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Challenges and Opportunities in Integrating Peace Education into Madrasa Curricula in Pakistan

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Abstract

This paper discusses the Islamic education and peacebuilding intersection by conducting a substantial analysis of the issues and opportunities of introducing the concept of peace education in the madrasas curricula of Pakistan. Based on a mixed-methods study with interviews, analysis of the curriculum contents and completion of the surveys amongst a sample of religious teachers in different sectarian schools in District Bhakkar, religious values about peace have been explored and viewed in their rejection, interpretation, or acceptability. The results indicate that certain theologically based notions of peace to be identified as rahmah (mercy), adl (justice), and sabr (patience) are largely accepted, whereas the question of peace ideally based as a distinct field of study is usually deemed alien unless tethered to the ideologies of Islam. Teaching dogma, institutional independence and defensive attitudes toward knowledge can be important obstacles, but participatory, Ulama-based reform is well-received in the context of religious legitimacy. The article provides the conclusion that contrary to the traditional interpretation of madrasas as resistant monoliths, they can be used as positive places of peacebuilding as long as the reforms are designed through a culturally grounded, pedagogically innovative and collaborative manner.

Keywords: Peace Education, Madrasa Curriculum, Islamic Pedagogy, Human Security, Sectarianism, Ulama, Educational Reform, Pakistan, Social Constructivism, Religious Education, Ethical Pluralism, Dialogic Learning.

Introduction

In the last few decades, there has been a rise in the need of peace education worldwide and especially in those countries where ideology clashes, religious extremism, and identity-based violence occurs. The interest in the role of educational sector in promoting social cohesion and building peace in the country of Pakistan, a country with diverse religious landscape and persisting sectarian tension has been rising. The madrasas, religious seminaries that impart Islamic education, take their own niche among the number of educational streams in Pakistan. Though most madrasas have a long history of serving as forums on spiritual and moral education, there has been an increased agitation about the same considering them as the source of sectarianism and religious militancy, particularly in the post-9/11 geopolitical environment (Fair, 2009; Bano, 2012).

The discourse of madrasas as breeding grounds of extremism is, however, unable to take into consideration the heterogeneity of such institutions and their potentialities to change. Huge percentage of the madrasas serve the purpose of community schooling whereby it provides free education, accommodation and the character building amongst the marginalized groups (Winthrop & Graff, 2010). Although such institutions are relatively traditional in their pedagogies and less accepting of external reforms, there has been an emerging evidence that some madrasas are becoming accepting to pedagogical and curriculum improvements, especially when presented in ways that conducive to Islamic values (Siddiqui, 2017). It is on this background that the incorporation of peace education in the curriculum of the madrasas becomes both a challenge and an opportunity.

The Peace education according to Reardon (1988) is defined as a process aimed at cultivating values, attitudes and behaviors that nurture nonviolence, social justice and democratic participation. This framework has been popularized in the secular and western educational settings, but its application in the faith-based systems is very scanty and normally controversial. This is true in Pakistan where reform efforts on madrasa education have often been resisted in the form of state regulation or intervention on one hand and on the other hand by donor-friendly pressure or action where religious authority is seen to be interfered with or where secular ideologies are insidiously thrust in the interest of peace (Rahman, 2004). It makes the issue a paradox since we require peace education but institutionally it is resisted, hence, necessitation of context-sensitive action of achieving meaningful change.

Problem of the Statement

Although the potential role of madrasas in the peacebuilding process is already recognized, the existing content of the curricula offered in madrasas does not include well- organized, outspoken elements focusing on the promotion of peace, tolerance, as well as non- violent conflict resolution. The Reform efforts that have been put in place (a few) have failed to succeed mainly because of the top-down approach, no interaction with the religious scholars (Ulama) and failure to fit in the madrasa world view (International Crisis Group, 2002). Besides, there is a conceptual gap between peace education and the discourse put in terms of global education and what is practically acceptable in terms of morality and theology known to madrasa teachers. The main issue that this research is going to try to find the solution to is the challenge of implanting peace education in madrasa curricula because of ideological obstacles, structural constraints and lack of culturally valid pedagogical form. Such an issue is crucial to consider to any long-term plan that seeks to

prevent sectarianism and promote interfaith understanding and the enhancement of the social fabric in Pakistan.

Research Questions

The research approach is informed by the following research questions:

1)What are the major pitfalls of introducing peace education-based curricula in Pakistan in madrasas?

2)What is the opinion of teachers and administrators of madrasas about the idea and objective of peace education?

3)What are the possibilities of imparting culturally and religion harmonized peace educational systems within the madrasa system?

The Study Objectives

- To formulate and examine the ideology, structure, and pedagogy obstacles to including peace education in the madrasa contexts.
- To investigate the perception of the stakeholders of madrasa about peace education and its eligibility to the Islamic teachings.
- To point out the possibilities and avenue of curriculum renewal that is contextually based in religiously valid ground.

The goals are meant to help both in developing the theoretical idea and practically developing the field of peace education within the framework of religious education systems.

Significance and Rationale

This research is relevant in many aspects. First, it helps fill one of the most serious existing research gaps by looking at the interaction between Islamic religious education and the pedagogy of peace as two spheres that do not sit well together in the region where such a kind of tension is commonly observed. Second, the results are practical in terms of policy reshaping, course making, and peace making within the framework of Pakistan and its kin thereof.

It can be seen that, theoretically, the study will be affiliated with social constructivism which states that knowledge is constructed through dialogue, interaction, and reflection (Vygotsky, 1978). This view also calls into question the prevailing paradigm of pedagogy across madrasas, stressing on rote memorization and authoritative transmission. The research also has the benefit of the human security theory that places education as a way of responding to the non-military challenges that include but are not limited to identity-based violence, marginalization, and ideological radicalization (UNDP, 1994).

The study aims at bridging the gap between securitizing discourses and positive engagement with madrasa institution as possible allies in peace building discussions by presenting a culturally sensitive, religiously-based version of peace education.

Scope, Limitations

This study is limited to some of the madrasas in the Punjab province who have been selected based on Manak s location in District Bhakkar because of its representative rural character and its diversity in terms of religious sects. Although this case study method can be used to conduct a detailed analysis, the results cannot be generalized to the point that they can be applied to cities or politically affiliated madrasas in other locations. Also, the research

targets curriculum and pedagogy and not the relatively institutional governance or funding mechanisms.

Moreover, since the idea of madrasa reforms is political it is also possible that not all the participants were willing to share their opinions and therefore there could be a bias in the views. Notwithstanding these drawbacks, the study provides a sound platform in investigating and solving these curricular problems that come with peace education in religious seminaries.

Theoretical and Conceptual Framework

In the broad definition, peace education is the development of knowledge, value, and skills that foster nonviolence, social justice, empathy and civic conscience. Researchers such as Reardon (1988), Harris and Morrison (2003) characterize it as not only a revolutionary pedagogical method but a mode of changing the society. It covers a number of content areas such as conflict resolution, intercultural understanding, human rights, environmental sustainability and disarmament education.

Nevertheless, the practice regarding peace education is quite different in sociocultural and religious contexts. Peace education viewed through the lens of secular humanist or liberal democratic values is frequent in the western paradigms. However, in an environment such as Pakistan (whereby the discourse of morals and education is occupied by religious institutions like madrasas) such positioning can be viewed with suspicion or ideological opposition (Fair, 2009). This is why peace education should be carefully implemented following local religious traditions and epistemological patterns so that it would be perceived by people and projected onto existing cultural frameworks and forms, as well as be admissible in religious terms.

Peace (salaam) in Islam refers to the theological concept and, as the part of the Quran worldview, a moral commandment. Islamic ethics also includes such concepts as adl (justice), rahmah (compassion), sabr (patience), and so on, which can serve as good starting points in terms of peace education (Esack, 2005; Sachedina, 2001). Therefore, the concept of peace education in the framework of the madrasa should not be considered anymore as the discipline forced upon them but as a renewal of Islamic morality.

Reformation in Religious Schools

Traditional religious reform over education is laden with preservation / transformation tenets. Reform on the Madrasa curriculum is at times threatened because religious orthodoxy and institutional autonomy are an obstacle as experienced by other institutions of faiths around the world (Bano, 2012). The most common reform measures, especially state- or internationally-led ones, are usually aimed at modernising the school by adding to its curriculum some secular disciplines: science, mathematics, or civics. But this kind of reforms never touches the more fundamental areas of pedagogy, epistemology and teacher preparation, resulting in either skin deep or cosmetic reform (Rahman, 2004).

Peace education is a deeper problem of integration since this does not only involve adding content, but replacing the process of delivering knowledge and of forming values. It demands paradigmatic change in madrasa learning towards dialogical learning method and not rote; towards creation of dialogue means and not of memorizing the doctrine, towards the world of pluralism as opposed to exclusivity. The point is that unless these main pedagogical premises are provided, the process of peace education may be misunderstood or will be explicitly denied.

Theory of Curriculum and Innovation in Pedagogy

Curriculum does not behave as an independent or technicist tool; it is a space of ideological battle and cultural reproduction. Apple (2004), Bernstein (1990) among other scholars tend to hold the position that curriculum is a representation and reproduction of power structure resulting in construction of world view of learners and their moral orientation. Madrasa curriculum is high text, classical and authority-based and centred around canonical texts like the Dars-e-Nizami system. They tend to instruct both the theologically and legally, although they seldom address the current social concerns and provoke critical thinking (Halstead, 2004).

The idea of introducing peace education would need to provide a transition to more dynamic teaching and learning about religious texts to newer forms of learning about ethical dilemmas, history of conflict areas and group relations. The pedagogical innovation in this regard can be in forms of case-based learning, role-play, storytelling, and interfaith simulations all of which have been successful in secular and religion-based peace education across the world (Johnson & Johnson, 2005; Davies, 2010).

However, the capacity of teachers and openness of the institutions is an issue that determines the pedagogical reform carried out in madrasas. As long as there are no formally educated and religiously credible and pedagogically competent teachers, the implementation of curricular reforms can very well be countered or misinterpreted.

Madrasa Reform and Human Security

Human security is a theoretical perspective and it was originally advocated by the United Nations Development Programme (UNDP, 1994) which turns the state-centred thinking of security to an individualised one. Human security focuses on the enjoyment of liberty, security, and lack of fear, desire, and embarrassment concepts that resonate greatly in the Pakistani setting, where there is the general danger of sectarianism, marginalization, and ideological polarisation.

The most common contribution made by Madrasas to human security is through free education, food and shelter, especially those spread to rural and poor people. They also serve an ethical, religious purpose in creating identity and purpose to disenfranchised youth. Yet, when they are not informed by a peace education, institutions may without intent support strict identities or exclusionary discourses, which may serve to reproduce the same insecurities they are supposed to assuage (Bano, 2012; Winthrop & Graff, 2010).

Incorporating peace education in the madrasa curricula, thus, will serve the interests of human security that is to enable people to live with dignity, to solve their disputes in a peaceful way, and to become members of civil society. This framework does not criminalize the madrasas as mining grounds that should be police, yet it turns out to be the partner in peacebuilding.

Applicable Theoretical Perspectives: Social Constructivism and Islamic Pedagogy
Social Constructivism

Following Vygotsky (1978), social constructivism assumes that an individual is co-constructor of knowledge due to the interaction through language, cultural tools, and social setting. It is not the acquisition of facts that defines learning but the negotiated meaning on the context of sociocultural arrangements. This theory overtly criticizes the transmissive culture of the most madrasa school teaching that regularly generates memorization and authoritative power as opposed to investigation and discussion.

Incorporation of constructivist principles in madrasas implies sharing the following with students:

- Read Islamic writings against the reality of the day,
- Participate in peer discussion to investigate a wide variety of opinions.
- The Moral dilemmas are reflected as case study and critical discussions.

⬛This kind of transition would not only increase the effectiveness of learning but also build interpersonal and ethical skills that stand at the core of peacebuilding (Freire, 1970; Johnson & Johnson, 2005).

Islamic Pedagogy Tradition

Even the Islamic tradition as such has provided a strong pedagogical heritage in favour of peace education. Tarbiyah (holistic development), Hikmah (wisdom), and ijtihad (Independent reasoning) are the classical Islamic notions that are emphasized and promote the ethical deliberation and critically engaged (Halstead, 2004; Sachedina, 2001). Dialogical teaching The Prophet Muhammad (PBUH) set the example of dialogical teaching and allowed questions and moral reasoning and compassion through disagreement.

They can fill in the gap between tradition and innovation by reintegrating the old indigenous pedagogical principles into contemporary madrasa education. Placed in an Islamic discourse and practise peace education comes to be seen not as an imposed construct of a snide colonialist, but it is felt to be a recuperation of prophetic pedagogy.

Review of the literature Background

The correlation between the institutional education of madrasa and peacebuilding have become a serious area of discussion in South Asia in educational, religious and policy-oriented circles. Numerous publications have been devoted to the problem of madrasa reform, including the versions developed as part of the security and he anti-extremism paradigm. Nonetheless, little has been addressed to more pedagogical as well as curricular implications of introducing peace education in the religious seminarians. This chapter provides a critical literature review of available scholarly work on the historical development of madrasas, governmental and civil society initiatives of reform, the best practices of peace education in trans faith settings and the conceptual voids which hamper successful adaptations of peace pedagogies into the traditional religious curriculums.

Pakistani Context of the Madrasa Education History

The madrasas in the South Asia arose as regional centers of Islamic learning in the medieval era, especially in the Ghaznavid Drummer, Mughal, and Delhi Sultanate empires. Organizations including Al-Azhar (Cairo) and Nizamiyya (Baghdad) were applied as examples in the plants of religious and intellectual training. In South Asia, Dars-e-Nizami is considered as the most established school in the 18th century still influences madrasa learning in Pakistan (Makdisi, 1981, Metcalf, 1982).

Pakistan emerged after independence with a dual education system namely, state-based secular and independent religious-based madrasas. Whereas, most secular schools have reformed, madrasas have changed minimally, and they still continue to teach classical curriculum, and pedagogical practice. According to Rahman (2004), this pabbiness can be blamed partly upon the aspiration to conserve Islamic authenticity in the wake of Westernization. By the 2000s, there are more than 30,000 registered madrasas in Pakistan and the majority of them are attended by lower-income families that are interested in their

children having access to moral education and economic opportunities (Winthrop & Graff, 2010).

Reform Debate and State Deliberations Nowadays

In Pakistan, the greatest influence of reform of madrasas has been the state security interests and not necessarily educational needs. Since 9/11, the government of Pakistan had been experiencing international pressure, especially on the part of the United States, which had resulted in the adoption of a number of regulatory and curricular reform initiatives across the board. These were acceptance of a Madrasa Reform Project (2001) making an attempt to enroll seminaries with the Wafaq-ul-Madaris boards and introduction of secular studies, English, science and mathematics (Fair, 2009; International Crisis Group, 2002).

But these efforts have proven futile to a large extent as it is troubled by opposition on the part of the religious scholars (Ulama), absence of consistent finances and the method of implementation being top-down in nature. Bano (2012) points out that reform should be not only participatory but also internally led to be successful. The State policies tend to ignore the epistemology of the worldview of madrasas and consider them, as a threat to security instead of cultural institutions based on moral tradition.

In addition, the concept of reform has been geared towards modernization and not towards substantive transformation. The superficial addition of worldly topics without teaching alteration nor teacher education, has developed uncertainty and added the gap of trust within the religious and state institutions even more (Rahman, 2004).

Faith-Based Peace Education

Peace education has been effectively introduced in religious contexts in the world, but such infusion requires sensitivity in contexts. In Indonesia, Islamic Boarding schools (pesantren) have been using modules on interfaith dialogue and conflict resolution with content that applies the Islamic ethical codes (Davies, 2010). The NGOs have included Quranic schools in Nigeria using the Quranic education to train individuals in the peaceful coexistence (UNESCO, 2011).

The shapes of peace education in religious settings as provided by these models include paying attention to the creation of peace education in presence of religious officials, using theological terms, and basing it on the traditional pedagogy. According to Zine (2008), the Islamic concepts of tawheed (unity), shura (consultation), and rahmah (mercy) are concepts that go across in harmony with the ideal of peacebuilding action, and provides a set of heavenly-anchored ethics of moral education.

In Pakistan, organizations such as the Peace and Education Foundation (PEF) and the International Center for Religion and Diplomacy (ICRD) have produced manuals of peace education founded on Qur an 1919 teachings and have trained faculty in madrasas in participatory techniques (Ahmed, 2020). An assessment indicates that when introduced not as the imposition of the foreigners but as the restoration of Islamic morals, the idea of peace education becomes much more acceptable.

Pedagogical and Madrasa Curriculum issues in Madrasas

These attempts are not without major obstacles (curricular and pedagogical). Dars-e-Nizami curriculum, although being loaded with theological and jurisprudential information, does not focus on cognitive thinking and social sciences or civic technological aspects (Halstead, 2004). Ethics, interfaith relations, or peaceful resolution of differences are seldom directly taught, at each.

In addition, didactic and authority focused pedagogy has kept its footing and it is expected of students to memorize classical texts instead of being engaged in reflective and dialogical learning (Rahman, 2004). Teachers have little or no formal pedagogy training and consider themselves as conduit of sacred teaching and not moral, instruction and civic- reasoning agents.

Such barriers in addition to sectarian divide whereby curriculums are usually made according to the doctrine elation (Deobandi, Barelvi, Ahl-e-Hadith, Shia) and thus forming ideological silos. Siddiqui (2017) states that these parceling out result in the prevention of a common moral system needed to achieve peace education. Until there exists inter-sectarian collaboration and agreement over fundamental values, inter-sectarian curricular reform will be piecemeal and politically unprotected.

Conceptual gaps and Opposition to Peace Education

Mismatch of terms and purpose is one of the main barriers to the introduction of peace education in the madrasas. Most stakeholders in the madrasa equate the notion of peace education to western intervention, liberalism, or secularism. Consequently, well-modeled projects might as well be discarded when it is thought that they are meddling with religious orthodoxy (Fair, 2009; Bano, 2012).

Moreover, global models of peace education, characterized by the promotion of universal human rights and the independence of an individual, contrast with the Islamic models that underline the idea of the community, accountability with the divine rules and the moral order (Sachedina, 2001). We cannot afford to close this epistemological divide otherwise there are chances of peace education being relegated or viewed as being doctrinal waywardness.

According to the literature the presumed target of the resistance is not always to the values of peace, but rather to the perceived framing and origin of the values. Therefore, integration is successful under the characters of contextualization, interactive authorship and religious authority.

Shortcomings of Available Literature

In spite of the increased scholarly attention devoted to the issue of madrasa reform, however, a number of important gaps persist in the related academic literature:

Research on the perceptions of peace education among teachers and students are also scarce based on empirical research findings and this is more particularly in case of the rural or less investigated regions of Pakistan, such as that of District Bhakkar.

State policy and the security implications of the current research have been dominating; little pedagogical and curriculum analysis is done.

Not many research areas cover the potential to have participatory reform that involves enabling stakeholders in the madrasa in terms of model co-design or teacher training.

Theological reasons of peace education among Muslims are not approached sufficiently which causes misunderstanding and reluctance.

This study aims at filling these gaps by providing a comprehensive, on-the-ground study on the problems, and opportunities in the implementation of peace education in the madrassas curricula within a context of Islamic worldviews and realities.

Conclusion

The literature discloses how the history, ideology, and pedagogy are on the one hand and interact on the other to influence madrasa education in Pakistan. Although there has been an increased push towards reforms since the post-9/11, there is a tendency that the religious educators do not identify with the reforms even though they are usually framed in secular terms, and they are top-down imposed and have a lack of cultural legitimacy. Nevertheless, the experience of other Muslim societies and the rise of new projects in Pakistan indicate that peace education could be successfully incorporated, when it is harmonized with the teachings of Islamic ethics and the principle of participatory pedagogy. Chapter two describes the method of research through which these dynamics have been sought out in the particular environment of District Bhakkar.

Methodology of the Research

The chapter provides the description of methodological framework used to study the question of integration peace education into madrasa curriculums in Pakistan. What underpins the research design is the set of principles of social constructivism and contextual educational reform, which would facilitate the registering of the subtleties of the perceptions of madrasa stakeholders, evaluating obstacles to reforms on the structural and pedagogical levels, and locating possible opportunities to transform the curricula. Since madrasas are both socio- politically and epistemologically sensitive, the study will be based on a qualitative-dominant mixed-methods paradigm because it would enable both discretion and rich detail in analysis.

Design and Rationale of the Research

On the eighth monthly visit, the study will be conducted using a convergent parallel mixed design (Creswell & Plano Clark, 2011) that will include both a triangulation of evidence using qualitative interviews, analysis of curriculum content, and a structured survey aimed at teachers. Such a design enables data to be collected and comparatively interpreted at the same time which also promotes enhanced internal validity as well as contextual richness of the study.

Although quantitative data can be used to generalize the way people perceive, reject, or accept the concept of peace education, qualitative methods will help grasp a more profound picture of how the madrasas should respond to peace education. This design is especially appropriate to education research within faith based institutions where beliefs, identity and tradition play a immense role in shaping education practice (Apple, 2004; Halstead, 2004).

Sample and Population Methods

Madrasa teachers, administrators, and curriculum designers in District Bhakkar, Punjab, are the target population of study as a representative of the more rural setting and sectarian composition and high proportion of registered religious seminaries.The sampling method employed in the study is purposive where 10 madrasas will be sampled based on the four dominant sectarian affiliation Deobandi, Barelvi, Ahl-e-Hadith, and Shia. This would ensure that the findings could indicate intra-sects diversity and serve as the basis of comparative analysis. In every madrasa, 15 teachers and 5 administrators were interviewed in semi-structured interviews, whereas a survey was administrated to 40 more faculty members following stratified selection in order to represent all sects and teaching experience.

The other, when there is interest in depth rather than generalization and access to sensitive educational establishments is limited by gatekeeping or mistrust is the purposive sampling as suitable to qualitative research (Mason, 2002; Teddlie & Tashakkori, 2009).

Sourcing Instruments

Qualitative Scale: Interview and Curriculum Analysis

The main qualitative tool was a semi-structured interview, as there was an opportunity to make the participants think about:

- ⬜Their perception of Islam peace education.
- ⬜The sense that they fit with conventional curricula.
- ⬜Bureaucracy and possible ways of restructuring.

The interview questions were formed on available peace education literature (Reardon, 1988; Johnson & Johnson, 2005) and put in context of the Islamic ethical frameworks. The research performed matters of the content analysis of the Dars-e-Nizami syllabus adopted in all madrasas. They were thematically analyzed by reading textbooks of Akhlaq (ethics), Fiqh (jurisprudence), Hadith and Tafsir to see what information on peace, tolerance, respecting other sects, and resolution of conflict issues was contained therein. Based on the Braun and Clarke (2006) model of thematic analysis, then a coding structure was formulated to determine the presence of explicit and implicit content on peace.

Measurement tool: Teacher survey

A Likert-scale questionnaire was constructed offering a quantitative measurement of teacher attitudes towards the following topics:

- ⬜The need and necessity of peace education.
- ⬜Openness to change and flexibility of the curriculum.
- ⬜The risks and benefits of implementing a peace-related content in perspective.

The survey tool was pre-tested among few madrasa teachers beyond the sample district to ascertain linguistic and cultural common-sense. The internal reliability statistics as assessed using cronbach alpha displayed a value of 0.83, implying solid internal consistency.

Methods of data analysis Analysis of Qualitative Data

Transcriptions of interviews were made and when needed translated and then coded using NVivo. The qualitative method of data processing was based on a six-step process used by researchers Braun and Clarke (2006), including familiarization, initial coding, theme development, overview of themes, theme definitions, and eventually interpretation of the themes. Inclusion was specifically given to emerging discourses on:

- ⬜Peace and Islam ethics.
- ⬜Utility and reform deviousness.
- ⬜Teacherations in curricular change.

Content analysis was employed to analyze the material of curriculum documents and code about their presence and level of depth of peace-related concepts. Thematic integration was compared between sects and subject domain through the application of a frequency matrix.

The Quantitative Data Analysis

Data was analyzed using SPSS (v.25) to calculate descriptives and cross-tabulation them to determine any patterns across the sectarian affiliation, position of working and years of service. Associations that were found out as significant using the inferential analyses like

the Chi-square tests were between variables like openness to peace education, and exposure to teaching training.

Considerations of Ethics

As much as there are cultural and political sensitivities on the issue of madrasa reform in Pakistan, stringent ethical protection was utilized according to the British Educational Research Association (BERA, 2011) and APA Ethical Principles (2010):

Informed Consent: All the participants were given written consent after being fully aware of anonymity of the participants.

Religious Autonomy: There was also no criticism of theological contents. In its place however, the research prioritized inquiry into curriculum development.

Non-maleficence: It was organized in a way that there were no interference of teaching schedules or institution habits.

The purpose of the research as well as the aspect of voluntary participation.

Confidentiality: Pseudonyms, and identifiers were deleted in transcripts to maintain The Ethical Review Committee of the institution where the researcher worked accepted the study to be carried out.

Research Limitations

The depth of the methodology is achieved but some limitations are admitted:

a. Regional Focus: The results of the study are localized and cannot be fully appropriate to describe the processes in the city or politicized madrasas networks.

b. Social Desirability Bias: considering that the nature of the topic is politically delicate, there is the possibility that some of the respondents provided guarded or self-censored answers even though they were promised of anonymity.

c. Access Restrictions: Not all of the madrasas accepted to participate, which may be a lose of more conservative halts.

d. Other limitations notwithstanding, the triangulized pattern of the study adds credibility, trustworthiness, and theoretical transferability to the study (Lincoln & Guba, 1985).

Results And Analysis Of Data

The chapter characterizes the key findings of mixed-methods research study that was carried out in a sample of madrasas in District Bhakkar. Based on the semi-structured interviews, analysis of the contents of the curricula, and responses to the survey sent to the teachers, the chapter examines the perceptions held by madrasa stakeholders about peace education, the current curricular and pedagogical climate as well as capacities and limitations of the institutions to include the peace-oriented interactions. The analysis contains some qualitative themes and quantitative trends that provide triangulated viewpoints with the study objectives and theory.

Ideas on Violent Peace and its Compatibility with the Islamic Education

Most of the teachers and the administrators interviewed held a normative view that Islam is the religion of peace, justice and compassion. Other concepts commonly provided as the major concepts of Islamic ethics include sabr (patience), adl (justice), and rahmah (mercy).

One of the old teachers said:

"Peace is something foreign to Islam; it is right at the heart of our religion. Yet, the learning must be of what is on our tradition, the NGOs and Western agencies must have nothing to do with the teaching."

This feeling expresses degree of receptivity to values of peace as well as distrust of the very term of peace education when it is at all felt as externally defined. The same results were stated in work of Bano (2012), who maintained that resistance to change in madrasas is epistemological rather than ethical. The concept of peace education is therefore debated albeit the values behind it are highly desired when established within the Islamic rhetoric discourse.

Survey Results Survey Results Quantitative Survey

Quantitative Survey Results: Teachers Attitudes and Institutional Readiness

Based on the 40 respondents who took part in the survey in 10 madrasas the following trends were identified:

Eighty-two percent responded that peaceful and tolerant teaching are to be taught to Muslims.

65 percent felt that there should be content on inter-sect harmony that will be taught to them in their curriculum.

Nevertheless, only 43 percent would support the introduction of systematic "peace education" in full, being worried that their ideas will be watered down or even foreign influence.

Seventy two percent were in favor of teachers being trained in ethical dialogue and conflict resolution provided it is based on the Quran precepts.

These outcomes verify an affirmative attitude to peace promotion material yet also a reluctance to institutionalized change, when not placed within Islamic theological frameworks. In the present study, this warning was repeated by Rahman (2004) that any reform in such a setting without religious legitimacy would not succeed.

Curriculum Analysis: Presence and Absence of Peace

In all the madrasas taking part in the project, textbooks of Dars-e-Nizami have been studied in four topics, namely, Akhlaq, Fiqh, Tafsir and Hadith.

Moral texts of Ethics/Akhlaq contained lessons on honesty, humility, patience and charity but not intergroup relations or civic peace.

Fiqh writings on the other hand emphasized on jurisprudence and did not speak about social justice or tolerance or coexistence beyond faith.

Sources of Tafsir and Hadith contain a lot of moral teachings but the manner in which they were taught and learned implied much more on doctrinal orthodoxy instead of criticism or pluralism.

It is noteworthy that though the Quranic verses and Hadiths translated and studied to teach may have discussed the concepts of peace, mercy, and justice, there was no instructional model of how to teach students to use these attributes to deal with conflict or diversity in the real world. According to Halstead (2004), this is true about the Islamic tradition since Islamic schooling is rich in moral guidance but pedagogical delivery of these ideas continues to lack development outside the traditional madrasa context.

Barriers to Integration of Peace Education Identified

Across interviews and surveys three issues were founded as key issues:

Resistance: Epistemological

Peace education was seen by many teachers as a western teaching. Unless it is couched in terms of Islamic language and jurisprudence it will not go unchallenged.

We advocate peace in the Quran already. What is the use of having another subject to perform what Islam orders? Madrasa Administrator.

This is reminiscent of the findings of Siddiqui (2017) who states that it is important that peace education should be indigized.

Pedagogical Constraints

The rote approach to learning continues to prevail. The teachers have no experience of dialogical or participatory methods that are part and parcel of peace pedagogy (Freire, 1970; Johnson & Johnson, 2005). Only a quarter (28%) of the teachers who were surveyed had **ever participated in a workshop relating to the teaching method.**

Autonomy in Institutions and Trust Vacuum

Even in cases that reform is initiated by the state or a foreign-funded NGO, there would be suspicion of attempts. Such lack of trust is based on the fact that the earlier attempts were not all-inclusive and involved Ulama (Bano, 2012; Fair, 2009). The support by government actors in curriculum reform was only 35 percent as compared to 78 percent, following the support of respected Islamic scholars to carry out the reforms.

How to get Reform and Peace Education Integration

Regardless of the mentioned barriers, the paper found some entry points that reform can go in:

Theological Consistency

Examples of peace-related materials described using Qur;an and Hadith were well-received by teachers. Some participants have expressed readiness to teach lessons on Islamic ethics and jurisprudence as they presented lesson plans based on this and volunteered to pilot the lessons.

Workshop and Teacher Training by Ulama

The possibility to hold training workshops with an authoritative Islamic teacher was welcomed by the respondents. Fastball interest was shown in modules on dialogue, tolerance and conflict resolution framed in a Sharia compatible language.

Space of Curriculum in Akhlaq

The subject of Akhlaq was considered to be the most apt with regard to incorporating peace education that would not interfere with theological integrity. Now one teacher remarked:

This being said, when we start with Akhlaq, we can branch out to other domains gradually and in a non-obnoxious manner.

This concurred with Ahmed (2020), who demonstrated that peace as a package included in the current teaching of morality became much more acceptable in the Pakistani madrasas, compared to the exogenous topics.

Thematic Synthesis and Cross-Analysis

Merging results obtained on the basis of all the tools demonstrate the following thematic insights:

The absence of peace in the discourse of madrasas does not exist, in essence, peace is not synonymous with current pedagogical models.

The teachers are open to change but would like reform to be based on religion and owned by an institution.

It is a silent pedagogical crisis and teachers are undertrained in transformative learning.

Reforms, which touch upon present order (such as Akhlaq) and in which respected Ulama take the lead, are much more likely to attain success.

Such themes validate insights of social constructivism (Vygotsky, 1978), and human security theory (UNDP, 1994), which emphasize the need of local, people-owned and comprehensive educational transformation.

Discussion

This chapter is about the main research findings in relation to the theoretical frameworks of social constructivism and human security, as well as current literature on reform of and peace education at madrasa in India. As far as the findings of the fieldwork in District Bhakkar are concerned, it can be said that they not only serve as a confirmation of the current scholarly issues but also a source of insight that undermines the oversimplification of the matters of religious education in Pakistan. This discussion attempts to deconstruct the web of relationships between Islamic pedagogy, the legitimacy of epistemological possession and pedagogical transformation concerning the Islamic pedagogy, as well as provide a reinterpretation of the Madrasas as possible beneficiaries of peacebuilding education, and not epistemic menace.

Islamic Ethics and Peace Education Reconciliation

One of the main themes that have come to life is that peace is not a contradiction of the Islamic thought. Quite the contrary, Qur anic values like rahmah (mercy), sabr (patience), adl (justice), and sulh (reconciliation) were often cited by the participants as part and parcel of Islamic ethics. It is the same with Esack (2005) and Sachedina (2001) who maintain that Islamic tradition can give rich normative leads to pluralism and peace.

Nevertheless, peace education as a course was considered foreign until it was properly set in factors of Islamic lexis and jurisprudential concepts. The evidence confirms the conclusion suggested by Siddiqui (2017), who indicates the significance of context- and religiously based framing to curriculum reform within faith-based school settings. This attests the fact that resistance is not theological, but discursive and semantic, that the nomenclature of peace education elicits the external agendas whereas the content is readily accepted when it is presented in the language of the indigenous religions.

In this way successful integration hinges on the concept of theological embedding-one of the pedagogical approaches that uses Islamic sources to present the ideas of nonviolence, justice, and reconciliation made without provoking defensive reactions.

Madrasa Pedagogical Crisis in the Classrooms

The results delivered major pedagogical crisis. Regardless of the morally rich material taught in Islamic education, the most prevailing method of the teaching process can be claimed to be rote memorization, teacher-based teachings, and little dialog time. Freire (1970) concept of the banking model of education perfectly describes the type of teaching noticed as explanation of knowledge is stuffed in empty heads instead of analysing it through thoughtfulness and discussion.

Such rigidity is not peculiar to the Pakistani madrasas; this has been reported to occur in religious schools in South Asia and within the Middleward (Halstead, 2004; Winthrop & Graff, 2010). However, it is quite problematic in peace education, which demands critical thinking, development of empathy, and moral reasoning, which, in turn, needs participatory pedagogy.

Given the context of the social constructivist theory (Vygotsky, 1978), the development of the knowledge process in madrasa classroom-knowledge construction, needs to change in

sense of leaving behind monologue and shifting to dialogue, memorizing and exploring, and seeking exclusive religious answers and ethical pluralism. This study indicates that until the paradigm shift, implementation of curricular reform cannot cause any significant educational change.

Reform Resistance and Epistemology Tensions

Antipathy towards peace education can be explained neither by doctrinaire perversity, but instead, there is a tension between Islamic conventionality and secular modernity as an advice on epistemology. Madrasa teachers are worried that implementation of a curriculum based on the pressures of the external factors will water down the purity of Islamic education. According to Fair (2009) and Bano (2012), the failures of the reforms in the past were occasioned by the fact that they relied on top-down solutions that lacked meaningful involvement of religious stakeholders.

In this study, it is established that trust, theological legitimacy, and community ownership are essential to sustainable reform. The administrators and teachers were responsive to peace-related learning materials in case it was taught by respected Ulama and placed in a context of Islamic sources. This requires an iterative approach to the reform, in which Ulama, experts and peace educators work together to co-develop the content that would represent the balance between the religious texts and the modern civic requirements.

Low-key Security to Human Security, Madrasa and Local Empowerment

The madrasas can be considered not only schools but also places that have socio- economic and spiritual roles (leading to madrasa theory of human security) (UN Development Programme, 1994; Lederach, 1997). They respond to the foundational necessities, such as education, shelter, food, moral training, to the marginalized communities; particularly, those in the rural areas such as Bhakkar. However, in the absence of peace-education, these institutions could unknowingly reflect sectarian story or exclusionary ideology which is a factor in creating societal division.

According to this study, the human security role of madrasas can be increased especially by accommodating civic responsibility, inter-sect tolerance and peaceful conflict resolution as taught in the context of peace education. Madrasas can also stand to be helpful in the resilience of peoples (rather than their religious identity) by teaching the students ethical and interpersonal skills.

The Madrasa-Based Peacebuilding Opportunities

In spite of the resistance, the results indicate positive prospects:

Peace education can start by the Akhlaq(ethics) curriculum and this is valid and accepted.

The teachers welcome training workshops organized by Islamic scholars that involved moral reasoning, inter-sect harmony and critical reflection.

Madrasas who took part in the project showed interest in the development of the curriculum in collaboration with others on condition of not sacrificing orthodoxy in the religious sense.

Such opportunities confirm the roles of inserting and negotiating peace education as stated by Zine (2008) that is rooted in traditions and meets the challenge of the modern era.

Synthesis And Contribution

This paper has established that there exists no incompatibility between social constructivism and Islamic pedagogy but it can be amalgamated to produce a pedagogical model that can foster peaceful co-existence through a reflective, dialogical and faith-sensitive instruction. Furthermore, instead of counter-extremism, through the prism of human security theory, the research transforms the issue of madrasa reform into that of positive peacebuilding and community security. It does not agree with the reductive binary of the reductive binary of reform and resistance and creates a third space of religious transformation in the space of religious transformation in the idea of ethical integrity and pedagogical innovation.

Conclusion and Recommendations

This study aimed to explore the issues and the prospects linked to inclusion of peace education in the madrasa curricula in Pakistan. Based on the qualitative and quantitative data collected in a heterogeneous sample of the remote area of religious seminaries across District Bhakkar, vote of confidence is cast that although madrasas are rich in their custom of teaching ethics and morals based on Islamic sources, its pedagogical practice and institutional framework provide a number of possibilities on one side, and a great difficulty on the other, in transformation of the madrasa and a new form of peace education.

As demonstrated in the findings, majority of madrasa teachers are aware of Islamic teachings on peace, justice, and compassion, and are likely to propagate such teachings, on condition that they are presented in a religiously valid and contextually adapted model. The teaching of peace, however, as a formalized construct is commonly misconstrued, mischaracterized, or opposed because it is allied with external interests, secular ideologies or the threat of orthodox religious beliefs.

The most serious challenge is the customized pedagogical aspect of the conventional madrasa learning focusing on rote memorization, textual authority and suppression of dialogical/participant learning. In addition, institutional independence, epistemological defensiveness and lack of teacher-training infrastructure also contribute to the inertia of peace education integrations.

Still, the opportunity areas are also described in the research: the opportunity to introduce the curriculum with the topic of Akhlaq (Islamic ethics); the high levels of teacher readiness in the research towards the training opportunities led by the Ulama; and the high appearance of this need of moral reasoning and ethical clarity in order to solve the current sectarian and civic issues. The findings disprove the most persistent securitised discourse with regard to madrasa reform and are an argument in favour of a madrasa as a possible partner in establishment of sustainable peace in Pakistan.

Recommendations

Design Peace Curriculum that is Theologically framed

The materials of the peace education should be based on Islamic knowledge, i.e. refer to the Quranic verses, the Prophetic traditions and such classical jurisprudence that stress the importance of tolerance, nonviolence and justice (Sachedina, 2001; Esack, 2005). To help preserve sanity and cultural harmony, people involved in curriculum development must consult the respected religious scholars (Ulama).

As a substitute to introducing completely new subjects, peace education could be nested into the existing moral teaching (Akhlaq), thereby reducing resistance on the part of the institutions and preserving continuity in the curriculum.

Establish teacher training-programs led by Ulama

Without the pedagogical reform, peace education will fail. Educators have to be taught not just in subject matters, but also in dialogic learning experiences, conflict solving skills, and value-discourse models of learning (Johnson & Johnson, 2005; Freire, 1970).

Training workshops can be conducted by the Islamic pedagogues and not by a foreign trainer or a secular agency that incorporates:

The Islamic jurist view of civic peace

Interpersonal ethics Prophetic

Professing empathy and conflict resolution with the help of Islamic history

These can be carried out through cooperation with religious boards (Wifaqs) and Islamic education foundations.

Institute Inter-Sectarian Dialogue Forums In Madrasas

Problematic is sectarian bias. Institutes are supposed to begin intra-faith dialogue initiatives whereby the teachers and different sects of students are able to interact on common grounds such as peace, empathy and respect (Siddiqui, 2017).The organization of such forums can take place on holidays, conferences, or inter-madrasa competitions where they will be carried out debates and joint workshops with the participation of Islam ethics and peace narratives.

Promote The Participatory Curriculum Change

The change of curriculum must be local, democratic, and bargained. Co-design of curriculum by involving teachers, students and the community stakeholders will not only make the content more applicable but also result in trust of the institution (Bano, 2012). Pilot programs created at some open minded madrasas can be an example to regard them at a larger scale.

Restructure Madrasa Reform as Human Security Imperative

The perspective of Madrasa reform should be redirected by the switch in the counter-extremism sphere to the sphere of human development and security. Madrasas can gain value as the anchor of civic education, moral strength, and social leadership amongst the people-on- the-margin communities-as long as they are accorded due support (UNDP, 1994; Lederach, 1997).

Policy is thus:

● Help unconditionally Provide
● Legitimize madrasas as an action in civil society

Assist with their capacity-building and not affect the religious autonomy

Future Research Recommendation

This paper leaves a number of lines of research open:

1)Comparative Studies: A research should also carry out studies on madrasas in urban locations or the ones with established political affiliations and use them to compare the levels of openness to peace curriculums.

2)Longitudinal Impact Studies: It would be necessary to gauge how during the course of time the peace education initiative, once applied, influences attitudes of the students and the intergroup interactions or interest.

3)Women and Madrasas: There is very little research available on female madrasas as an instrument of peace building. Considering that most women are brought up through these environments, their views need to be analyzed.

4)Technology and Madrasa Pedagogy: Digital media and Islamic e-learning tools can be another way of distributing the content on peace, particularly in hard-to-reach corners.

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