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SWOT ANALYSIS OF GIRLS' MADARSAS IN TERMS OF CURRICULUM, TEACHING-LEARNING PROCESS, ENROLMENT, RETENTION & DROP-OUT AND MADARSA DEGREES

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ABSTRACT

This paper examines the research question which investigators formed after reviewing various literature and researches, that is: What are the stakeholders' perception towards the strengths, weaknesses, opportunities and threats of girls' madarsas? For this investigation, investigators formed the objective: To study the 'Strengths', 'Weaknesses', 'Opportunity' and 'Threat' factors of girls' madarsas as perceived by the educational stakeholders in terms of curriculum, teaching-learning process, enrolment, retention & drop-out and madarsa degrees. In the present study phenomenological approach has been used to study the data. Purposive sampling technique has been used to draw sample and transcription technique has been used to analyse the qualitative data. After investigation, investigators found that all three stakeholders (principals, teachers and students) have different perception regarding SWOT for girls' madarsas in terms of curriculum, teaching-learning process, enrolment, retention & drop-out, madarsa degrees which limit the educational effectiveness of these madarsas.

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INTRODUCTION

Status of Muslim Girls' Education in India during Present Era

There are approximately 38,000 madarsas established in India, in which 8-10% madarsas are for girls. After independence two types of girls' madarsas established in India. First type of madarsas affiliated to state madarsa board and apply combined curriculum. That include religious and secular both types of knowledge. Second type of madarsas affiliated to one of the following movements of thought that emerged in late 19th and 20th century i.e. Deobandi, Barelwi, Ahl-i-Hadith, Wahhabi and Salafi etc (Alam, 2012). These madarsas focus on religious subjects and very less emphasis gives to modern subjects. According to the census, 2001 (first report on religious data), the literacy rate among Muslim community is 59.1%. In that report 67.6% literacy found in male and 50.1% in female. According to the report of 2011-12, 1.02% Muslim girls enrolled in government schools, 1.00% enrolled in local bodies managed schools, 0.94% enrolled in private aided schools and 0.76% enrolled in private unaided schools (NMCME, 2013). There are so many variations and differences regarding stages/levels of education offering by girls' madarsas present in India. Those girls' madarsas, which are affiliated to one of the schools of thought followed the pattern applying by big

madarsas (developed on the basis of one of the schools of thought) or develop their own stages/levels of education. Examples of some famous girls' madarsas are given below:

- **Kulliya Aisha, Malegaon** consists following stages/levels:
 - Primary
 - Middle
 - Secondary (Alimiyat)
 - Kulliyatus Shariya (Fadhilat)
 - Mahad-ul-Tadbir-al Dayyiyat (A women's training centre for teaching and preaching Islam)
 - Tahzibul Qur'an (Department of Memorization of Qur'an)
 - Arts College
- **Jamiatul Banat, Hyderabad** has the following educational ladder:
 - Primary
 - Middle
 - Alima (Secondary and Higher Secondary)
 - Fadila (Graduate)

Girls' madarsas, which are affiliated to state madarsa board, generally offer following stages/levels of education (Table 1):

Table 1. Stages/Levels of Education in Recognised Girls' Madarasas

S.No.	Standard	Equivalent to
1.	Tahtania	Primary (I-V)
2.	Faukania	Junior High School (VI-VIII)
3.	Aalia (Munshi/Maulvi) i. Munshi (Persian) ii. Maulvi (Arabic)	High School (IX-X)
4.	Alim i. Alim (Persian) ii. Alim (Arabic)	Intermediate (XI-XII)
5.	Kamil	Graduate (B.A.)
6.	Fazil	Post Graduate (M.A.)

(Fahimuddin, 2004)

Girls' madarasas affiliated to one of the schools of thought applied the curricula, that are being developed by concerned schools of thought or the curricula followed by famous boys' madarasas or sometime develop their own curriculum. As- Kulliya Aisha, Malegaon included religious and modern both types of education in their curriculum. Jamiatul Banat, Jianpur, Azamgarh included Tajweedul Qur'an (the art of reciting Qur'an following its rules) at every level of Alimiyah and Fadhilah. Along with that Hadith, Fiqh, Arabic language, Stitching, Embroidery, Home Science, English are also taught at Alimiyah level. Authentic books of Exegesis, Hadith, Fiqh, Syntax, Arabic Literature and English are included in the curriculum of Fadhilat (Sikand, 2005). Girls' madarasas affiliated to state madarsa board, follow the curricula similar to normal government/private schools' curricula. Hindi, English, Urdu, logic, History, Civics, Geography, Philosophy, Mathematics, Science etc. are the modern subjects that are being included in the curriculum. Qur'an, Hadith, Islamic Law included in Theology, which considers as religious subject. Only the difference related to medium of instruction, which is Urdu, from normal government/private schools. They follow the working pattern of state board schools. They start in the morning and are closed in the afternoon and teach different subjects in different periods (some madarasas run eight periods, while some ten). The curriculum includes all the modern subjects along with the religious subjects and extra-curricular activities. Their educational session starts from July and ends in March. After new changes in madarsa modernization programme, the session of madarasas start in April. These madarasas provide all the holidays as per the state government rules and only difference is in the weekly holiday. These madarasas provide holiday on Friday instead of Sunday in a week.

Empirical Evidences: Sirohi (1991) conducted a study of guidance inputs in minority schools to assess the extent of utilization of career guidance inputs provided by the NCERT to the selected minority managed schools and to identify difficulties faced by these schools in utilization of the career guidance received under the NCERT's technical assistance to minority schools. He found that the teachers tried to organise guidance services in their schools to the best of their abilities despite many constraints like lack of time due to pressing multiple job requirements, poor administrative support etc. Kareem (1991) conducted a study titled 'Educational Backwardness: Developmental Implications with special reference to Indian Muslims', with a sample of 200 Muslims from 5 districts. The study revealed that general economic and educational backwardness were due to their educational backwardness and there was a positive relationship found between education and socio-economic advancement of the area. Awasthi (1992) conducted an analytical study to investigate educational opportunities and its use by Muslim girl students in comparison to non-Muslim girl students. The study included the utilisation of educational facilities available in the school for Muslim girl students, the role of the parents in this regard and the factors that obstruct Muslim girl students from getting school education. As result he found that Muslim girl students use educational opportunities to a lower extent than non-Muslim girl students. They also lag behind in academic achievement due to long distance from schools, lack of Urdu medium schools, conservative social attitudes and presence of Purdah.

Khan (1996) attempted to analyze social stratification and education among Muslims of urban and rural area of Basti district and found that most of the respondents had the opinion that medium of instruction should be Urdu, number of minority managed educational institutions should be increased and preferred in modern education system. Majority of the respondents were not satisfied with the prevailing system of education, economic condition of the community and practice of purdah system among the community. Khan (1997) studied the importance of madarsa system to promote elementary education in Rajasthan. As result he found that about 40,000 minority children were studying in these madarasas of Jaipur city. They were playing an important role in universalization of elementary education for Muslim children. Major problem faced by the madarasas is the traditionalism. Most of the community people feel that it is necessary to modernise the madarasas to cope up with modern education. To facilitate the process of modernization government should help financially as well as by providing technical guidance for infrastructure development and for the teaching aid. The community, government and semi-government bodies should recognise the efforts made by these institutions in the field of education. The traditional nature of curriculum should be modified according to the least needs of community and society. Godbole (2001) revealed the fact in his article cum paper titled 'Madarasas: Need for a Fresh Look' that the importance of modernization and universalization of education among Muslims have been borne out by their poor representation in various fields. It is equally important to oppose the saffronization of the educational syllabus. Recent development in this regard, particularly the initiatives by MHRD have rightly caused concern in a large cross section of the country. Education is too important and vital area to permit sectarian, linguistic, religious and regional consideration to hold sway, if national integrity, unity and cohesion are to be preserved.

Winkelmann (2005) conducted a study entitled 'The Construction of Islamic Knowledge in Women's Madarasas in Contemporary India' for her Ph.D. research and which was developed in the form of book entitled 'From behind the Curtain A Study of Girls' Madarsa in India' after submitting her thesis. This book gives a detailed description of curriculum, pedagogy, teaching-learning process of girls' madarasas in India and educational status of Muslim girl students in their community and society. Sikand (2005) expressed that madarasas have kept the candle of divine knowledge (*Ilm*) burning even in adverse times. Though they played a great role in providing scholars and leadership to the community but in the due course of time degradation in the role of madarasas has been seen. Jeffery et al (2006) studied Muslim women's education in Bijnor district of Uttar Pradesh. The research was based on madarasas of Bijnor. Surveys of schools, town and its rural hinterland, interviews of male/female school teachers (maulawis, ustantis), managers, government officials and local politicians had been done for study. The study focused on the state education and community's responses towards Muslim women's education. He found that the situation of rural areas was worse. Due to low socio-economic status Muslim children join madarasas, as they provide free education and often residential facilities too. Jaireth (2010) studied educational status of Muslim girls in maktabas and madarasas and analyzed the curriculum and instructional materials of these institutions on gender basis. She found that there is a great need of modern changes but without influencing its cultural essence.

Basheer (2013) studied future of Indian madarasas in the globalized world and found that madarsa education is the largest non formal educational network all over India. Even though it has its own strength and weakness, it should be strengthened with modern educational practices to cope up with the challenges of the time. As part of inclusive education, madarsa education caters the needs of the underprivileged and unprivileged sections of the society. Government of India's initiatives to enhance the quality of madarsa education lag behind without proper mechanism in monitoring and supervision. Moreover, community initiative has its own importance in coping the madarsa education with modern educational practices. Asma and Shazli (2015) studied role of madarsa education in empowerment of Muslims in India and found that madarasas form a parallel education

system which completely blocks the roads of economic growth and prosperity of the Muslims who resort to it and consequently Muslims are most backward religious community in India. So there is an urgent need to modernize or improve madarsa education systems in India to educate the Muslims at that level which help them to compete to the children belong to modern education system. Sultana et al (2019) explored some challenges face by Madarsas like outdated traditional methods and technique of teaching and learning with a negative outlook towards modern subjects and also lack of innovations, experiments and researches. Also suggested some remedial measures to improve the quality of Madarsa education for overall development of Muslim community. Parveen (2021) attempted to review entry-level social, academic, and technological problems of Madarsa students who took admission into various courses of Maulana Azad National Urdu University-Hyderabad. Parveen & Nidhi (2023) conducted a study to deal with the functioning and organization of Madarsa. This study was done to examine the method and process of Madarsa education and to know the reasons for the backwardness of Madarsa education. They have done meta analysis on previous studies done on madarsa education or Muslim education and after the explanation of those studies organization and operation of these institutions have been explained. It was also concluded that how by making changes in them, they can be made socially, economically and commercially more beneficial. After reviewing various literature and researches no study found related to SWOT analysis of girls' madarsas. Keeping the knowledge gap in mind investigators formally organised following research questions:

1. What is the stakeholders' perception towards the strengths of girls' madarsas?
2. What is the stakeholders' perception towards the weaknesses of girls' madarsas?
3. What is the stakeholders' perception towards the opportunity factors of girls' madarsas?
4. What is the stakeholders' perception towards the threat factors of girls' madarsas?

Research Design: To examine the research questions, investigators formalised the objectives of the study which are as follows: **1.** To study the 'Strengths' of girls' madarsas as perceived by the educational stakeholders in terms of curriculum, teaching-learning process, enrolment, retention & drop-out and madarsa degrees. **2.** To study the 'Weaknesses' of girls' madarsas as perceived by the educational stakeholders in terms of curriculum, teaching-learning process, enrolment, retention & drop-out and madarsa degrees. **3.** To study the 'Opportunity' of girls' madarsas as perceived by the educational stakeholders in terms of curriculum, teaching-learning process, enrolment, retention & drop-out and madarsa degrees. **4.** To study the 'Threat' factors of girls' madarsas as perceived by the educational stakeholders in terms of curriculum, teaching-learning process, enrolment, retention & drop-out and madarsa degrees.

In the present study, SWOT Analysis has been done by analyzing the strengths, weaknesses, opportunities and threats in terms of some selected themes related to curriculum, teaching-learning process, enrolment, retention & dropouts and madarsa degrees of girls' madarsas. Girls' madarsa refers to those educational institutions which are formally organized for the Muslim girls up to the 'Aalia' (secondary). Educational stakeholders refer to the principals, teachers (teaching at Aalia level) and students (Aalia level) of girls' madarsas in Varanasi district. Curriculum refers specifically to a planned sequence of instruction, or to a view of the student's experiences in terms of the educator's or schools' instructional goals. SWOT analysis of curriculum have been done in seven different themes i.e. combined curriculum, secular subjects, relevancy to modern and scientific curriculum, excursion and science-art exhibition, difference between girls' and boys' madarsas curriculum, tri-language system and difference from other school boards. Teaching-Learning Process includes two types of activities which are related to teaching practices and learning outcomes. SWOT analysis of teaching-learning process have been done in following themes: number of teachers, number of

trained teachers, number of periods, different methods of teaching, use of T-L-M, class tests, smart class, old and rigid pattern. Enrolment in any educational institution refers to official registration in that educational institution. Madarsas do registration during the time of admission and give the student enrolment number. To find out the strengths, weaknesses, opportunities and threats of enrolment in girls' madarsas some factors have been selected through literature review by the investigators, which are: number of students, percentage of enrolment, procedure of admission, publicity and socio-economic factors. Retention & Drop-out typically defined as two sides of the same coin, retention is staying in school until completion of a degree and dropping out is leaving school prematurely. No. of dropouts (every year), parents' awareness, vocational courses, causes of dropouts and parent-teacher meet were the themes under which SWOT analysis have been done. Madarsa Degrees refers to the degrees provided by madarsa board as all the madarsas run Deeni Taleem along with secular subjects, so its degrees are different from other school boards in some manner. Hence its strengths, weaknesses, opportunities and threats could be seen in following themes: examination pattern, equivalency, merger of madarsa students in normal schools, relevance to modern needs, quality, establishment of central madarsa board. Phenomenological approach (qualitative study) has been used to study the strengths, weaknesses, opportunities and threat factors for girls' madarsas with reference to curriculum, teaching-learning process, enrolment, retention & dropouts and madarsa degrees. In present research various themes have been selected for SWOT which could not be analyzed quantitatively as these are the matters which can only be observed through stakeholders' experiences, expectations, perspectives and madarsas environment. That is why perception (views, opinion and experiences) of educational stakeholders (principals, teachers and students) of girls' madarsas have been analyzed in this study. The students (Aalia level), teachers (teaching at Aalia level) and principals of all 15 girls' madarsas, affiliated to Arabic/Persian Madarsa Board (U.P. Madarsa Board) from Varanasi district is the population of the present study. Sample of madarsas, principals, teachers of Aalia level and Aalia level students were selected through purposive sampling. 06 girls' madarsas of Varanasi district have been selected from 15 recognised girls' madarsas and 84 educational stakeholders (06 principals, 18 teachers of Aalia level and 60 students of Aalia level) have been chosen from these selected 06 madarsas for the study (Table 2).

Table 2. Sample Description for SWOT Analysis (Total Number – 84)

Sample	Total Number	Selected Number
Madarsas	15	06
Principals	06	06
Teachers (Teaching at Aalia Level)	30	18
Students (Studying at Aalia Level)	300	60

Self-constructed semi-structured interview schedule was developed for SWOT analysis. The validity of the interview schedule was established by expert opinion and the reliability was ensured through inter-rater reliability which was computed by Fleiss' Kappa statistics (through the ratings of two raters for transcribed data) it was found 1.00, 0.87 and 0.74 respectively for perception of principals, teachers and students. To analyze qualitative data the investigators followed the steps: transcribing the data and reading the entire transcripts, identifying the themes, sorting out data in related themes and drawing conclusion (Giorgi, 1985). Afterwards percentage was used to analyze the perception of stakeholders.

Synthesis of Research Findings: Through the overall analysis of the data it was found that on some points principals' perceptions were contradictory with teachers and students' perception while on some points all the three stakeholders have the same perception. According to principals which themes could be strengths of girls' madarsas, those could be the weaknesses of girls' madarsas according to the students or teachers. Numbers and percentage of principals, teachers and students' responses can be seen in following tables:

Table 3. Responses of Principals in different themes with respect to Curriculum, Teaching-Learning Process, Enrolment, Retention & Drop-out and Madarsa Degrees

No. of Respondents	Curriculum	Teaching-Learning Process	Enrolment	Retention & Drop-out	Madarsa Degrees
6	Combined Curriculum (100%)	Number of Teachers (100%)	Number of Students (100%)	No. of Drop-out (every year) (66.66%)	Examination Pattern (50%)
	Secular Subjects (83.33%)	Number of Trained Teachers (66.66%)	Percentage of Enrolment (every year) (66.66%)	Parents' Awareness (50%)	Equivalency (66.66%)
	Relevant to Modern & Scientific Curriculum (16.66%)	Number of Periods (100%)	Procedure of Admission (100%)	Vocational Course (33.33%)	Merger of Students in Normal Schools (83.33%)
	Excursion, Science-Art Exhibition (50%)	Different Methods of Teaching (33.33%)	Publicity (50%)	Causes of Drop-out (100%)	Relevance to Modern Needs (33.33%)
	Difference between Girls' & Boys' Madarsa Curriculum (50%)	Use of T-L-M (66.66%)	Socio-Economic Factors (100%)	Parent-Teacher Meet (33.33%)	Quality (100%)
	Tri-Language System (83.33%)	Class Tests (100%)			Establishment of Central Madarsa Board (50%)
	Difference from Other School Boards (100%)	Smart Class (100%)			
	Old & Rigid Pattern (66.66%)				

Table 4. Responses of Teachers in different themes with respect to Curriculum, Teaching-Learning Process, Enrolment, Retention & Drop-out and Madarsa Degrees

No. of Respondents	Curriculum	Teaching-Learning Process	Enrolment	Retention & Drop-out	Madarsa Degrees
18	Combined Curriculum (100%)	Number of Teachers (55.55%)	Number of Students (94.44%)	No. of Drop-out (every year) (66.66%)	Examination Pattern (72.22%)
	Secular Subjects (66.66%)	Number of Trained Teachers (38.88%)	Percentage of Enrolment (every year) (77.77%)	Parents' Awareness (88.88%)	Equivalency (66.66%)
	Relevant to Modern & Scientific Curriculum (27.77%)	Number of Periods (100%)	Procedure of Admission (61.11%)	Vocational Course (33.33%)	Merger of Students in Normal Schools (83.33%)
	Excursion, Science-Art Exhibition (33.33%)	Different Methods of Teaching (50%)	Publicity (55.55%)	Causes of Drop-out (77.77%)	Relevance to Modern Needs (33.33%)
	Difference between Girls' & Boys' Madarsa Curriculum (72.22%)	Use of T-L-M (55.55%)	Socio-Economic Factors (94.44%)	Parent-Teacher Meet (50%)	Quality (88.88%)
	Tri-Language System (77.77%)	Class Tests (88.88%)			Establishment of Central Madarsa Board (72.22%)
	Difference from Other School Boards (83.33%)	Smart Class (100%)			
	Old & Rigid Pattern (77.77%)				

Table 5. Responses of Students in different themes with respect to Curriculum, Teaching-Learning Process, Enrolment, Retention & Drop-out and Madarsa Degrees

No. of Respondents	Curriculum	Teaching-Learning Process	Enrolment	Retention & Drop-out	Madarsa Degrees
60	Combined Curriculum (83.33%)	Number of Teachers (85%)	Number of Students (100%)	No. of Drop-out (every year) (60%)	Examination Pattern (35%)
	Secular Subjects (18.33%)	Number of Trained Teachers (38.33%)	Percentage of Enrolment (every year) (36.66%)	Parents' Awareness (91.66%)	Equivalency (88.33%)
	Relevant to Modern & Scientific Curriculum (51.66%)	Number of Periods (100%)	Procedure of Admission (31.66%)	Vocational Course (16.66%)	Merger of Students in Normal Schools (48.33%)
	Excursion, Science-Art Exhibition (33.33%)	Different Methods of Teaching (18.33%)	Publicity (28.33%)	Causes of Drop-out (95%)	Relevance to Modern Needs (43.33%)
	Difference between Girls' & Boys' Madarsa Curriculum (80%)	Use of T-L-M (18.33%)	Socio-Economic Factors (96.66%)	Parent-Teacher Meet (33.33%)	Quality (60%)
	Tri-Language System (53.33%)	Class Tests (95%)			Establishment of Central Madarsa Board (51.66%)
	Difference from Other School Boards (91.66%)	Smart Class (100%)			
	Old & Rigid Pattern (80%)				

Synthesis of the research findings has been done according to objective wise, which are as follows:

Finding 1.1: Perception of Principals: All the principals perceived combined curriculum (100%) and difference from other schools (boards) (100%) as the major strengths of girls' madarasas with respect to curriculum. tri-language system and maximum number of secular subjects (both 83.33%) have also been perceived as strengths of these madarasas by them. Sufficient number of teachers, maximum number of periods and sufficient number of class tests have been perceived (all three 100%) as strengths of girls' madarasas by principals with respect to teaching-learning process. Sufficient number of students (100%) and good percentage of enrolment every year (66.66%) have been perceived as strengths by principals with respect to enrolment. Vocational courses (34%) were perceived as strength in terms of retention & drop-out by principals. Equivalency (66.66%) and merger of students in normal schools (83.33%) have been found as strengths of these madarasas by principals in terms of madarsa degrees (as mentioned in Table 3).

Finding 1.2: Perception of Teachers: 100% teachers perceived combined curriculum as the major strength. Also difference from other schools (83.33%) has been found as strength in terms of curriculum. Maximum number of periods (100%) and sufficient number of class tests (88.88%) have been perceived as strengths of girls' madarasas by teachers in terms of teaching-learning process. Sufficient number of students (94.44%) and good percentage of enrolment every year (77.77%) have been perceived as strengths by teachers with respect to enrolment. Vocational Courses (34%) were found as strength in term of retention & drop-out by teachers. Equivalency (66.66%) has been found a strength of these madarasas according to teachers in terms of madarsa degrees (as per table 4).

Finding 1.3: Perception of Students: Students of girls' madarasas perceived combined curriculum (83.33%) and difference from other schools (91.66%) as strengths of these madarasas with respect to curriculum. Sufficient number of teachers (85%), maximum number of periods (100%) and sufficient number of class tests (95%) have been perceived as strengths of girls' madarasas by students in terms of teaching-learning process. Sufficient number of students (100%) has been perceived as strength by students with respect to enrolment. Vocational Courses (17%) were found a strength in terms of retention & drop-out by students. Equivalency (83.33%) has been found a strength of these madarasas according to students in terms of madarsa degrees (Table 5).

Finding 2.1: Perception of Principals: Only one out of six principals was able to clarify the weakness of girls' madarasas with respect to curriculum. And that is irrelevancy to modern and scientific curriculum (16.66%). Less use of T-L-M (66.66%) and lack of smart class (100%) have been perceived by principals as weaknesses with respect to teaching-learning process. 50% principal perceived lack of publicity as weakness in terms of enrolment. 100% principals found lack of parent-teacher meet as weakness in terms of retention & drop-out. While in terms of madarsa degrees some principals have different views and some have different (as per table 3).

Finding 2.2: Perception of Teachers: Less number of secular subjects (66.66%) and less number of excursion, science-art exhibitions (33.33%) have been found as weaknesses of girls' madarasas with respect to curriculum according to the teachers. Less number of teachers (55.55%), less use of different teaching methods (50%), less use of T-L-M (55.55%) and lack of smart class (100%) have been perceived by teachers as weaknesses in terms of teaching-learning process. 55.55% teachers perceived lack of publicity as weakness in terms of enrolment. 50% teachers perceived lack of parent-teacher meet as weakness of girls' madarasas with respect to retention & drop-out. Merger of students in normal schools in less amount (83.33%) and out-dated examination pattern (72.22%) have been perceived as weaknesses of girls' madarasas by teachers in terms of madarsa degrees (according to table 4).

Finding 2.3: Perception of Students: Students of these madarasas perceived less number of excursion, science-art exhibitions (33.33%) and difference between girls' and boys' madarasas curriculum (80%) as the weaknesses. Lack of smart class (100%) has been perceived by students as weakness in terms of teaching-learning process. Socio-Economic factor (96.66%) was found as weakness by students in terms of enrolment. Lack of parents' awareness (91.66%) was found as weakness with respect to retention & drop-out. In terms of madarsa degrees students didn't have very clear view. Some found any particular theme as weakness while some found that particular theme as threat (as mentioned in table 5).

Finding 3.1: Perception of Principals: According to the principals of these madarasas, secular subjects (83.33%), tri-language system (83.33%) and excursion, science-art exhibitions (50%) are the opportunity factors and through these factors girls' madarasas would also be the developed institutions for imparting education in terms of curriculum. 66.66% principal perceived sufficient number of trained teachers as opportunity factor in terms of Teaching-learning process. 100% principals perceived change in procedure of admission as opportunity with respect to enrolment. Less number of drop-outs every year (66.66%) and parents' awareness to increase retention (50%) have been perceived as opportunities of girls' madarasas in terms of retention & drop-out. 50% principal perceived change in examination pattern as opportunity of girls' madarasas with respect to madarsa degrees (Table 3).

Finding 3.2: Perception of Teachers: Teachers of girls' madarasas perceived tri-language system (77.77%) as the opportunity factor in terms of curriculum. Different methods of teaching (50%) and use of smart classes (100%) was found as opportunity factors in terms of teachin-learning process. 61.11% teachers perceived change in procedure of admission as opportunity with respect to enrolment. Less number of drop-outs every year (66.66%) and parents' awareness to increase retention (88.88%) have been perceived as opportunities of girls' madarasas in terms of retention & drop-outs. 72.22% teachers perceived establishment of Central Madarsa Board as opportunity factor of girls' madarasas in terms of madarsa degrees (as mentioned in table 4).

Finding 3.3: Perception of Students: Students of these madarasas have perceived tri-language system (53.33%) as the opportunity factor in terms of curriculum. Use of smart class (100%) was found as opportunity factor in terms of teaching-learning process. Students of these madarasas didn't have very clear view in terms of enrolment. Less number of drop-outs every year (60%) and parents' awareness to increase retention (91.66%) have been perceived by students as opportunities with respect to retention & drop-out. While establishment of Central Madarsa Board (51.66%) has been perceived as opportunity of girls' madarasas by students in terms of madarsa degrees (as per table 5).

Finding 4.1: Perception of Principals: According to the principals of girls' madarasas difference between girls' and boys' madarasas curriculum (50%) is the threat factor in terms of curriculum. 66.66% principal perceived old and rigid pattern as threat factor with respect to teaching-learning process. 100% principals perceived that various socio-economic factors (like early marriage, house-hold responsibilities, parents' pressure etc.) are the threat for girls' madarasas in terms of enrolment. Various causes of drop-out (100%) (as poverty, unemployment, rigid thoughts of parents etc.) have been perceived as threats in terms of retention & drop-out. 50% principal perceived establishment of Central Madarsa Board and low quality (100%) as threats for girls' madarasas in terms of madarsa degree (according to table 3).

Finding 4.2: Perception of Teachers: Teachers of girls' madarasas perceived irrelevancy to modern and scientific curriculum (27.77%) and difference between girls' and boys' madarasas curriculum (72.22%) as the threat factors. 77.77% teachers perceived old and rigid pattern as threat factor in terms of teaching-learning process. 94.44% teachers perceived that various socio-economic factors (like

early marriage, house-hold responsibilities, parents' pressure etc.) are the threat in terms of enrolment. Various causes of drop-out (77.77%) (as poverty, unemployment, rigid thoughts of parents etc.) have been perceived as threats with respect to retention & drop-out. Low quality (88.88%) has been perceived by teachers as threat in terms of madarsa degrees (as per table 4).

Finding 4.3: Perception of Students: Students of these madarsas perceived less number of secular subjects (18.33%), irrelevancy to modern and scientific curriculum (51.66%) and difference between girls' and boys' madarsas curriculum (80%) as the threat factors with respect to curriculum. 80% students perceived old and rigid pattern as threat in terms of teaching-learning process. 96.66% students perceived that various socio-economic factors (like early marriage, house-hold responsibilities, parents' pressure etc.) are the threats with respect to enrolment. Various causes of drop-out (95%) (as poverty, unemployment, rigid thoughts of parents etc.) have been perceived as threats with respect to retention & drop-out. Low quality (60%) has been perceived by students as threat in terms of madarsa degrees (as mentioned in table 5).

CONCLUSION AND DISCUSSION

Varanasi being the oldest city in the world has age-old rich madarsa education system. The madarsa education system in whole country is progressing continuously in different dimensions. As religious education is compulsory in Muslim community, hence madarsas can never discard religious subjects from their curriculum. Madarsa management understand the significance and necessity of modern subjects also for survival in the contemporary liberal society; Moreover madarsa students have to compete with the students from other boards. This may be the reason for considering combined curriculum as strength of madarsas by all stakeholders. These madarsas use Urdu as medium of instruction and also provide homely, informal environment to their students, so parents of the community prefer these girls' madarsas for the education of their girl child. All madarsas conduct compulsorily VIII periods daily and all the subjects are taught everyday excluding 1 or 2 religious subjects. Class tests are also conducted by these madarsas on the regular basis. Due to its religious environment and low fee structure parents still want to send their wards in these madarsas, resulting over enrolment. And these may be the possible reasons which contribute to the major strengths of girls' madarsas as perceived by all stakeholders. The findings of the present study are in agreement with the findings of Gul (2008), who found the strengths of Technical Education Faculty of Kocaeli University, Turkey where graduates were in good status in terms of both technique and pedagogy; young, dynamic and well qualified lecturers; functional, convenient new building, well-maintained infrastructure etc.

Principals have a peculiar mindset about the traditional system of education through which they coordinate the management of these girls' madarsas. Sometimes they want to make themselves confined in this age-old system, hence their perception differs from other stakeholders in the present study. Their administrative status and experience are responsible for their peculiar perception about strengths of girls' madarsas. As they are aware about the societal needs of modern scenario, hence they propagate tri-language system in their madarsas. They know that students can get professional competencies only by the study of all modern subjects; Moreover students can also gain proper knowledge and awareness regarding their country and world as well through modern subjects only. Principals are aware about this fact that teachers develop basic skills and human values in individuals and make them good citizens of the world, hence they appointed sufficient number of teachers in their madarsas. Madarsa system of education has been started since the medieval period in Varanasi and girls' madarsas came into existence after independence. There has been found a long gap between the establishment of general madarsas and madarsas only for girls. As general madarsas provided education to the girls up to class V, hence the need for the establishment of girls' madarsas was felt. Although

girls' madarsas were established after independence, their management is still in the hands of orthodox community people. Due to the lack of funding, improper use of funds, lack of mutual understanding between authorities and lack of monitoring, these madarsas suffer a lot. To make teaching-learning process more interesting and interactive, teachers do not use teaching-learning material in girls' madarsas. Authorities (principals or management) do not want to make madarsas more equipped by modern facilities. They always blame government for nominal fund and do not use their own funds properly. For the overall development of students, safe and secure environment of educational institution with all the amenities are essential. But these madarsas do not fulfill all the requirements. These findings of present study are supported by the previous findings of Singh & Verghese (2013) on some aspects which are outdated course content, insufficient number of trained teachers, lack of teaching aids and use of multimedia, less number of co-curricular activities and improper interaction between teacher and pupil, contribute to the weaknesses.

Teachers of these madarsas understand the modern needs. Although they have been confined with the old and rigid pattern of madarsa system, yet they know that every society changes according to the needs of its inhabitant. Hence they are aware of the weaknesses of these madarsas. They opine that neither authorities like madarsa management committee and government nor community people initiate for the improvement of madarsa education. They know that madarsa students lag behind from the students of other schools due to the lack of modern subjects in madarsas. Without studying modern subjects they cannot compete with students of other boards and cannot get admission in modern schools. To run an educational institution sufficient number of teachers are required. But these madarsas face the problem of less number of teachers also. In today's scenario each and every person is aware about own rights and wants exposure to enhance his/her abilities and talent. Through the contact of different media sources teachers are also aware about their rights and facilities that teacher from other schools are getting. Hence, the madarsa teachers revealed various facts which have not been shown by principals. Students of girls' madarsas have different perception about various aspects of madarsa system because they are getting more exposure from their peers. They are in continuous contact with different media sources like newspaper, television, internet etc. Their exposure with media, peer group and society has developed in them more expectations regarding their education what they are getting in madarsas. In the modern global scenario girl student also don't want to remain isolated from other children of their age in context of educational facilities especially trained teachers. Hence, their perception in theme like number of teachers is different from other stakeholders. They want to study more liberal and scientific subjects like Science, Maths, Computer than the traditional stereotyped subjects like Urdu, Nazm, Qawayad etc. which are being taught in girls' madarsas.

All three stakeholders have similar perception regarding the opportunity factors of girls' madarsas in themes like less number of drop-out and parents' awareness etc. Although the madarsa system of education is progressing continuously in different dimensions, yet some lacunas are still found in the system which should be addressed urgently. Madarsa authorities should increase facilities, new innovative techniques to make the teaching-learning process more interactive. Muslim intellectuals should also try to remove wrong perception like girls should not get educated. If parents would become aware about the education of their girl child, Muslim girls would enhance their abilities & skills and will develop into ideal citizens. The opportunities are in agreement on some points with the findings of Sathidevi and Sivadas (2013), who found functional autonomy, expand in institution with more specialities, enhancement of seats which would attract more funds and grants. Excursion, Science-Art exhibition are those activities which provide exposure to the hidden talent and the creativity of the students. Through excursion students become aware about the art and architecture of the monuments and forts which increase their knowledge level. Exhibition helps the students by motivating them to show their abilities, creativity and

innovative ideas to their parents and community. These activities explore the self-confidence, efficacy and the perspective towards their country and world of the madarsa students who need more exposure. In present era of information technology, knowledge of computer is very much required for all students. Girls' madaras are also progressing in this regard, but some lacunas are still found which should be addressed properly. Teaching pattern and type of examination which are largely subjective still exist in girls' madaras. In this regard, teachers of these madaras should develop the habits of studying the whole syllabus in students. In the present time state madarsa board regulates whole functions of madaras through madarsa management committee. But both the authorities do not function properly. Hence, the teachers and students of girls' madaras perceived that establishment of central madarsa board can control the improper actions of madarsa management committee and state madarsa board. Varanasi being the most ancient city in the world has age-old madaras from the time of Mughal emperors. Reflection of that era is still found in these madaras. Though these madaras are progressing according to modern changes and needs but still have various loopholes in the system. Hence, all three stakeholders have the similar perception regarding threats to these girls' madaras. Difference between the curriculum of girls' and boys' madaras develop gender biasness among them and make the notion of orthodox leadership of the community stronger that girls and boys are not equal and both should study and learn only those subjects which are essential to teach them their particular gender based social responsibilities. Out-dated and rigid pattern of these girls' madaras do not make students aware regarding new innovations which are being adopted by other private schools like smart class, computer etc. Administrative corruption has been found as main reason behind the low status of these madaras because the administrators do not want to spend their own funds on new techniques and facilities for students. Lack of proper monitoring and initiatives from community people help the administrators to be involved in corruption and personal disputes. Committee members always fight for funds or for their hegemony. Various socio-economic factors like early marriage, house-hold responsibilities, poverty, unemployment etc. are the causes of drop-outs and decrease enrolment in these madaras. Quality of madarsa degrees is very low because of its less competitive nature. Although it is equivalent to the degrees of state board, but only those which are given by state madarsa board. Degrees getting from autonomous madaras are not equivalent to any other degree. Also some universities do not give recognition to the degrees of state madarsa board. Hence, the above mentioned factors have been perceived as threats by all stakeholders. The findings of the present study supported by the findings of Singh and Verghese (2013), who did SWOT Analysis of Vocational Courses in Kerala and found no recognition of courses by universities, out-dated course and not suited to the present information era, failed to prepare skilled personal for concern vocational trade and lack of public awareness etc as the threats. Principals' administrative status, experience and sometimes their conservative and orthodox nature is also responsible for their peculiar perception about the threats of girls' madaras. That is why principals of these madaras perceived establishment of central madarsa board as threat. They think that through central madarsa board government would control their power of decision making and bring harmful changes in madaras which would end its religious essence. Students are in continuous contact with different media sources in present time. Their exposure with media, peer group and society has developed more expectations regarding their education what they are getting in these madaras. Hence, they perceived irrelevant madarsa curriculum as threat because it is not fulfilling the requirements of modern and scientific temperament of today's scenario. Current curriculum is still backward and only make the students literate not educated.

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