliefs (Ahmed, 2018). The Madrasah students from KP have more conservative beliefs because first, the region has faced more conflict and instability, with conservative families turning to religious centers for stability and peace. Second, religious bodies have more influence and control over society and the schooling of young children. Third, compared to a more developed province like Punjab, KP has fewer central government interventions in monitoring religious bodies, madrassah education, and syllabus content, leading to religious leaders and administration in Madrassahs having a more conservative and even extremist approach.

### ***Aim of study***

This research aims to explore the conservative religious beliefs of university students who have had a madrassah education in their early years and compare students from KPK and Punjab provinces.

## **Theoretical Framework**

The theory of lived religion is a theory under the sociology of religion, which emphasizes the emergence of the lived religion approach of youth in contemporary times (Knibbe & Kupari,



2020). The theory suggests that people who are socialized by family and the education system about religious beliefs with more dedication, develop a stronger commitment to religious practices and ideology. Scholars from the Muslim world have highlighted that youth who are brought up in schools and families that promote Islamic teachings as their primary goal have an impact on the religious practices and identity of youth (Laksana & Wood, 2019). Such youth end up navigating religion in their daily lives and making efforts to keep religious practices central. They may also treat other religions with narrowness and rigidity and show less religious inclusivity. It is thus that youth end up living religion and practicing 'lived citizenship', with religion not being separated from the experience of being a citizen. This has implications for individual identity, citizenship, and nationhood.

## **Methodology**

### ***Ethics***

This Research has received ethics clearance from the Department of Sociology Ethics Committee of Forman Christian College University and the Institutional Review Board, Forman Christian College University, for approval (**Appendix C: IRB Certificate**). All ethical considerations have been followed by the researcher, including confidentiality and anonymity of participants. All participant information has been kept securely with the researcher. There has been no physical or emotional harm to any of the participants and they have not been compelled to participate in the study. An informed consent form has been signed by participants before the start of the study (**Appendix A**). The informed consent letter provides participants with information about the study's goals, objectives, and their role in it. The participants were free to leave the study at any time and the researcher upheld their integrity and respect. Care has been taken to use an internationally standardized survey (**Appendix B**), which includes questions about religious attitudes, but does not offend respondents or ask questions that are provoking or intrusive.

### ***Research Design***

This study is cross-sectional research using a quantitative research design, and data has been collected through surveys administered to students from selected universities in KPK and Punjab.

### ***Sample***

A sample size of 152 students was selected from KPK and Punjab. The selection criterion was students at university who have had a minimum of three months of early madrassah education. WhatsApp groups of student bodies were approached and data was collected from the following universities in KPK: (i) Gomal University, (ii) University of Peshawar, and (iii) Agriculture University of Peshawar; and the following universities of Punjab: (i) Forman Christian College

University, (ii) Punjab University, and (iii) Government College University. The WhatsApp groups of student bodies included society groups, council groups, and groups of students taking different courses.

### ***Data collection***

Data has been collected based on a purposive sampling technique using online Google survey forms. The dates of data collection were July and August 2023. Google Survey forms were assigned settings to ensure no confidential information was used.

### ***Instrument***

The questionnaire consists of two sections (**Appendix B**). Section one has 12 socio-demographic questions. Section B consists of 24 questions from a standardized tool by Dali and colleagues (2019), which measures the religiosity and religious attitudes of respondents, under five domains: (i) beliefs, (ii) commitment, (iii) intellectual experience, (iv) intrinsic, and (v) practice. A 5-point Likert scale has been used to measure religious attitudes ('strongly agree' to 'strongly disagree'), scoring 1 for 'Strongly agree' to 5 for 'Strongly disagree'. With lower scores indicating more conservative religious beliefs and higher scores indicating less conservative religious beliefs.

### ***Data Analysis***

The independent variable for this study is students receiving madrassah education from Punjab versus KPK. The dependent variable for this study is religious conservative beliefs. The hypothesis for this study is H1. University students from KPK have more conservative religious beliefs compared to students from Punjab (Ahmed, 2018). Descriptive statistics and T-tests have been reported. The categories of 'strongly agree' and 'agree' have been merged to create one category of highly conservative religious beliefs. The categories of 'strongly disagree', 'disagree', and 'neutral'

have been merged to create one category of low-conservative religious beliefs. SPSS 25.0 has been used and a significant level of  $p < 0.05$  has been considered significant.

The scale for religious beliefs is divided into the following domains: beliefs, commitment, intellectual experience, intrinsic values, and practice. The sub-domain of beliefs is measured by 9 items, which have been compounded, and cut-off values have been assigned based on 1 to 9 being classified as high religious conservative beliefs (coded 1) and 10 to 27 being classified as low religious conservative beliefs (coded 2).

The sub-domain of commitment is measured by 3 items, which have been compounded, and cut-off values have been assigned based on 1 to 3 being classified as high religious conservative beliefs (coded 1) and 4 to 9 being classified as low religious conservative beliefs (coded 2). The sub-domain of intellectual experience is measured by 3 items, which have been compounded and cut-off values have been assigned based on: 1 to 3 being classified as high religious conservative beliefs (coded 1) and 4 to 9 being classified as low religious conservative beliefs (coded 2).

The sub-domain of intrinsic is measured by 3 items, which have been compounded and cut-off values have been assigned based on: 1 to 3 being classified as high religious conservative beliefs (coded 1) and 4 to 9 being classified as low religious conservative beliefs (coded 2).

The sub-domain of practice is measured by 6 items, which have been compounded and cut-off values have been assigned based on: 1 to 6 being classified as high religious conservative beliefs (coded 1) and 7 to 18 being classified as low religious conservative beliefs (coded 2).

## Results

### *Descriptive results*

**Table 1** presents the sociodemographic results of the respondents. There are 85 respondents from KPK and 67 from Punjab. The majority of the respondents are male (89.4% males from KPK; and 70.1% from Punjab). The majority of the students belong to the age group of 21 to 23 years (63.5% from KPK; and 80.9% from Punjab). Considerable respondents have a monthly household income between PKR 60,000-90,000 (32.9%) from KPK; and between PKR 150,000 to 200,000 (52.2%) from Punjab. The majority of the respondents belong to urban areas (54.1% from KPK and 66.2% from Punjab). Considerable of the respondents' maternal literacy is Primary/Secondary (35.3% from KPK and 52.9%) from Punjab. Considerable of the respondent's paternal literacy is Graduate or above (49.4% from KPK and 64.7% from Punjab). The majority of the respondent's mothers are unemployed due to their education literacy and societal pressure (78.8% from KPK and 61.8%) from Punjab. The majority of the respondent's father's occupation is either professional or skilled work (66.7% from KPK and 83.8%) from Punjab. The majority of the students have siblings from 1-4 (41.2% from KPK and 72.1%) from Punjab. Considerable of the students live in joint families (58.8% from KPK and 44.1%) from Punjab

<b>Table 1:</b> Sociodemographic results of participants (N=152; KPK- n=85; Punjab- n=67)		
	<b>KPK</b>	<b>Punjab</b>
	<b>F (%)</b>	<b>F (%)</b>
Gender		
Male	76 (89.4%)	47 (70.1%)
Female	09 (10.6%)	20 (29.9%)
Age		
18-20	14 (16.5%)	10 (14.7%)
21-23	54 (63.5%)	55 (80.9%)
24-26	15 (17.6%)	03 (04.4%)
26-29	02 (02.4%)	00 (00.0%)
Monthly household income (PKR)		
20,000-50,000	21 (24.7%)	06 (9.0%)
60,000-90,000	28 (32.9%)	08 (11.9%)
100,000-140,000	16 (18.8%)	18 (26.9%)

150,000-200,000	20 (23.5%)	35 (52.2%)
Regional Belonging		
Urban	46 (54.1%)	45 (66.2%)
Rural	39 (45.9%)	23 (33.8%)
Maternal literacy		
Illiterate	27 (31.8%)	05 (7.4%)
Primary/Secondary	30 (35.3%)	27 (39.7%)
Graduate or above	28 (32.9%)	36 (52.9%)
Paternal literacy		
Illiterate	10 (11.8%)	04 (5.9%)
Primary/Secondary	33 (38.8%)	20 (29.4%)
Graduate or above	42 (49.4%)	44 (64.7%)
Mother Occupation		
Unemployed	67 (78.8%)	42 (61.8%)
Unskilled work	06 (07.1%)	06 (08.8%)
Professional/skilled work	12 (14.1%)	20 (29.4%)
Father Occupation		
Unemployed	17 (20.2%)	04 (05.9%)
Unskilled work	11 (13.1%)	07 (10.3%)
Professional/skilled work	56 (66.7%)	57 (83.8%)
No of siblings		
1-4	35 (41.2%)	49 (72.1%)
5-8	37 (43.5%)	16 (23.5%)
9-12	10 (11.8%)	00 (00.0%)
None	03 (03.5%)	03 (04.4%)
Family Structure		
Nuclear family	14 (16.5%)	26 (38.2%)
Joint Family	50 (58.8%)	30 (44.1%)
Single parent family	18 (21.2%)	12 (17.6%)
Other	03 (03.5%)	00 (00.0%)

Table 2 presents the descriptive statistics for high and low conservative religious beliefs for students from KPK and Punjab. The majority of the students from KPK and Punjab have highly conservative religious beliefs, for example: (i) the majority thank Allah for their food and drink (87.1% from KPK and 94.1% from Punjab), and (ii) the majority believe their relationship with God is extremely important (90.6% from KPK and 94.1% from Punjab). The majority of the students from KPK and Punjab have highly conservative religious Commitments with regards to commitment to religion. For example: (i) the majority make financial contributions to religious organizations (70.6%% from KPK and 77.9% from Punjab), and (ii) the majority spend their time to grow in understanding their faith (82.4% from KPK and 82.4% from Punjab).

The majority of the students from KPK and Punjab have highly conservative religious Intellectual experience concerning commitment to religion. For example: (i) majority of the students know the basic and necessary knowledge about religion (71.8% from KPK and 73.5% from Punjab). The majority of the students from KPK and Punjab have highly conservative Intrinsic experiences concerning commitment to religion. For example: A considerable number of students' whole approach to life is based on religion (32.9% from KPK and 32.4% from Punjab). The majority of the students from KPK and Punjab have highly conservative Practice experience concerning commitment to religion. For example, Considerable students go to their worship/masjid regularly (31.8% from KPK and 23.5% from Punjab) (ii) Considerable students fast regularly during Ramadan (34.1% from KPK and 19.1% from Punjab).

	<b>KPK</b>		<b>Punjab</b>	
	High Conservative Religious Beliefs	Low Conservative Religious Beliefs	High Conservative Religious Beliefs	Low Conservative Religious Beliefs
<b>Beliefs</b>				
I thank Allah for my food and drink	74 (87.1%)	11 (12.9%)	64 (94.1%)	04 (05.9%)
Spiritual values are more important than material things	67 (78.8%)	18 (21.2%)	62 (91.2%)	06 (08.8%)
My relationship with God is extremely important to me	77 (90.6%)	08 (09.4%)	64 (94.1%)	04 (05.9%)
I look to my faith as a source of comfort	73 (85.9%)	12 (14.1%)	62 (91.2%)	06 (08.8%)
I look to my faith as a source of inspiration	73 (85.9%)	12 (14.1%)	57 (83.8%)	11 (16.2%)
My faith impacts many of my decisions	31 (36.5%)	54 (63.5%)	25 (36.8%)	43 (63.2%)
Islam is a way of life	75 (88.2%)	10 (11.8%)	61 (89.7%)	07 (10.3%)
Quranic teachings are suitable and	70 (82.4%)	15 (17.6%)	58 (85.3%)	10 (14.7%)

practicable in today's life				
I follow the sunnah in daily life	55 (64.7%)	30 (35.3%)	45 (66.2%)	23 (33.8%)
<b>Commitment</b>				
Religious observances are very important to me	44 (51.8%)	41 (48.2%)	46 (67.6%)	22 (32.4%)
I make financial contributions to my religious organization	60 (70.6%)	25 (29.4%)	53 (77.9%)	15 (22.1%)
I spend time trying to grow in understanding of my faith	70 (82.4%)	14 (16.5%)	56 (82.4%)	12 (17.6%)
<b>Intellectual experience</b>				
I always try to avoid minor and major sin	13 (15.3%)	72 (84.7%)	13 (19.1%)	55 (80.9%)
I have the basic and necessary knowledge about my religion	61 (71.8%)	24 (28.2%)	50 (73.5%)	18 (26.5%)
I always try to follow Islamic junctions in all matters of my life	18 (21.2%)	67 (78.8%)	10 (14.7%)	58 (85.3%)
<b>Intrinsic</b>				
I need to spend time in private thought and prayer	22 (25.9%)	63 (74.1%)	14 (20.6%)	54 (79.4%)
I try hard to live all my life according to my religious beliefs	17 (20.0%)	68 (80.0%)	15 (22.1%)	53 (77.9%)
My whole approach to life is based on my religion	28 (32.9%)	57 (67.1%)	22 (32.4%)	46 (67.6%)
<b>Practice</b>				
I go to a place of worship/masjid regularly	27 (31.8%)	58 (68.2%)	16 (23.5%)	52 (76.5%)
I regularly offer prayer five times a day	15 (17.6%)	70 (82.4%)	07 (10.3%)	61 (89.7%)
I fast regularly during Ramadan	29 (34.1%)	56 (65.9%)	13 (19.1%)	55 (80.9%)
I regularly recite the Holy Quran	10 (11.8%)	75 (88.2%)	06 (08.8%)	62 (91.2%)

### *Mean Analysis*



**Table 3** reports the mean results for the study domains of KPK versus Punjab students. The results show that only the sub-domain of practice for religious beliefs is statistically significant, with students from Punjab showing higher commitment to religious practices compared to students from KPK (KPK Mean= 1.52 versus Punjab Mean= 1.71;  $p= 0.500$ ).

<b>Table 3</b>				
Mean comparison of KPK and Punjab students, based on study domains for conservative religious beliefs				
	KPK	Punjab	T	P value
	M (SD)	M (SD)		
Beliefs	1.56 (0.497)	1.51 (0.507)	-0.556	0.597
Commitment	1.59 (0.493)	1.51 (0.503)	-1.045	0.298
Intellectual experience	1.55 (0.498)	1.58 (0.514)	0.200	0.841
Intrinsic	1.53 (0.500)	1.72 (0.460)	1.516	0.132
Practice	1.52 (0.501)	1.71 (0.461)	1.945	<b>0.500</b>

## Discussion

The study hypothesized that students from KPK will have greater conservative religious beliefs. However, the results show the opposite. The students of Punjab have greater conservative religious beliefs as compared to KPK. One reason for this is that people from developed areas have better environmental conditions and stability which allows them to practice their religion in more comfort (Harun et al, 2012). For example, people from served and developed areas can fast and pray more easily due to better resources, better electricity and utility support, and better employment and study circumstances.

More ever Sects form the foundation of the madrassah education system. Many wafaqs run the madrassahs of their separate sects and are based on those sects. Shia, Sunni, Ahl e Hadith, Barelvi, and Salfi are these sects. The managerial of each sect's body oversees the madrassahs connected to it and creates the curriculum material. As a result, various sects' madrassahs teach distinct subjects. Madrassahs impart knowledge based on their values and beliefs, emphasizing the social division caused by sectarianism (Zafar, 2022).

A terrorist assault on the United States has led to harsh criticism of the madrasa system of education. Many publications, including newspapers, essays, research papers, journals, and discussion programs on electronic media, have addressed and emphasized the detrimental impact that madrasas have. They have a connection to extremism and violence. According to a 2002 assessment by the International Crisis Group on madrasas, Pakistani madrasas encourage terrorism and extremism. According to The State of Sectarianism in Pakistan, under the Zia dictatorship in the 1980s, when madrasas were supported to prepare jihadis for the Afghan-Soviet conflict, violence broke out among the madrasas (Sodhar, 2022).

The Madrassa system was upheld by various religious intellectuals in Pakistan, primarily in Punjab, on the same framework that had been put in place after 1857, to safeguard Islamic teaching, which has grown in popularity as a result of the cultural invasion of Europe, from the scholars of united India. On the flip side, Pakistan's independence brought forth a new societal structure. Pakistan was composed of places with a majority of Muslims where the populace was somewhat cognizant of religion and where the non-Muslim or even Hindu sociocultural dominance was not likely to cause a substantial disruption to the religious framework. Political possibilities and certain religious leaders' actions as a result had negative rather than positive repercussions on the ethos of the Madrassa system (JABEEN, 2013).

Other scholarship suggests that more developed regions have more coordination between religious communities, which promotes religious practices (Khalifaoui & Guenichi 2022). For example, more developed Islamic nations have better congregational management to promote timely prayer adherence.

### ***Limitations***

Like any research, this study has some limitations. First, the study is limited to KP and Punjab provinces, so the findings may not represent other provinces in Pakistan. Second, the study is limited to self-reported data, and there is a possibility of bias or inaccurate responses.

### **Recommendation**

Based on the findings and conclusion presented the following recommendations are suggested.

The existing curriculum of the madrassah should be changed to an updated one that covers all the essential aspects of the modern curriculum taught in other modern Islamic countries' religious

institutions. Secondly, The government should work for the alleviation of poverty as it is one of the root causes of student's enrollment in madrassahs where they get free education, living accommodations, and in some cases get stipends from wealthy people, Thirdly Seminars should be held in all over the country Madrassahs on intrafaith and inter faith subjects which is based on religious tolerance and harmony. Fourthly The government should conduct surveillance which should cover all the activities of the madrassah and make necessary reforms in the madrassahs based on the committee recommendations. Lastly, the government should have built schools on modern basis in all backward areas of the country with a plan to enroll more and more children in those schools

## **Conclusion**

This research aims to investigate the religious attitudes of university students who had a madrassah education in their early years and compare the attitudes of students from the KP and Punjab provinces. The study has significant implications for Pakistan's policymakers, educators, and parents. The results can be used to develop evidence-based policies and programs that promote religious tolerance and understanding and address the needs of students who receive early religious education through madrassahs. In conclusion, the study aims to shed light on the impact of madrassah education on the religious attitudes and beliefs of students in Pakistan, particularly in KP. By understanding the attitudes and perceptions of university students who have had a madrassah education in their early years, we can gain valuable insights into the role of madrassahs in promoting religious tolerance and understanding and identify ways to improve the education system in Pakistan.

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## **Appendix A: Informed Consent Form**

Date: \_\_\_\_\_

Dear Participants,

You are invited to participate in a study titled: “Early Madrassah Education and the Shaping of Religious Attitudes: A Comparative Study of University Students in Khyber Pakhtunkhwa and Punjab”. The study aims to compare the religious attitudes of university students in KP and Punjab who have had a madrassah education in their early years.

The purpose of the study is to examine the effect of madrassah education on religious attitudes.

The questionnaire will take approximately 10-15 minutes to answer.

There is no compensation for responding nor is there any kind of known risk. Your names are not required for participation and none of your data will be disclosed or shared. The data will remain with the researcher and be analyzed without compromising confidentiality or anonymity.

Your participation in this study is completely voluntary and you have the right to withdraw from answering the survey at any point.

By signing this form, you are agreeing that you have read the above information and are indicating your consent to participate in this research study.

Thank you!

Researcher: Muhammad Farhan

BSc. Hon Student, Department of Sociology, Forman Christian College

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**Signed consent of the participant:** \_\_\_\_\_



## Appendix B: Questionnaire

Section A: Sociodemographic characteristics						
1.	Gender	Female	Male	Other		
2.	Age					
3.	Monthly Household Income					
4.	Province					
5.	Urban/Rural belonging					
6.	Maternal Literacy	Illiterate	Primary/ Secondary	Graduate or above		
7.	Paternal Literacy	Illiterate	Primary/ Secondary	Graduate or above		
8.	Mother Occupation	Unemployed	Unskilled work	Skilled/ Professional work		
9.	Father Occupation	Unemployed	Unskilled work	Skilled/ Professional work		
10.	Number of Siblings					
11.	Family Structure	Nuclear Family	Joint Family	Single-parent family	Other	
12	Major/ Area of study					
	Section B: Measuring Religiosity (Dali et al., 2019)					
	Beliefs	Strongly Agree (1)	Agree (2)	Neutral (3)	Disagree (4)	Strongly Disagree (5)
12	I thank Allah for my food and drink					
13	Spiritual values are more important than material things					
14	My relationship with God is extremely important to me					
15	I look to my faith as a source of comfort					
16	I look to my faith as a source of inspiration					

17	My faith impacts many of my decisions					
18	Islam is a way of life					
19	Quranic teachings are suitable and practicable in today's life					
20	I follow the sunnah in daily life					
	Commitment	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
21	Religious observances are very important to me					
22	I make financial contributions to my religious organization					
23	I spend time trying to grow in understanding of my faith					
	Intellectual experience	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
24	I always try to avoid minor and major sin					
25	I have the basic and necessary knowledge about my religion					
26	I always try to follow Islamic injunctions in all matters of my life					
	Intrinsic	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
27	I need to spend time in private thought and prayer					
28	I try hard to live all my life according to					

	my religious beliefs					
29	My whole approach to life is based on my religion					
	Practice	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
30	I go to a place of worship/masjid regularly					
31	I regularly offer prayer five times a day					
32	I fast regularly during Ramadan					
33	I regularly recite the Holy Quran					
34	I believe that I am obliged to perform the Hajj if I meet the prescribed criteria					
35	I perform voluntary fasting other than Ramadan					

ضمیمه ب: پوینتلیک

برخه: ټولنيز ډيموگرافيک ځانگړتياوې A						
1.	جنډر	ښځينه	نارينه	نور		
2.	عمر					
3.	دکورنۍ مياشتني عايد					
4.	ولایت					
5.	ښاري/کليوال تراو					
6.	د ميندو سواد	بي سواده	لومړني/ثانوي	فارغ يا پورته		
7.	د پلرونو سواد	بي سواده	لومړني/ثانوي	فارغ يا پورته		
8.	د مور مسلک	بي کاره	بي مهارته کار	مهارت لرونکی/مسلکی کار		
9.	د پلار دنده	بي کاره	بي مهارته کار	مهارت لرونکی/مسلکی کار		
10.	خويندو شمير					
11.	د کورنۍ جوړښت	اتومي کورنۍ	گډه کورنۍ	د واحد پلار کورنۍ	نور	
ب برخه: د مذهب اندازه کول (Dali et al., 2019)						
	باورونه	په کلکه موافق يم (1)	موافقه وکره (2)	بي طرفه (3)	اختلاف (4)	په کلکه يې ردوم (5)
12	زه د خپل خوراک او څښاک لپاره د الله شکر ادا کوم					
13	معنوي ارزښتونه د مادي شیانو په پرتله ډير مهم دي					
14	د خدای سره زما اړیکه زما لپاره خورا مهمه ده					

15	زه خپل باور ته د آرامۍ سرچينې په توگه گورم					
16	زه خپل باور ته د الهام سرچينې په توگه گورم					
17	زما باور زما ډيرې پريکړې اغيزه کوي					
18	اسلام د ژوند لاره ده					
19	قرآني تعليمات په ننني ژوند کې مناسب او عملي دي					
20	زه په ورځني ژوند کې د سنت پيروي کوم					
	ژمنتيا	په کلکه موافقه وکړه	بي طرفه	اختلاف	په کلکه بي ردوم	
21	زما لپاره مذهبي مراسم خورا مهم دي					
22	زه په خپل مذهبي سازمان کې مالي مرستي کوم					
23	زه د خپل عقيدې په پوهيدو کې د ودې په هڅه کې وخت تيروم					
	فکري تجربه	په کلکه موافقه وکړه	بي طرفه	اختلاف	په کلکه بي ردوم	
24	زه تل هڅه کوم چې د کوچنيو او لويو گناهونو څخه ډډه وکړم					
25	زه د خپل دين په اړه اساسي او ضروري پوهه لرم					
26	زه تل هڅه کوم چې د ژوند په ټولو چارو کې اسلامي احکام تعقيب کړم					
	داخلي	په کلکه موافقه وکړه	بي طرفه	اختلاف	په کلکه بي ردوم	
27	دا زما لپاره مهمه ده چې وخت په شخصي فکر او دعا کې تير کړم					
28	زه خپل ټول ژوند د خپلو ديني عقيدو سره سم ژوند کولو هڅه کوم					

29	زما د ژوند ټوله تگلاره زما په مذهب ولاړه ده					
	تمرین	په کلکه موافق یم	موافقه وکړه	بې طرفه	اختلاف	په کلکه یې ردوم
30	زه په منظم ډول د عبادت ځای/مسجد ته ځم					
31	زه په منظم ډول د ورځې پنځه وخته لمونځ کوم					
32	زه د روژې په میاشت کې په منظمه توګه روژه نیسم					
33	زه په منظم ډول د قرآن کریم تلاوت کوم					
34	زه په دې باور یم چې که زه مقرر شوي معیارونه پوره کړم نو حج فرض دی					
35	زه د رمضان پرته نور روژه نیسم					

## APPENDIX C: IRB Approval Certificate



**FORMAN CHRISTIAN COLLEGE**  
(A CHARTERED UNIVERSITY)

### **INSTITUTIONAL REVIEW BOARD** **APPROVAL CERTIFICATE**

IRB Ref: IRB-457/6-2023

Date: 22-06-2023

**Project Title:** Early Madrassah Education and the Shaping of Conservative Religious Beliefs: A Comparative Study of University Students in Khyber Pakhtunkhwa and Punjab

**Principal Investigator:** Muhammad Farhan

**Supervisor:** Dr. Sara Rizvi Jafree

The Institutional Review Board has examined your project in the IRB meeting held on 22-06-2023 and has approved the proposed study. If during the conduct of your research, any changes occur related to participant risk, study design, confidentiality or consent, or any other change then IRB must be notified immediately.

Please be sure to include the IRB reference number in all correspondence.

Dr. Sharoon Hanook  
Convener – IRB  
Chairperson, Department of Statistics  
Forman Christian College  
(A Chartered University)  
Lahore

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