

A Study of Socio-Economic Status and Emotional Intelligence among Madrasa and Islamic School students towards Inclusive Development

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Abstract:

In this study the investigator had tried to find out correlation of socio-economic status and Emotional Intelligence among Madrasa and upcoming Islamic school students towards Inclusive development. The tools used for the present study were socio-economic status developed by Prof. Ashok K. Kalia and Mr. Sudhir Sahu. and Emotional Intelligence Inventory (Hindi Version) developed by Dr. S.K Mangal and Mrs. Shubhra Mangal.. The finding of the study shows that there is significant difference in the socio-economic status of Madrasa and Islamic school students towards Inclusive development. The study shows that there is a significant difference in Emotional intelligence of Madrasa and Islamic school students towards Inclusive development. There is a positive correlation between Madrasa and Islamic school students in Socio-Economic status and Islamic school students.

Key words: Socio-economic status, Emotional Intelligence and Inclusive development

INTRODUCTION

Development, in simple terms can be explained as the overall development in the society, it should not only be economic but

also social, cultural, political and environmental. We can categorized development in two types-National Development and Individual Development(Nadvi,2014). To develop a nation well, it is important that each and every individual of that nation has attained development in all walks of life, and this can be termed as Inclusive Development. Development should not only be the count of GDP growth rate or the development of the allied class, it should also count economic growth and well-being of the deprived class and minorities as their scale of development.

A country is developed or not, this depends on their people or citizen; their thoughts, personality, character and knowledge, and these are the product of the process of Education.

So we can say that 'Development' can only be attained through the process of 'Education'.

The Education process aimed at responding to student diversity, increasing their participation and reducing social exclusion, is termed as Inclusive Education. Almost in every country, Inclusive Education has emerged as one of the most dominant issues in education of SWESN. For many years the term inclusive education was linked only to special need children.

It is only in recent years, the concept of inclusive education has been broadened to encompass not only student with disabilities, but also all students who may be disadvantage.

It was Skrtic et al, 1996 who had argued that inclusive education goes far beyond physical placement of students with disabilities in general classrooms, but should involve schools meeting the needs of all their students within common, but fluid, environment and activities. Slee 2001 considered that inclusive education is about cultural politics of protecting the rights of citizenship for all students.

Mitchell, 2005 and his authors explored the notion that characterization, purpose and form of inclusive education reflect the relationships among the social, political, economic, cultural and historical context that are present at any one time in a particular country and/ or local authority.

This broadened conceptualization of inclusive education was recently articulated in the meeting at the forty-eighth session of the UNESCO International Conference on Education, held in Geneva in November 2008, where it was acknowledged that 'inclusive education is an ongoing process aimed at offering quality education for all while respecting diversity and the different needs and abilities, characteristics and learning expectations of the students and communities, eliminating all forms of discrimination'.(UNESCO,2009).

In 2000, Bangladesh implemented a new education policy in which the idea of including all children in mainstream education received official recognition (Ahsan & Tonmay, 2002). In 2003 the Moniruzzaman Mia education committee also emphasized the principal of equal access to education for all regardless of religion, caste and creed, sex, economic status and geographical variation (MoE, 2011). The Government of Bangladesh has made education a priority to meet the goal of poverty reduction in the country and inclusive education should be seen as a high priority strategy to achieve the goals of Education for All (EFA) by 2015.

SIGNIFICANCE OF THE STUDY

In India, government sources estimate that there are now 1,05,000 such madrasa which have their own educational structure and curricula. There is no uniformity in the with regard to subjects, books, specializations, or duration of various degrees. And this is why various universities and colleges are not able to recognize these madrasa degrees and thus hinders

the madrasa students to enter into any other stream or into the job market. Though Madrasa provide free education, free board and free books while Government of India yet could not manage to provide children with free and compulsory education even after the landmark legislation of RTE-2009.¹ The new era of economic, and in turn social development, raised the expectation of equal opportunities to development and progress of all section of society, especially for minorities. Muslims constitute one of the largest minorities of India, but Sachar committee report and Misra Commission report, the social-political and economic backwardness of minorities in India. This problem was engraved by the madrasa organizer whose own argument of not including the core subject of science not in there syllabus, and this has kept large section of Indian Muslim away from the contemporary knowledge. Then the question is how a madrasa student will become one of the doctors, engineers, scientist and computer professionals. The orthodox religious obsession and fear of losing religious identity had pushed madrasa education into isolation. However, the youth of Jamia did not share the same ideological attachment to their community that was expressed by members of the older generations.² There is a need of paradigm shift in the age old curriculum of Madrasa, and this change can only be achieved after taking ulama into confidence. The continuous educational backwardness of muslim community had tend the muslim leaders as by ashraf in Bengal to form separate Muslim religious schools at par with Christian missionary schools in 1871, now there again springs modern religious schools known as Islamic Schools opened by voluntary participation of muslim in the field of Education. Many such schools are opening all cross the Indian Subcontinent. Some of the famous schools are in present day West Bengal, Uttar Pradesh, Madras and

¹ Basheer.K, M.(2013).p.97

² Ibid,p.98

Mumbai. And some of the enlightened Ullema have turned the madrasa education into the ISLAMIC SCHOOLS. So there was a need to compare the madras with upcoming Islamic schools, so that we can come out with proper solutions to convert the thought into action, for mainstreaming the madrasa students. And this study shall be a small effort in fulfilling the aim of mainstreaming minorities and giving a hand in the Inclusive Development.

STATEMENT OF THE STUDY

The problem of the study, “A Study of Socio-Economic Status and Emotional Intelligence among Madrasa and Islamic School students towards Inclusive Development”.

OPERATIONAL DEFINITION OF THE KEY TERMS

Inclusive Development: Inclusive development involves consideration of employment, recreation, health and living conditions of student with diversity and which reduces the social exclusion of people of low socio-economic status and also of minority as a whole.

In the context of the present study, we have taken socio-economic status and emotional intelligence as one of the indicators of Inclusive development, since the concept is new and there is little done in this field of study.

Madrasa: In this study, Madrasa includes all those madrasa in Aligarh which was government funded or non-funded (private) and registered under the Madrasa Board of Education, U.P.

Upcoming Islamic Schools: In the present study, since this type of institutes are organized and working under the self-motivated and religious concerned Muslim of the community, their curriculum are varying according to the

priorities , but their motive is only one to produce personalities who are ready for both religious as well as worldly affairs.

Socio-Economic Status: In this study it is the total score obtained by an individual on Socio-Economic Status Scale(Urban and Rural) developed by Prof. Ashok K. Kalia and Mr. Sudhir Sahu.

Emotional Intelligence: In this study the researcher has calculated the emotional intelligence of the individual as the total score obtained on the Mangal Emotional Intelligence Inventory (Hindi Version)developed by Dr. S.K Mangal and Mrs. Shubhra Mangal.

OBJECTIVES OF THE STUDY:

1. To compare the socio-economic status of madrasah students and upcoming Islamic school students towards inclusive development.
2. To compare the emotional intelligence of madrasah students and upcoming Islamic school students towards inclusive development.
3. To correlate the socio-economic status and emotional intelligence of madrasah students and upcoming Islamic school students towards inclusive development.
4. To find out whether Madrasa or the upcoming Islamic Schools are fulfilling the demands of Inclusive Development.

HYPOTHESES OF THE STUDY:

1. There will be no significant difference between the socio-economic status of madrasah students and upcoming Islamic school students towards Inclusive Development.
2. There will be no significant difference between the emotional intelligence of madrasah students and

upcoming Islamic school students towards Inclusive development.

3. There will be no correlation between the socio-economic status and emotional intelligence of madrasah students and upcoming Islamic school students towards Inclusive development.

RESEARCH QUESTIONS

1. Is the madrasah education fulfilling the demands of the Inclusive Development?
2. Is the upcoming Islamic Schools fulfilling the demands of Inclusive Development?

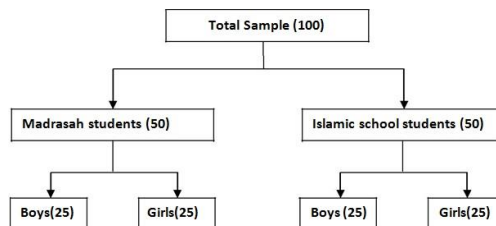
RESEARCH METHODOLOGY

The present study is a descriptive type of study, where the researcher has done a small sample survey which has been employed only in Aligarh district.

Sample

The sample consisted of 100 students in which 50 students are taken from Madrasah and 50 students are taken from upcoming Islamic school, Aligarh. Due to unavailability of time and resources, the sampling technique used is convenient sampling and the sample size is small.

Figure No.1 Distribution of sample is given below by flow chart



Procedure of the study:

The scales were distributed and administrated to both Madrasah and upcoming Islamic schools students. The administrator administered the questionnaires' in the classes of seven and eighth standard in Islamic school and equivalent class of Madrasa, and gave proper instruction in both Urdu and English language. Finally the questionnaires were collected and scoring of the questionnaire was done as per manual.

Statistical Technique:

Mean, standard deviation and t-test were used to compare the Emotional Intelligence and Socio-economic status of both Madrasah and upcoming school students.

ANALYSIS AND INTERPRETATION OF DATA:

Objective No 1: To compare the socio-economic status of Madrasa students and upcoming Islamic school students towards Inclusive development.

Table No 1: Significance of difference between the mean score of socio-economic status of madrasah students and upcoming Islamic school students towards inclusive development.

School	Number	Mean	Standard deviation	t-value
Madrasah students	50	68.96	12.22	4.21(Significant at 0.05 level)
Islamic school students	50	77.76	8.0	

As shown in the table (T.NO.1) when students of Islamic school students were compared with the students of Madrasa on their Socio-Economic Status ,the calculated t-value ($t=4.102$) was

found to be significant at 0.05 level of confidence. The t-value assures that the Socio-Economic Status and living standard of the Upcoming Islamic school students is higher than the Madrasa students. The in-depth study investigation reveals that Islamic school students are far better position on socio-economic scale than Madrasah students as the mean value of Socio-Economic Status score ($M_2=77.76$) was higher than the mean value of Madrasah students ($M_1=68.96$), and thus Islamic school students higher socio-economics supports Inclusive Development. Hence, the Hypothesis No.1 was rejected.

Objective No 2: *To compare the Emotional Intelligence of Madrasa students and upcoming Islamic school students towards Inclusive development.*

Table No 2: Significance of difference between the mean score of Emotional Intelligence of Madrasah students and upcoming Islamic school students towards inclusive development.

School	Number	Mean	Standard deviation	t-value
Madrasah students	50	69	8.27	5.22(Significant at 0.05)
Islamic school students	50	77.04	7.44	

As shown in the table (T.NO.2) when students of Islamic school students were compared with the students of Madrasah students on their Emotional Intelligence the calculated t-value ($t=4.102$) which was found to be significant at 0.05 level of confidence. The t-value assures that the effect of Emotional Intelligence on Inclusive development. The in-depth study investigation reveals that Islamic school students are emotionally stable than Madrasah students as the mean value of Emotional Intelligence ($M_2=77.04$) was higher than the mean

value of Madrasah students ($M_1=69$). Hence, the Hypothesis No.2 was rejected.

Objective No 3: *Correlation between Emotional Intelligence and Socio-Economic Status of Madrasah students and upcoming Islamic school students towards Inclusive development.*

Table No 3: Significance of difference between the mean score of Emotional Intelligence of madrasah students and upcoming Islamic school students towards inclusive development.

School	Number	Correlation of SES & EI	Correlation of madrasa and Islamic School together
Madrasah students	50	0.0074(r_1)	0.32(r)
Upcoming Islamic school students	50	0.073(r_2)	

As shown in Table No.3, the correlation coefficient between, the socio economic status and emotional intelligence, it was found that there was almost a negligible correlation in the SES and EI of Madrasa student (0.0074) and similarly , there is again negligible correlation in the SES and EI of the Upcoming Islamic School, but when the total population was taken into account (Madrasa and Islamic School), then there was found a slight correlation (0.32, r) between Socio-Economic Status and Emotional Intelligence.

Findings of the study: Objective-wise findings of the investigation are given as follows:

1. A significant difference was found in S.E.S of Upcoming Islamic school student and Madrasah students. It tell us that students having strong Social and Economic background are able to avail private Islamic school education while students having weak economic background are mostly admitted in Madrasa which are either providing free education, or have very less fees to pay.
2. There was found a significant difference in emotional intelligence of Madrasa and Upcoming Islamic School students. On comparing the means, it was found that Islamic Schools students' mean of emotional intelligence was higher than the mean of Madrasa students. So we can say that the Upcoming Islamic Schools are emotionally much more stable than Madrasa students.
3. The attempt was made to find the correlation between socio-economic status and emotional intelligence of Madrasa and Islamic School respectively, but it was found that there was hardly any correlation found in socio-economic status and emotional intelligence among Madrasa and Upcoming Islamic School, but the emotional intelligence had slight correlation with the socio-economic status when the total number of Madrasa and Islamic School was summed up. The negligible correlation shall be the result of the sample error as the sample size (100) taken was a small one.

CONCLUSION

Sengupta, 2011, in her book, 'Pedagogy for religion', had explored the ideas of men, women, and children of the nineteenth-century Bengali classroom, in found that the aspect of schooling at that time transformed the definitions of what it meant to be a Christian, Hindu, and Muslim in the nineteenth

century, the urge for Bengali Muslim to have a separate Qur'an Schools due to the 'conspiracy' and their 'backwardness'. This situation still prevails in present day West Bengal and whole of the country, the Muslim, the largest minority population, is still under privileged section of the society. This problem of the Education of Muslim which had its roots in the past, is still one of the major problem, Muslims are still considered backward in terms of education, socio and economic background, to uplift Muslim society as a whole, there is a need of Paradigm shift in the educational pattern of the education, there is a need that the Ullema and the common enlightened Muslim come together, and create a platform for Education of Muslim, so that there is upliftment of both high and low socio-economic background together. The following conclusion shall be the answer to our research questions:

1. Basheer. K, 2013, had concluded in their study that Madrasa Education caters the needs of the underprivileged sections of the society and thus it is a part of Inclusive Education. In this study also see that Muslims of low socio-economic status preferred the Madrasa Education, whereas high Muslims of high socio-economic status preferred the Upcoming Islamic Schools. So there must be a bridge between these Islamic schools and Madrasa, such that they work together to provide a quality modern education with religious education to all section of society irrespective of their socio-economic background. Madrasa Educators need to realize society not only needs religious people, but also needs balanced Islamic personalities, ready for endeavors of this world.
2. The Upcoming Islamic School needs teachers who are well equipped in Islamic and worldly affairs so that they can produce the same type of individuals, so it is necessary that the large amount of Madrasa graduates

are trained and imbibed in these Islamic schools , so that it changes their living standard and economic status.

3. Since we find that there are people who are willingly supporting the development of Islamic Schools, so they must have an open discussions with the Ullema of the Muslim community so that whole society gets benefitted by it, and the Islamic Schools which are working like private schools should work for the cause of the upliftment of the Muslim society, by utilizing the Waqf board and zakat funds, work together for the good cause.
4. It is also very much important that the madrasa and Islamic schools should work for the common cause, and open their doors of education for all as it was open for all in the medieval history where Hindu Pandits use to gain Arabian and Persian knowledge from the Madrasa of that times, so that an inter-faith dialogue takes place, and work for the development of humanity as a whole. As there are many communities like ‘Parliament of World’s Religion’ under the chairmanship of Imam Abdul Malik Mujahid, who are working for the common cause and sustainability and Inclusive Development as whole.

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