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Madrasah System in Pakistan: Peacebuilding Attitudes of Students for Bringing Harmony in the Society

ABSTRACT

Since 2001, the global community has dedicated more consideration to promoting the admittance of quality education that builds resilience against radical ideologies. It is because radicalization primarily relies on social and dogmatic marginalization. The worldwide campaign on peace education (PE) is based primarily on countries linked to growing violent extremism and militancy. The core aim of the research was to explore the role of the madrasah system in the peace-building attitudes of students through religious education for bringing harmony in the society. The paradigm of the research was interpretivism and methodology was qualitative, and the design was phenomenology. The semi-structured interview was used to collect data. The 12 participants were selected for data collection. Data were collected till saturation. Contextual validity was ensured by recording the interviews and note-taking. All the recorded interviews were transcribed. Initially, the data were entered into N-Vivo=12. Thematic analysis was used in order to interpret the results. Thematic analysis is a form of qualitative data analysis. It is generally applicable to a series of texts, such as transcripts of interviews. There were four major themes (*Role of Madrasah Management, Values by Madrasah, Challenges for Madrasah & Reasons for Misconception*) that were noted by using thematic analysis.

Keywords: Madrasah, Peacebuilding, Harmony, Society, Pakistan, Phenomenology

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Introduction

All human societies have conflict zones but it is not mandatory that they will be violence zones also, because variant desires, conceptions and perspectives are inevitable (Kade, 2018). The challenge for sustaining justice and reconciliation lies in how nations react to such conflicts. Nations' violent reaction towards conflicts is a global challenge. Meanwhile from its beginning Pakistan has constantly confronted challenges on the base of patriotism, spiritual belief, and political philosophy. The current worldwide perception about the madrasah is an extremist factory, a "school of hate" and an "armament of mass instruction". In divergence, many researches have demonstrated that the madrasah is an old age knowledge association that has shaped the personalities of different philosophers, scientists, and concepts that form the base of contemporary understanding (Gul, Bashir, & Mustafa, 2020).

Other studies also understand and show that madrasahs are houses of evil, variant studies also supported that their teaching and techniques proved that they are the dens of terror. Pakistan's school system encompasses a hybrid of Western and conservative education programs. Therefore, Pakistan's education systems are distinctly categorized into public institutions, private institutions and institutions of the madrasah. The madrasahs and mosque institutions are run by any person who is further divided, based on religious belief based on sects. Shiites, Ahl-e-Hadith, Deobandis and Brelvis, who play an important role in running madrasah education, are the influential sectarian schools of ideas. It is important to remember that all these schools of thought have their own methodologies and syllabus courses for teaching (Ahmed & Bukhari, 2019; Amin & Siddiq, 2017).

In the wake of 9/11, the international community, especially in countries identified with increasing militancy, started to call for greater financial assistance for education. This is because radicalization is increasingly seen as a result of social and political marginalization, rather than economic instability. In dispute mediation and reduction efforts, peace education is a viable long-term approach since it explores the root causes of conflict. In order to face the demands of conflict or tension it requires improving dynamic skills and encouraging immersive adjustments and building counter-narratives that are focused on respect for and empathy for all individuals regardless of race, nationality, nation, sex or belief (Durrani et al., 2017; Gul et al., 2020).

Madrasah in Pakistan have a negative public perception outside the highly conservative religious sector of society. Part of this is due to the political and economic involvement of the USA and Saudi Arabia with the madrasahs in the 1980s. These foreign states saw the madrasahs, as a tool to

remove the Soviet Union from Afghanistan. Once this had been achieved, the involvement of Saudi Arabia and other Gulf States in some of Pakistan's madrasahs has continued and is believed to have contributed to the violence in Afghanistan and Pakistan itself. Furthermore, a proportion of the madrasahs are run by banned organizations linked to terrorism. Madrasahs are seen as being regressive, old-fashioned and preaching a radical ideology and, in some instances, as breeding and training terrorists (Ahmad, 2020; Ahmed, 2018; Ahmed & Bukhari, 2019; Amin & Siddiqa, 2017; Durrani et al., 2017). These features have made observers call for madrasahs to be transformed, rationalized and controlled by the Government. It is pointed out and criticized by various research articles that the madrasahs are not able to provide any useful service to society. They do not have the ability to prepare for marketable jobs and they are financed primarily by charity, donations and 'Chanda' from the people. Similarly, in their research, Boyle & Pohl (2006) argue that madrasah is frequently liable for being unable to train its students with the requisite skills and expertise and fulfill contemporary society's needs. "The madrasah of Islamic schools seek to indoctrinate students with a one-sided, narrow-minded, and often pro-violent understanding of Islam" (p.479). They also say that certain institutes do not want to be part of their curriculum with contemporary subjects as they would introduce disharmony into their conventional position and core values (Gul et al., 2020; Kade, 2018).

Institutions aim to develop a capacity to accept the presence of transitions between economies, populations and communities through peace-building attitudes. The predicted levels of variation are gender, belief, color, ethnicity, civilization, status, religious beliefs. It is the greatest need for time, without assuming their affiliation, rank and history, to give respect to others. Pakistani culture is faced with negative notions regarding attitudes towards peace building. So, the focus of the study will be to explore the role of the madrasah system in peace building attitudes of students through religious education for bringing harmony in the society. Peace building attitudes among madrasah students is an understudied context in Pakistan. None of the research was carried out in terms of their roles regarding peace education and the teaching strategies for developing peace building attitudes on madrasah students to enable them to become citizens with the understanding of respect for diversity, humanity and socio-political conflicts. Such a gap in the literature justifies the need for this research (Amin & Siddiqa, 2017; Durrani et al., 2017; Gul et al., 2020).

The current research centered on madrasah teachers, students, graduates and Ulmas, not only due to the severe effects of the conflicts in Pakistan have had seen locally and globally, but more importantly many of the studies showed that these institutions are terrorist factories because their true roles and perspectives remain ignored in front of international society. Though

Pakistan has been grappling with intrastate ethnic and sectarian violence, its current predicament invokes research and action. So, this study aims to investigate the role of the madrasah system in peace building attitudes of students through religious education for bringing harmony in the society (Kade, 2018; Orakzai, 2019).

In multiple ways across Pakistan, nationalism and militant extremism are represented. Of the so-called others and international extremist organisations, there are home-grown and foreign groups active in propagating hate. In the context of sectarian conflict and frequent assaults on non-Muslims, violent extremism has formed origins and is mirrored. The state has established a strategic course of action to fight terrorist extremism that has not been free of controversy. The plan is narrow in nature and does not go beyond madrasah reforms to a full revision of Pakistan's education system. There is a need to concentrate on nation-building to foster a common national or Pakistani identity that provides equal rights and protection to all people regardless of their gender, faith, and ethnicity, to address the consequences of textbooks and discussions which promote hate (Orakzai, 2019).

Here, Peace Education incorporation will play a major role in the curriculum. Besides delivering information, transmitting beliefs, images, norms, common experiences, behaviours and expectations from one generation to another the educational system acts as a key socialization agent (Helmiati, 2021; Pohl, 2006). In establishing the social conditions required to promote peace between rival parties, Peace Education is considered a necessary element. Peace Education is heavily dependent on rational thinking pedagogies and the transfer of skills to equip students with better dispute resolution skills in Pakistan. PE is required to provide information and thinking to students and teachers to fight radical ideologies (Javaid & Chawla, 2021).

The madrasa education system is a separate system operating parallel to the public and private education systems, according to the National Education Policy Pakistan. The education policy also acknowledges that certain controversies in culture are triggered by multiple education programs with varying curriculums (Ali, Aleem, Mahmood, & Mann, 2022; Bhutto, Kaloi, & Bhutto, 2020; Dad & Ibrahim, 2018; Khan & Waqar, 2020; Niyozov & Lalani, 2019). There are four other types of madrasah-oriented educational features with opposing doctrines, exclusively focused on sectarian and political motives. In order to establish and foster the peace culture in a community, their positions in peace-building behaviours need to be assessed. In Pakistan, the area of PE is underdeveloped. The researcher's proposed study is interested in working on the role of madrasah in peace-building attitudes to explore the true picture of this dogma, especially linked to the madrasah education system. In this research, six dimensions or

components of peace education will be used for this reason and the actors are students, teachers and Ulmas and their role in bringing social harmony (Ahmed & Shahzad, 2021).

Historically, madrasahs were considered to be academic institutions known to existing thinkers and scientists such as Al-Kindi, Al-Farabi, Al-Razi, and Ibn-Sina. The mathematician Razi and the medical specialist Ibn-Sina, who were both the creations of the madrasahs, owe much to science and philosophical understanding, but now many people around the world believe this institution to be factories of hatred. Western media correlated intimidation with Islamic aggression; and possibly, considering the fact that none of the persons associated with the terrorist attacks were not madrasah graduates or residents of Pakistan, thousands of publications that forecast madrasah as a key cause of Islamic violence and radicalism, but the Pakistani madrasahs were the main target of think tanks and intelligence (Orakzai, 2019; Sajjad, Christie, & Taylor, 2017; Schmidt, 2008; Soomro & Tanveer, 2017; Zainal, Yunus, Jalil, & Khairi, 2021). While scholars and analysts remain interested to understand the current position and usefulness of this institution in a society; and while failing to endorse negative interpretations of events, many have formed different viewpoints and are seeking to present a positive image of this institution.

Now madrasah is bearing responsibility for not keeping up with progress and integrity (Dad & Ibrahim, 2018; Khan & Waqar, 2020; Niyozov & Lalani, 2019). News and media are circulating that people are not willing to encourage other people, whether on radical or religious or cultural grounds, to live freely who are different from them. In such conditions it is very important to validate and analyse the current negative notions about madrasah, so the researcher will spend time to explore the actual role of this institution in peace building attitudes of students and teaching strategies to minimizing or resolving sectarian conflicts which are supposed to be linked with madrasah culture. Through findings and recommendations of the study, the world may develop an in depth understanding of madrasah as learning institution which is promoting peace and integrity in the society. Policy makers, educators and administrators practice the peace building instructions into their scheme of studies to promote regional peace and stability.

Objectives of the Study

The study objectives were:

1. To explore the role of madrasah system in peace building attitudes through religious education in Pakistan.

2. To explore the perceptions of teachers about peace education and teaching strategies for promotion of peace through the madrasah education system.

Research Questions

1. What are the perceptions of teachers about peace education in the madrasah system?
2. What are the perceptions of faculty about peace education and teaching strategies for promotion of peace in the madrasah education system?
3. Are there any differences of opinion in terms of the peace education they follow, and the nature of Islam as practiced by madrasah graduates after completing their degree?
4. What are the roles of leading Ulmas performing in the madrasah system for building peace attitudes of students in relation with other Muslim societies?

Methodology

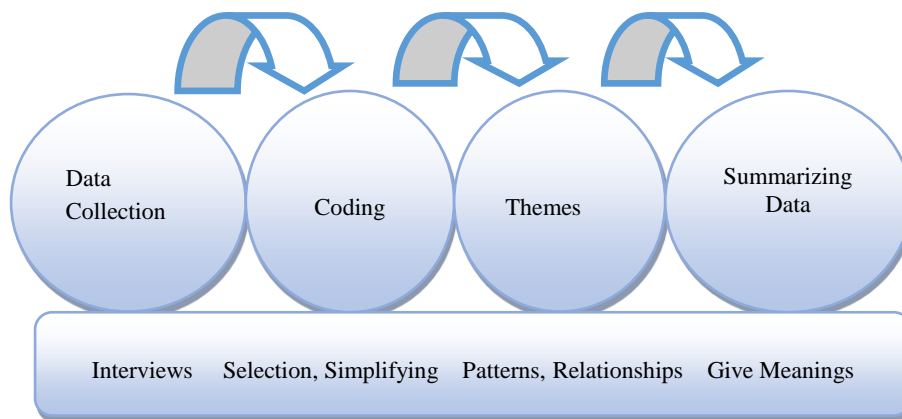
The core aim of the research was to explore the role of the madrasah system in peace building attitudes of students through religious education for bringing harmony in the society. The paradigm of the research was interpretivism and methodology was qualitative, and design was phenomenology. Semi-structured interview was used to collect data. The 12 participants were selected for data collection. Data were collected till saturation. The contextual validity was ensured by recording the interviews and note taking. All the recorded interviews were transcribed, and each interview has approximately 45 minutes. Initially the data were entered into N-Vivo=12. Thematic analysis was used in order to interpret the results. Thematic analysis is a form of qualitative data analysis. It is generally applicable to a series of texts, such as transcripts of interviews (Caulfield, 2019). Thematic analysis is a successful approach to discipline where, through a collection of observational data, researchers aim to figure out more about people's attitudes, beliefs, expertise, experiences or values. Interview transcripts, social media accounts, or survey answers, for example. In order to recognize common trends, subjects, ideas and sense trends that come up frequently, the researcher may analyze the details. There are different approaches for performing thematic analysis, but the following are the most common:

1. *Familiarization*: It could involve capturing audio, reading through the text, and taking initial notes in this process.
2. *Coding*: Text, phrase or phrases, and shorthand labels or codes to describe their content will be highlighted in this process.

3. *Generating themes*: The codes were mixed in this process to create themes.
4. *Reviewing themes*: Again, to ensure correct interpretation of data, equate themes with the data collection.
5. *Defining and naming themes*: This involves what we mean by each theme precisely.
6. *Writing up*: This involves how to collect data and how to perform saturation (Caulfield, 2020).

Data Analysis

With the aid of N-Vivo-10, qualitative data was transcribed. It is possible to perform qualitative data analysis through the following four steps:



Step 1: Data Collection through interviews.

Step 2: Developing and Applying Codes. Coding may be explained as knowledge

A 'code' may be a term that reflects a theme or an idea, or a short sentence. It is important to assign meaningful titles to all codes. A broad variety of non-quantifiable components can be coded, such as events, actions, processes, interpretations, etc. (Caulfield, 2020).

Three forms of coding exist:

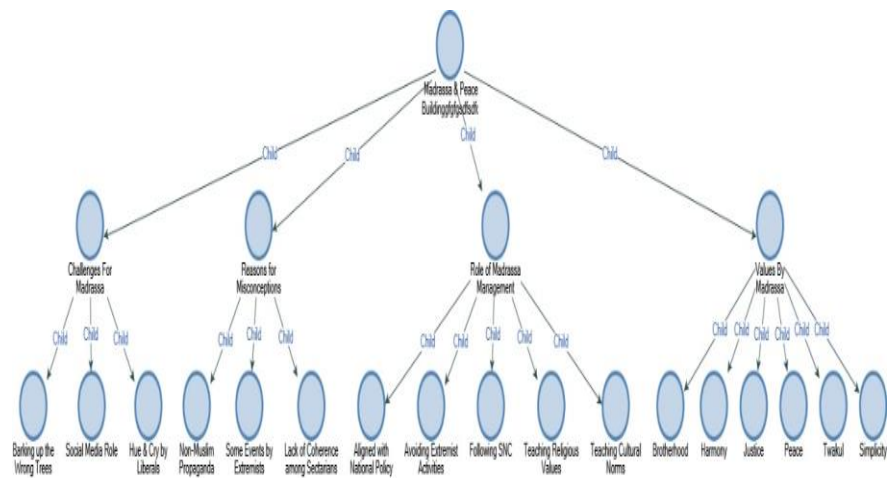
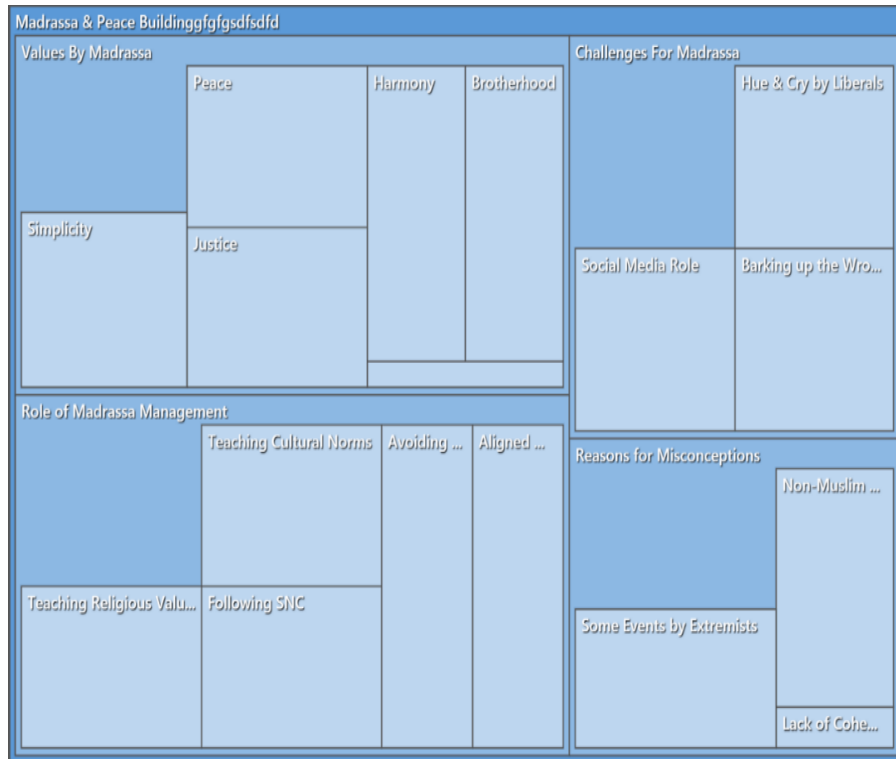
1. Open coding. The attempt to make sense of the original organization of raw data.
2. Axial coding. The interconnection and linkage of code categories.
3. Selective coding. Formulate the story by linking the groups or categories.

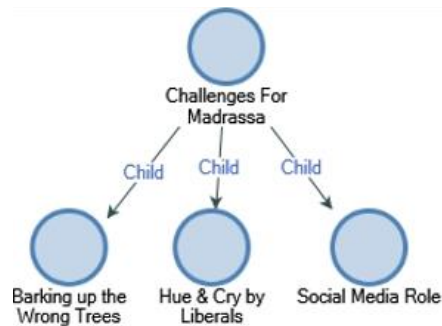
Identifying themes, phenomena and experiences. In qualitative data processing, unlike quantitative approaches, there are no widely applicable techniques that can be used to obtain results. In qualitative analyses, analysts' observational and critical reasoning capabilities play an important part in data processing. Therefore, to achieve the same findings, no qualitative analysis can be repeated (Caulfield, 2019).

Summarizing the details. You need to relate research results to theories or research goals and objectives at this last point. You should use noteworthy quotes from the transcript while writing data review chapters to illustrate major trends within the analyses and apparent inconsistencies (Caulfield, 2019)

Themes			
<i>Role of Madrassa Management</i>	<i>Values by Madrassa</i>	<i>Challenges for Madrassa</i>	<i>Reasons for Misconception</i>
<ul style="list-style-type: none"> • Avoiding Extremist Activities • Teaching Religious Values • Teaching Cultural Norms • Aligned with National Policy • Following SNC 	<ul style="list-style-type: none"> • Brotherhood • Peace • Harmony • Justice • Twakul/ Contentment • Simplicity 	<ul style="list-style-type: none"> • Social Media Role • Barking up the Wrong Trees • Lack of Coherence among Sectarians 	<ul style="list-style-type: none"> • Non-Muslim Propaganda • Some Events by Extremists • Hue & Cry by Liberals

The given displayed hierarchy chart shows the significance of each theme based on the data.





The 1st finalized theme was challenges for Madrasah located in Pakistan. It was explored that there was a wrong concept about the madrasah education. People have no exact image of madrasah. They aligned it as the social media investigated. Participants agree that society is only barking up on wrong trees. There was a very important challenge which is hue and cry by liberals about madrasah education. There is a great need to ensure the positive role of social media in sustaining the real image of madrasah in Pakistan. The empirical evidences are given below:

Madrasah students do not participate in extremist activities, but they show patience and tolerance. No such incident has ever happened in our seminary. We are thankful to Allah that it never happened. Learning peace is very important today because cases of intolerance are more common today. Today, we give priority to many useless rituals and illicit relationships, leaving humanity aside, and to avoid these rituals, it is very important to get the right knowledge of religion. Yes, many students from different cultures and walks of life come to our institution and have a great time here.

Participant A

Yes, there is nothing like that. Madrasah students have a very peaceful attitude. It remains a collective thought that madrasah students do not tolerate dissent. In today's age, the need for peace education is dire because our society is prone to intolerance and religion teaches us patience. In madrasahs we live like a family, which is of different colors and shapes, but the habits are different. Likes and dislikes vary. This is the beauty of human life and the power of the Lord that we do not see uniformity even in the color and smell of flowers. Beliefs of 100% religious tolerance can only be promoted and reformed through religious teachings or education. It is a misunderstanding that there is sectarianism in Madrasahs.

Participant B

No, no violence of any kind is done on the female students, nor are they forced to practice religion or to teach it, but they are made to love to learn

religion in their hearts. Students learn and teach religion of their own free will and desire. It does not happen here that even a single student has been tortured because of religion. In today's era, there is a great need to focus on religious education if we want to establish a peaceful society. Religion teaches us religious tolerance. No, there is no room for religious differences in our institution. Religion is what our last prophet has told. Yes, different ways of cultural diversity are observed in Madrasahs, this will make it possible to distinguish between right and wrong. Gee sects are taught and there is a regular book in the curriculum. Editing and promotion of religion is the responsibility of scholars and as Muslims it is also a duty on us. Yes, scholars can become role models because people consider them as an authority who have knowledge and are influenced by listening to them are. Our students have complete freedom, they learn religion in a carefree way. Yes, it is part of our curriculum that they are invited to debate to present their arguments on race, beliefs and political affiliations. No, violence does not happen, or any individual is found. No, there is no such policy. Yes, there are many but not that big. The position in society is not what it should be.

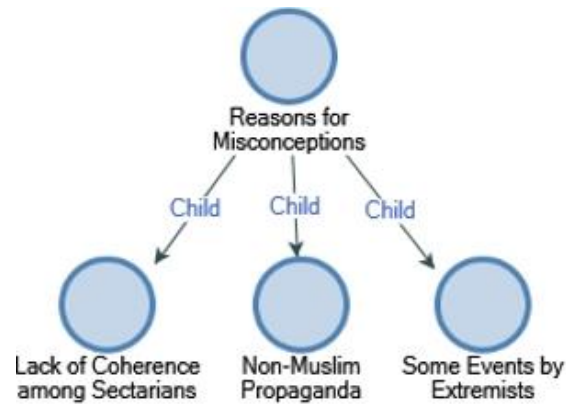
Participant C

As a religious scholar, I have observed that the majority of students show tolerance by remaining silent during arguments or fights. Peace education should be common not only in Madrasahs but also in other educational institutions and training of students should be done accordingly. This will not only end our mutual quarrels, but the society will also become a cradle of peace. Differences are recognized in our institution, and you can also observe different ways of cultural diversity. Absolutely 100% religious education teaches tolerance. I think that the Madrasahs which explain or embellish the origin of differences with Imam's arguments do not fall into sectarianism.

Participant D

As an administrator, it is my experience that madrasa students do not participate in violent or extremist activities due to strict supervision. In my observation, there is no such incident. Islam is a peaceful religion that teaches us peace. Peace, sacrifice, brotherhood is very much needed in today's era. Observing cultural diversity becomes inevitable when you are gathered in one place and differences are also inevitable when likes and dislikes are also different. I am well-being and improvement. Religious tolerance can only be taught through religious education. Every religion in the world talks about peace. It is man's own thought or reason that he takes the path of violence. Communalism has existed in all ages.

Participant E



The second generated theme was reasons for misconception in order to explore the role of madrasa education in peace building among students. It was also assessed that lack of coherence among sects and non-Muslim propaganda along with some events by religious extremist were the main cause of wrong image of madrasah education in Pakistan.

The empirical evidence is given below:

Our Lord is one and what our Prophet (peace and blessings of Allah be upon him) also taught is respect for humanity. There is no discussion and debate related to sectarianism in schools. This is a disease created by society. Yes, as a seminary, I teach religious tolerance through religion to special students and society and try to promote religious tolerance. I avoid quarrels which form the basis of sectarianism. Yes. We believe that the practice of religious tolerance of scholars is a beacon for other people because people follow their religious leaders. Yes, every time it is tried to teach the students justice and understanding towards religion and try to promote it through their words and actions. As much freedom as there is in other educational institutions, while following the rules and regulations, you will see here in the Madrasah as well. The orders given by the teachers are for the correction of the students. Yes, debates and healthy debates are encouraged in madrasahs. And we ourselves try to ensure that our students can establish an atmosphere of peace in the society by arguing and discussing the beliefs of cultural, linguistic and other schools of thought with arguments. No, there is a peaceful atmosphere in our institution and every effort is made to follow the rules and regulations. Our social attitude and attitude of distrust comes as the biggest obstacle. We are adopting an attitude of intolerance.

Participant A

Madrasahs focus on character training and teaching justice and reconciliation is an important part of their training. Religion is taught in madrasahs. And what are the principles of religion in every education? Unnecessary freedom in this will also divert the students from the basic principles. Therefore, there is no freedom in the principles of religion, only obedience. No. Students and teachers are not encouraged to have healthy discussions about different cultures, races, creeds and political affiliations. No, I do not find any individual or group of violent students and teachers in my institution. Everyone wants peace. Education over education is a plan or policy that helps to promote peace and harmony and resolve conflicts between different schools of thought through education. Amir's obedience will be a challenge if peace, human rights and conflict management education are included separately in the current curriculum.

Participant B

Geese sects are taught and there is a regular book in the curriculum. Editing and promotion of religion is the responsibility of scholars and as Muslims it is also a duty on us. Yes, scholars can become role models because people consider them as an authority who have knowledge and are influenced by listening to them are. Our students have complete freedom, they learn religion in a carefree way. Yes, it is part of our curriculum that they are invited to debate to present their arguments on race, beliefs and political affiliations. No, violence does not happen, or any individual is found. No, there is no such policy. Yes, there are many but not that big. The position in society is not what it should be.

Participant C

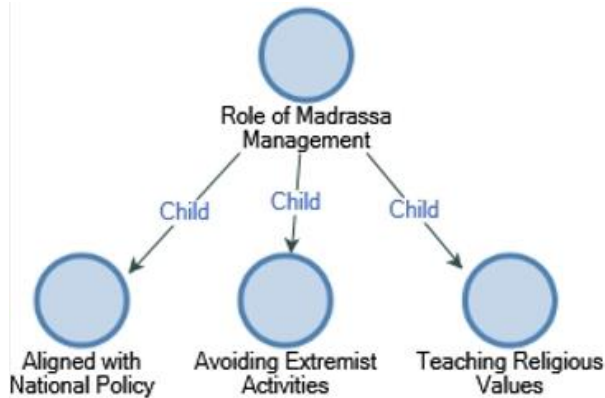
Unnecessary self-following. Delivering justice and respecting humanity. Government's lack of interest and support, religious and worldly self-imposed discrimination. Madrasahs are severely criticized for trivial matters. Absence of importance and respect for madrasahs as an important educational institution.

Participant D

As an administrator, it is my experience that madrasah students do not participate in violent or extremist activities due to strict supervision. In my observation, there is no such incident. Islam is a peaceful religion that teaches us peace. Peace, sacrifice, brotherhood is very much needed in today's era. Observing cultural diversity becomes inevitable when you are gathered in one place and differences are also inevitable when likes and dislikes are also different. I am well-being and improvement. Religious tolerance can only be taught through religious education. Every religion in the world talks about

peace. It is man's own thought or reason that he takes the path of violence. Communalism has existed in all ages. There will be many sects on the

Participant E

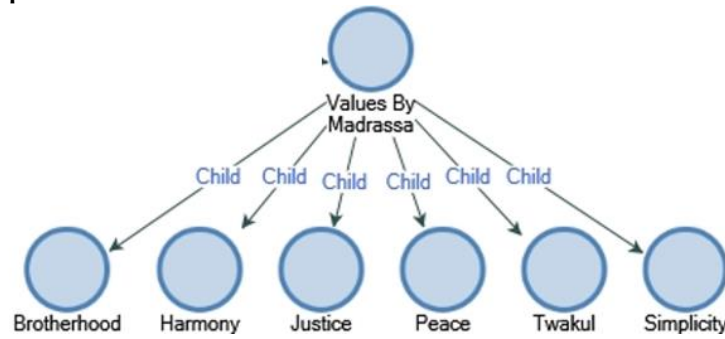


Role of madrasa management was also themed. The sub categories are that the madrasa education also assigned with national policy. They are also avoiding the activities by the extremists. Madrasah teachers also teaching the peace as religious value. The role of madrasah management looks very challenging. The management is actively involved in performing its role and dealing with faced challenges.

No, there is a peaceful atmosphere in our institution and every effort is made to follow the rules and regulations. Our social attitude and attitude of distrust comes as the biggest obstacle. We are adopting an attitude of intolerance. As an administrator, to train students according to Islamic teachings and to prepare them to play a positive role in society so that they can live a good life in terms of religion and worldly. In today's world, madrasahs are facing different kinds of challengers. It is a challenge not only to train and reform the students but also to provide them with education according to the modern requirements so that they can get a respectable employment opportunity in the society.

Participant A

Only respect for human rights and values is meaningful. There is no such policy, however, disputes are resolved so that the environment is not damaged. If peace is separated from the curriculum, the society will suffer more deterioration. Wealth will be lacking. As an administrator, it is a challenge to know human rights and to make efforts to promote them and achieve many substantial results.

Participant D

There were a lot of peace full values that madrasah education and teachers are being infusing among students. It was also explored that the madrasa education is developing brotherhood, harmony, justice, peace, tawakul and simplicity among students. These values intraturn develop a patriotic and peaceful personality. The values of religion Islam are peace based. But some extremist along with advised propaganda misleading the image of madrasa education in Pakistan. The empirical evidence is given below:

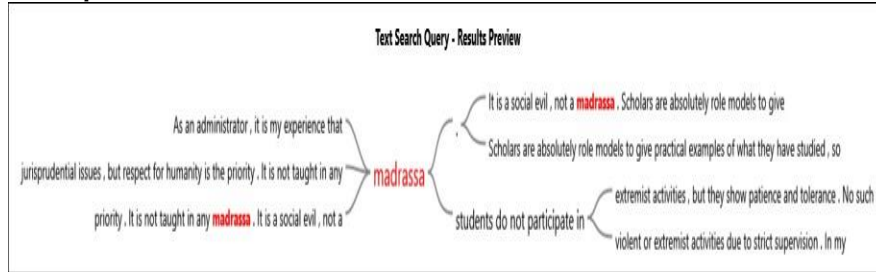
Madrasas face the following challenges such as the loss of individual sense of superiority. The Battle of Turkish Desires. The battle of the Annas. Unnecessary self-following. Delivering justice and respecting humanity. Government's lack of interest and support, religious and worldly self-imposed discrimination. Madrasahs are severely criticized for trivial matters. Absence of importance and respect for madrasahs as an important educational institution.

Participant D

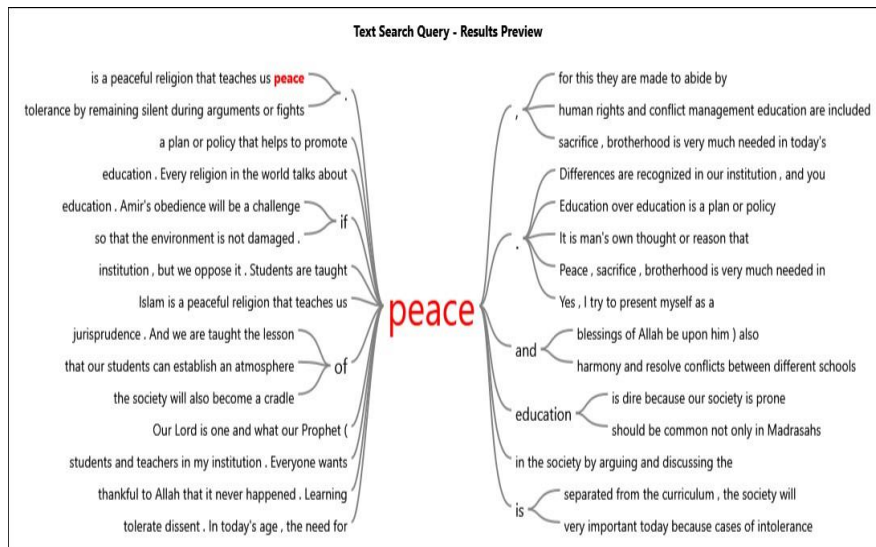
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the farewell sermon, which means that a black person has no superiority over a white person and an Arab person has no superiority over a foreigner, except piety. Color, caste, political affiliation has no meaning. Only respect for human rights and values is meaningful. There is no such policy, however, disputes are resolved so that the environment is not damaged. If peace is separated from the curriculum, the society will suffer more deterioration. Wealth will be lacking. As an administrator, it is a challenge to know human rights and to make efforts to promote them and achieve many substantial results.

Participant E



The displayed above tree chart shows the pre and post arguments of participant about the word *madrassa* in order to exploring the role of *madrassa* system in building peace among students.



The displayed above tree chart shows the pre and post arguments of participant about the word *peace* in order to exploring the role of *madrassa* system in building peace among students.

Word	Length	Count	Weighted Percentage (%)
students	8	54	2.95
Religion	8	40	2.19
religious	9	34	1.86
Peace	5	30	1.64
education	9	26	1.42
tolerance	9	26	1.42
Yes	3	26	1.42
Society	7	24	1.31
Also	4	22	1.20
madrasahs	9	20	1.09
different	9	18	0.98
Taught	6	18	0.98
Human	5	16	0.88
Every	5	14	0.77
institution	11	14	0.77
People	6	14	0.77
Today	5	14	0.77
Many	4	12	0.66
peaceful	8	12	0.66
Role	4	12	0.66
Scholars	8	12	0.66
sectarianism	12	12	0.66
follow	6	6	0.33
following	9	6	0.33
healthy	7	6	0.33
however,	7	6	0.33
individual	10	6	0.33
intolerance	11	6	0.33
knowledge	9	6	0.33
learn	5	6	0.33
Like	4	6	0.33
Live	4	6	0.33
madrasahs	8	6	0.33

The displayed above table shows the frequency of each word used by participants in the data in order to exploring the role of madrasah system in building peace among students.

Findings & Discussion

The study was conducted in order to explore Madrasah System in Pakistan and its role of Peacebuilding Attitudes of Students for Bringing Harmony in the Society. The problem statement was explored qualitatively four major themes along with sub themes were founded during thematic analysis. The detail of the themes is given:

Role of Madrassa Management

1. Avoiding Extremist Activities
2. Teaching Religious Values
3. Teaching Cultural Norms
4. Aligned with National Policy
5. Following SNC

Values by Madrassa

1. Brotherhood
2. Peace
3. Harmony
4. Justice
5. Twakul/Contentment
6. Simplicity

Challenges for Madrassa

1. Social Media Role
2. Barking up the Wrong Trees
3. Lack of Coherence among Sects

Reasons for Misconception

1. Non-Muslim Propaganda
2. Some Events by Extremists
3. Hue & Cry by Liberals

There was scarcity of literature in Pakistan as we conducted the qualitative study. However, some studies were founded but the direct phenomena were not explored.

Recommendations

In terms of peace exercises, the debate about peace preparation in Pakistan deserves more attention from supporters. Through findings and recommendations of peace exercises, the world may develop an in-depth understanding of madrasah as a learning institution which is promoting peace and integrity in the society. Policy makers, educators and administrators practice the peace building guidelines into their scheme of studies to promote regional peace and stability. The educational challenges about peace building attitudes will be overcome by establishing continuous and mutual efforts of policy makers, learners and educators through policy making and researches, and for this critical thinking and analysis by applying objective criteria in assessing crises needed appreciation and encouragement. There is utmost need to make clear goals and structures for promoting peace in madrasah education system, and for instructional methodology modern techniques and strategies should be included and introduced like standard evaluation and inclusion of competencies for designing and engaging students in peace building activities.

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