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## **ROLE OF SOCIAL CAPITAL IN SHAPING ACADEMIC ASPIRATION OF FEMALE STUDENTS AT RELIGIOUS CENTRE**

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### **Abstract**

A phenomenological study was adopted to study the life experiences of religious students to join religious organization with the help of social networks and social capital in order to explore the role of social capital in shaping academic aspiration of female students at religious center (Madrassa) and to examine the challenges faced by female students in utilizing social capital associated with the development of academic aspiration at religious centre and also examine the experiences of female students in religious centre for developing academic aspiration at religious organization. Qualitative research method was used for this study. By using phenomenology as strategy of inquiry in-depth interviews were conducted from the students of religious institution of district Okara named as Madarassa Arabia Islamia. The researcher selected the six year course of Aalima and two students from each year were interviewed. Total twelve respondents were participated in this research study. Finding indicated that All participants have consensus that their parents and family, friend, peers play role for joining this institution and also help them for developing academic aspiration in the field of religious education. Maximum participants did not faced challenges and issue in developing academic aspiration in the institution but some faced issues in the understanding of Arabic language, Islamic education is different from regular education so the level responsibility is very high in studying Islamic education and the examination system is quite tough but they consider positive and said it help them in future. All students are satisfy with their life in the particular institution they point that they learn Islamic education and good grip on Islamic knowledge and the teaching method of teachers are very good and they follow it when they starts their career.

### **Keywords**

Academic aspiration, Social capital, Religious education, Madarassa, Trust networks



## 1. Introduction

Social capital emerges through socialization including all the agents of socialization like family, friends, school and media. The social capital consists of collaboration, combined action, joint trust, and joint support that are shaped in the way of economic & social relations between individuals (Cvetanovic *et al.*, 2015). The types of social capital include bonding social capital, bridging social capital and linking social capital. Bonding social capital includes the connection of individual within the specific group which includes social networks like family, peer group etc. Linking social capital include socialization through education and through academic syllabus that are not directly shown etc. and Bridging social capital includes direct socialization at workplace, school, exchange of ideas and information for mutual interest for take a decision on consensus of group like suggestion of people on the bases of trust etc. (Füzér, 2016).

Trust is the part of social capital which means that strong believe on the credibility of something or someone. Social capital depends on trustworthiness of social association which include group of friend, neighbors that meet on daily or monthly bases. So trust is interrelated with social capital. (Coleman, 1988). Trust can be assess as confidence that an individual or individuals will work in a likely way. (Sherchan *et al.*, 2013). The types of trust include interpersonal, generalized and institutionalized trust. Interpersonal trust include trust on close networks like family peers and friends, generalized trust include trust on logical arguments like trust creates through socialization like at trust at group level or

workplace etc. and institutionalized trust include trust create through curriculum, socialization and academic course and institutional networks etc. Social capital in the shape of social networks and trust considered resources produced from social interactions. (Wong, 2007) Social networking refers to social structure that consists of social actors like individuals and organizations and their interaction between themselves. The networks are a system of relationships that unites peoples with each other. (Cvetanovic *et al.*, 2015) so the social networks include family, friend, parents etc. that are connected with individual. Academic Aspiration refers to academic goal and objective about the career in certain field where students is studying. Educational aspirations refers to the educational goals students set for themselves.(Trebbels, 2015) The academic factors influencing students' academic aspirations are compounded by family, school and personal factors including social support, academic self-concept and perceptions of the university environment.(Othman *et al.*, 2013). It's about the personal bonding of students with family school, peers and friend that provide them social support and motivation for achieving academic goals. The present study highlight the role of these network as social capital in shaping academic aspiration of female students at religious organization for getting religious education. The aspirations provide motivation for achievement of goals. Academic determination influenced by social support for students. Social support system helps the students to face the challenges in their journey to achieve their academic goals. (Othman *et al.*, 2013) Social support system consists of parents support, friend

encouragement, and school environment teacher assistance. Socialization in Schools play important role on student's education and progress as an organization to the external situation and the place where they pass a large time of their day. Through socialization with teacher play important for setting academic aspiration in their students and they transfer their knowledge and experience in their student to achieve goals. Teachers play role to the academic experiences of students and have the likely to provide as role models and sources of support. Socialization and interaction with friends provide motivation for achieving goal and helps in setting of academic aspiration. Socialization means that interaction of people to learn with each other and behave in acceptable manner. Socialization is the procedure through which people are trained to be competent members of a society. It describes the ways that people come to understand societal expectations and to acknowledge society's beliefs, and to be aware of values. Socialization is the development procedure through which a person, from birth through death, is trained the norms, civilization, morals, and roles of the society where they live. So individual interact with their families, friends, and teachers, colleagues and developed social capital. Religious socialization is an interactive procedure where social representative control person's religious beliefs and understandings (Klingenberg & Sjö, 2019). In Pakistan and other Islamic countries Muslims very much concern about Islam and they interact with religious people and went to mosques and Islamic organizations and follow their advice related to Islam due to strong trust network. The role of religion in society consists

of the extent of individual beliefs, loyalty& engagement, and levels of commitment with their particular religion. Religiosity comprises of three elements belonging, behaving and believing. (Olson & Warber, 2008)Belonging include the identification of member of organization and their formal religious institutions can be measured. Behaving include engagement and actions according the related religion like praying, to practice the norms of marriage etc. The role of religion in society consists of the extent of individual beliefs, loyalty& engagement, and levels of commitment with their particular religion. Religiosity comprises of three elements belonging, behaving and believing. Belonging include the identification of member of organization and their formal religious institutions can be measured. Behaving include engagement and actions according the related religion like praying, to practice the norms of marriage etc. In the start of 20<sup>th</sup> century at sub-continent, the most popular Muslim organizations in the Madrasa education system were named as Deobandis, Barelwis, Ahl-e-Hadith, Jamaat-e-Islami and the Nadwat ul Ulama. Now these organization names are divided with different school of thoughts and sects. In Pakistan, Islam has primary position on the life of people. The large number of religious institutions are working for giving Islamic education for boys and girls in that institution management is very much concern to follow Islamic and cultural values. Religious education defined as instruction, lesson and it usually considers religious faith as the basic ideology, working modality and it also included teachings which are not associated with academic world. (Itulua-Abumere, 2013). The teaching of

Islam mentioned in holy Quran and Ahadees all consist of religious education and Islamic education and in madaris and religious centers their primary concern is also religious and Islamic education. So in the lights of the words of Holy prophet (Peace be upon him) “Allah Almighty makes the path to paradise easier for him who walks on it for getting knowledge”. (Muslim in al-Sahih, 4:2074 §2699) according to this Hadees we can say that education and specially religious education is mandatory for finding heaven and show the importance of religious education. Islamic education made the world the better, happier and nicer to live in peace, harmony, joy and satisfaction and the process through which human being prepared and trained for worldly life in a way to get the reward in the life of hereafter. (Sarwar, 2001) Islam insist people both male and female to acquire knowledge and appreciate people who want to get knowledge as Quran states that in Surah Al-Zumar “Say: ‘Can those who have knowledge and those who do not be the same?’ So only the wise people do receive the admonition”. According to this verse Islam appreciates education and knowledge about religion and appreciates those people that have knowledge. The Islamic education ensure the balance personality of man and also the aim of this education is total change in person’s life including thoughts, belief, actions, expressions, regarding every field of life. Quran also mention the importance of knowledge in Surah Fatir “So only those of His (Allah’s) servants who have knowledge (of these realities with a vision and outlook) fear Him. Surely, Allah is Almighty, most forgiving”. So we can say that importance of education and knowledge mention in multiple times in Quran and

Ahadees. The teaching of Islam highly concerns in getting knowledge and education and appreciate educated people both male and female. The present study explored the female students’ academic aspiration at religious centers. So the main purpose of this study is to know they lived experience of female students currently enrolled in religious institution. The study also concerns about the role social capital play in academic aspiration among female students regarding religious education, and also the challenges they face throughout this process.

### *1.2 Significance of the Study*

Through this study researcher’s aim is to divert the attention of authorities toward religious education institutions specifically religious institutions for girls to construct an education environment and curriculum so that they can compete regarding academic aspiration with males in society. The findings of this research highlighted the point of view of educated girls about their religious institution. This study also explored the challenges and issues that female students are facing in utilizing social capital and in developing academic aspirations. Due to the prime importance of social networks and social capital and religion in the religious and cultural settings of Pakistan this study investigates the role of Social capital in shaping academic aspiration of female students at religious centers. To understand the importance of social networks like parents, peer, friends, institutions to cover the trust relationship that play role in girl’s life for selecting her career at religious education and to build girls academic aspiration toward religious education. The results and analysis drawn after the

completion of this study will help government, instructors and religious education policy makers to understand the importance of religious institutions for female to address the issues of religious institutions and students of religious institutions. This study also contributes in existing literature for the role and importance of social capital, social networks and gender specifically female in religious education institutions of Pakistan because previously this type of study did not conducting in Pakistan related to social capital and gender for getting religious education in the religious institutions of Pakistan.

### *1.3 Research Questions*

- What is the role of Social capital (Bonding & Bridging capital) in shaping academic aspiration of female students at religious centre?
- What kind of challenges faced by female students in utilizing social capital associated with the development of academic aspiration at religious centre?
- What are the experiences of female students in religious centre for developing academic aspiration at religious organization?

### *1.4 Objectives*

- To explore the role of Social capital in shaping academic aspiration of female students at religious centers.
- To examine the challenges faced by female students in utilizing social capital associated with the development of academic aspiration at religious centre.

- To examine the experiences of female students in religious centre for developing academic aspiration at religious organization.

### *1.5 Statement of Problem*

According to Pakistan Education Statistics report 2016 -17in Pakistan, there are 32,272 registered Islamic religious institutions (Madras). The total enrolment of students in the Islamic Religious Institutions (Madaris) is 2.26 million. 64% of students are male and 34% are female, (Pakistan Education Statistics, 2018, p, 12). After the incident of 9/11 the impression of religious institutions (Madaris) are linked with terrorist activity and religious extremism. Modern contemporary discussions and discourses blame Pakistani Islamic institutions (Madras) for promoting religious extremism and sectarian violence at Pakistan. The modern contemporary discourses and literature only focus on boys 'religious institutions (Madrassa) and concept of violence for depicting the picture of Pakistani religious institutions (Madrassa) and ignore the girls' religious institutions (Madrassa) so there is a need to pay attention on Pakistani girls' institutions (Madrassa) to complete the full picture of religious institutions Madrassa. (Farooq, 2013). Previous studies largely focus on the education and activities of boys at religious centers and ignore the curriculum and education activities of girls at religious centre they did not focus on the role social capital, networking and socialization of girl that play role to get education at religious centre. They also ignore the academic aspiration of female student for getting religious education from religious centers (Madrassa). So the purpose of this study is about the

girl education at religious institutions (Madaris) deal with their academic aspiration at religious centre and role of social capital. So this study explores the role of social capital in shaping academic aspiration of female students at religious centers (Madrassa). Previous studies did not focus on the role of social networks on the bases on trust relationship that play role on girls life to enhance her academic aspiration at religious institution because in Pakistani society social networks play important role people's life specially girls.

## **2. Literature Review**

### *2.1 Parental Interest and Education Aspiration of Students.*

Muhammad Ayub Buzdar and Akhter Ali conducted study at tribal areas of D.G Khan southern Punjab Pakistan on parents' attitude toward daughter education in order to observe the importance of female education for the parents of tribal areas and to evaluate the tribal parent's role for girl's education and to find the contribution and involvement of communities and also governments institutions for female education at tribal areas of D.G Khan. Thirty-five participants including thirty parents and five teachers participated in the research activity. Semi structured interview research design used for data collection and content analysis approach used for analysis of data. Findings indicate that tribal parents have positive approach regarding girl education but they have limited recourses and cannot afford the expanses of education as well as to transportation cost for education institution. (Buzdar & Ali, 2011). A study conducted by Savita Gupta and Liaqat Bashir in which they examine school

environment, parental encouragement on the educational aspiration of students. By using stratified random sampling technique, a sample of 400 students including 200 urban student 100 males and 100 females and 200 rural students 100 males and 100 female's students. There is a significant relationship of school environment on educational aspiration of students and parental encouragement also has positive relationship on educational aspiration of students. (Gupta & Bashir, 2017). The study held in 2001 by Fan, X., & Chen, M. in which they analyze the effect of parental involvement on student's academic achievement. By using moderator analysis findings indicate that there is strong relationship between parental expectations and students educations achievement. But there is weak relationship between parental home supervision and students' academic achievement.

### *2.2 Women Education in Pakistan*

A research was conducted by Sadaf Mustafa, Muhammad Saqib and kiran in 2016 on the situation of women education in Pakistan. The research literature focused on analyzing the women education level including enrollment of students in pre-primary, primary, middle, matriculation, intermediate, degree colleges and universities. This research also analyzed education policy, Islamic perspective of education, dropout rate of female students in Pakistan. Results show that almost 52.3% of the females of Pakistan are not going to school while 42.7% boys are not going to school. As per the 18<sup>th</sup> amendment in 2010 making policies and curriculum is under provincial governments and all government are playing their role in increasing

literacy rate by providing incentives specially for girls including no tuition fee, free books, stipend etc. The research also suggested that government should provide more quotas for women and also ensure their participation in private organizations. (Fan&Chen, 2001).

### *2.3 Religious Education in Pakistan*

According to the research on girls' Madrassa education in Pakistan by Muhammad Farooq Madras got attention after 9/11 because of the link between militancy and Islamic religious education. Researcher analyzed the total institution, education and training that Madrasahs are providing especially to girls in Pakistan. Researcher found that girls' madras are training Muslim girls and helping them in understanding Islam and which they later will reform Muslim society. Madaris also ensure that they are providing awareness to girls about their rights in Islam so they can better defend themselves in patriarchal society. This knowledge ultimately exalt their status in society like they will feel authority and empowerment. In Madaris major focus of teaching is internalizing gender norms, strict purdah is enforced and the girls are not allowed to walk and purchase outside of the Madrassa. (Farooq, 2013). A study was held by P.W Singer in 2001 on Madrasah education system of Pakistan. According to this study Madrasah's are Islamic religious school that can be traced back a thousand year of Islamic teaching. According to this study over the past decades small minority of the madrasah are helping in sustaining the international terrorist network by building close ties with militant groups. This researcher suggested that although Madrasah

education is Pakistan's internal policy matter but the America as being having vested interest in Pakistan should give amount for education reforms specifically in madrasah education in order to overcome the negative influence of extremists. (Singer, 2001)

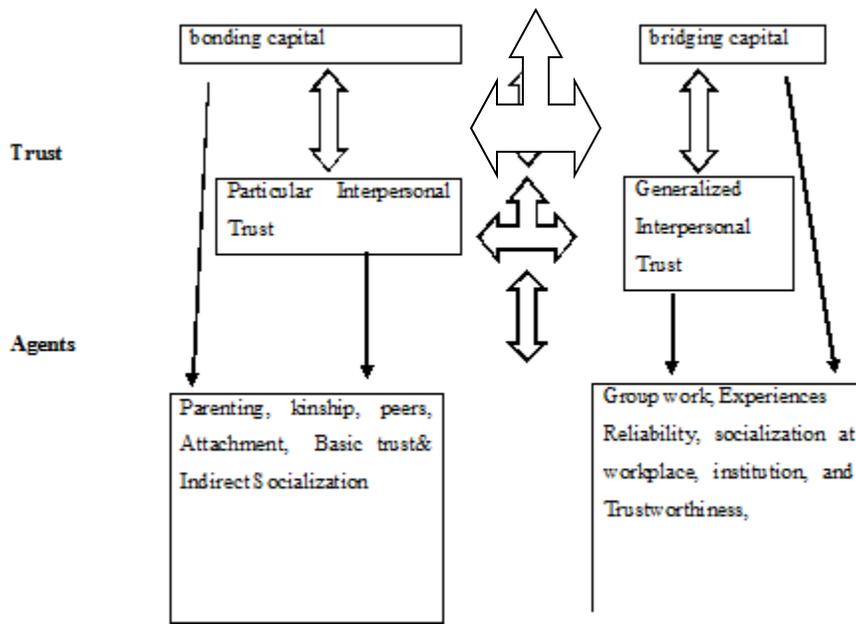
### *2.4 Education and Social capital*

A research was held in 2013 by Flourish Itulua-Abumere on the role of religious education in primary school. The researcher analyzed that how religious tradition and teaching specifically Christian religion involve practices including praying, gathering, taking care of the fellow men, dealing with life and death, or the interpretation of religious stories. Researcher also analyzed that how significant is to study Christian religion in primary school and how it influences their lives. Results shows that the religious education as subject caters many important things including the religious and ethical attitude and values and it also influence individual choices and behavior and strengthen relationships, social policies and practices. Religious education also makes healthy society because it inculcates values like voluntary and charitable activities. Studying religion in primary school curriculum help young child in better understanding of the religion (Abumere, 2013). A research conducted in 1999 by John F. Helliwell and Robert D. Putnam in which they analyzed the education and social capital. According to this study education is an important predictor of social and political engagement. Researchers used Norman Nie, Jane Junn, and Kenneth Stehlik-Barry (NJS-B) data and effects of education on trust and social engagement.

The results show that the increase in education level has direct relation with trust level but it does not reduce participation level. The study also revealed that there is no systematic evidence that can define

that there are negative effects on participation in term of increase in average education. (Helliwell & Putnam, 1999)

### 3. Theoretical Framework Social capital



The researcher used the theoretical framework of Fuzer Katalin in which The “Sociological Theory of Social Capital” is reconstructed with “Social Theory of Trust” by which includes trust (interpersonal and institutional or generalized interpersonal trust). In current study the researcher used this theory on female religious students that are currently studying at Islamic religious institution (Madrassa) and how their social capital and networks play role for being the part of religious institution and development of academic aspiration among them on the bases of trust relationship ( Füzér, 2016). Social capital includes bonding social capital and bridging social capital. Bonding Social Capital includes the connection of individual within the specific group which includes social networks like family, peer

group etc. it includes the role of Social capital and close networks like family, peers facilitate female students in shaping academic aspiration of female students at Islamic center due to strong bonding and faithfulness toward Islam. Bridging Social Capital includes exchange of ideas and information for mutual interest for take a decision on consensus of group like suggestion of people etc. it includes the role of social networks including educational institution and teachers who gave their ideas about to female students that are studying in religious academic institutions they guide them about the career choices and academic aspiration at religious academic institutions due to logical arguments and importance of Islam in individual life. Trust includes particular interpersonal trust and

generalized interpersonal trust. Particular Interpersonal Trust develops on the foundation basic trust the capacity of relies on self and others like the socialization of individuals with specific group like family, friends etc. In this point the female who want to enter at religious academic institution and develop their career or academic aspiration their family and friends recommend them and on the base of trust on family and strong believe on Islam the female chose religion institution for getting education.

#### *4.2 Generalized Interpersonal*

Trust develop Socialization of individual outside the particular group on the basis of honesty expectation, reliability trustworthiness, social movement voluntary organization etc. and it considers societies with a broad radius of trust that go beyond the family. The female student join the religious group due to good reputation and honesty and trustworthiness and create strong coordination with them on the bases on their credibility and reliability she was enter in religious institution in developing academic aspiration at religious centers which they suggest and she set academic aspiration toward religious education. There is linkage between bonding social capital and particular interpersonal trust and connection between bridging social capital and generalized interpersonal trust.

### **4. Methodology**

*4.1 Research Design:* Qualitative research method is used for the current study. Phenomenological strategy is adopted to study the life experiences of religious students that join religious organization with the help of social networks and social capital. In order to understand the individual's experiences about specific phenomenon, phenomenological

strategy is used because it helps in exploring the contextual meaning. (Creswell & Creswell, 2017) Interpretive paradigm is used to know the insight of research participants about the role of social capital and social networks in the specific cultural setting and guide female students for developing academic aspirations.

*4.3 Data Collection Technique:* As this study is designed to explore the role of Social capital in shaping academic aspiration of female students at religious centres and examine the challenges faced by female students in utilizing social capital associated with the development of academic aspiration at religious centre and what are the experiences of female students in religious centre for developing academic aspiration at religious organization. In order to get the complete understanding of the topic interview guide was designed with open ended question to get the complete idea of their experiences.

*4.4 Population of the Study:* For the present study research population includes all the female religious students that are studying religious education at the religious institutions of district Okara.

*4.5 Sample:* In this research sample is the female religious students that are currently studying at Madrassa Arabia Islamia institution of District Okara. The researcher takes these female religious students of Madrassa Arabia Islamia only due to the shortage of time and money.

*4.6 Sample Size:* In Madrassa Arabia Islamia institution of District Okara there is Alma course of six years so total 12 participants interviewed by purposively selecting 2 participants from each year. By conducting twelve in-depth interviews the

researcher got enough information from the participants that can be analysed for the study.

#### 4.7 Ethical Consideration

For the current study in-depth interviews were conducted from the participant in order to know their personal experience regarding role of social capital and challenges they face in religious institution. Before conducting interviews, the participants were informed about the study and they were also ensured that their identity will not be disclosed and the data they provide will only be used for academic purpose.

### 5. Analysis

Interview guide was developed with open ended questions. The gathered data is based on the interviews of the participant. The total participants and interviews were 12. The interviews were conducted from students of religious centre (madrassa) that are enrolled in six year program of Aalima. The participants selected 2 participants from each year of the degree program of Aalima. Researcher derived total six themes. The first theme with which researcher have started analysis is Understanding of Religion, The second theme is Selection of institution, third is role of trust networks and social capital (Bonding and bridging Social Capital), the fourth theme is Academic Aspiration & Career choices and fifth theme is Challenges faced by girls in the institution and sixth theme is Experiences of students in the Institution. In this segment with every theme researcher gave explanation of the theme and then quoted her interpretation with the views of the participants about that particular theme.

#### 5.1 Theme #1: Understanding of Religion

**Codes:** Islam, Christianity, Hinduism, Judaism, Existence of God.

In order to know the understanding of religion in the light of views of participants 60% participants indicate the description of religion Islam and points basic elements of Islam like oneness of Almighty Allah, believe on last Prophet (P.B.U.H), believe on Quran and day of judgment etc. and 40% participants describe multiple religions like Islam, Christianity, Jews, Hinduism etc.

*One participant indicated that:*

“Religion is about to faith means to believe on the creator of the world and understand what are reason for creation of human being, Muslims, Hindus, Jews, Christens and all other religion have consensus about the existence of God but Muslims believes that they is only one power that create and control the universe and Hindus believes that there are multiple power that create the world so being a Muslims we believe on the oneness of Allah and believe on the all Aqaeed of Islam”.

*One more participant revealed that:*

Religion is about the existence of Allah for Muslims believes on the oneness of Allah, believed and to follow the advices of all Messengers of Allah and strong believe on the last Prophet (P.B.U.H), all holy books including Quran as the last Holy book of Allah, and Day of Judgment etc.”

#### 5.2 Theme #2: Selection of Religious Academic Institutions

**Codes:** Religious knowledge, logical point of view toward religion, good reputation of institution,

religious background of student, role of relatives and family. All participants point that their parents and family, friend, peers play role for joining this institution and also help them for developing academic aspiration. Maximum stated that their families like their parents, sibling and relative play role for joining this particular Madrassa and helps them for developing academic goals and some stated that their friend play role for the selection institution and development of academic aspiration in the field of religion and on the bases of trust on these network they are part of it.

*One participant stated that:*

“My father and family personally knows the top management of Madrassa and also know the good reputation of Madrassa and he advise to me learn religious knowledge from there and pursue career in the field of religion so I decided to enrolled in the course of Aalima to become Islamic scholar”.

### *5.3 Theme #3 Academic Aspiration & Career Choices*

**Codes:** Academic goals, motivation, Dawat e Deen, to teach people about religion, transfer of religious knowledge, career at education institutions.

All participants agrees that they have developed their academic aspiration in the field of religious education and after completing the course of Aalima because their teacher are very supportive and cooperative and show full support in our studies as well they also help us to resolve our personal issues so they want to pursue career in religious education sector and deliver Islamic lectures, Dars e Quran and serve society through their religious knowledge and make their career in religious institution and practicing Islamic lecture and engaged with Dawat e Deen.

*One participant stated that:*

“Academic aspiration is desire to set career goal at religious organization and my career goal to become Aalima and transfer Islamic knowledge with people because Islam gives us the responsibly of spreading Islamic knowledge and the massage of Allah and Mohammad (P.B.U.H) so after completing the course of Aalima. I have gained maximum knowledge of Islam due to support of teachers my all teachers are very cooperative and show full support in our studies. So I am motivated for following their teaching method in my career. So I will definitely share with people and I will decide to join Islamic organization for lecture of explaining Quran and Aahadees (P.B.U.H)”.

### *5.4 Theme # 4: Role of Trust Networks & Social capital (Bonding & Bridging social capital) for shaping academic aspiration toward religion.*

**Codes:** Trust on Parents, Trust on family, Trust on friends, group experiences, institutions, Home environment, Religious background and loyalty toward religion.

All participants have consensus that their social capital and trust network play role in the development of academic aspiration of female students for selection Aalima course and in future they will become religious scholar. Some stated that their friends and peers play role and convince them to enroll in the course of Aalima and pursue in the field of religious education.

*One participant revealed that:*

“My trustworthy friend completed the course of Aalima from this institution and she suggest me to join the institution for Aalima course and I have seen her when she conducted Islamic lectures after

completing education so I decided to pursue my career in the field of religion because she is consider the source of inspiration and motivation for me because after completed my education I also want to conduct Islamic lectures and teach people about Islam”.

#### *5.5 Theme # 5: Challenges faced by girls in the institution in development of academic aspiration*

**Code:** Issues, difficulty, environment of institution, behavior of teachers.

Maximum participants indicate that they have not faced challenges and issue in developing academic aspiration in the institution but some indicated that they faced issues in the understanding Arabic language but teachers are cooperative and help them some stated that Islamic education is different from regular education so the level responsibility is very high in studying Islamic education. Some participant indicated that the examination system is quite tough but they consider positive and said it help them in future.

*One participant revealed that*

“I don’t have any challenge being a part of this institution and the student of religious education because Islamic education is my passion in this institution they have good management in everything and they create a very favorable environment for girls in this organization”.

#### *5.6 Theme #6 Experiences of students in the Institution for developing academic aspiration.*

**Coding:** Point of view of students, academic learning, and relationship with teachers and class mates, social environment.

All students are satisfy with their life in the particular institution they point that they learn Islamic education and good grip on Islamic knowledge and the teaching method of teachers are very and they follow it when they starts their career. The participants revealed that they have good coordination with their fellow and share one time meal. The participants also point that they conduct a presentation session with help them to enhance communication skills and all have consensus that these experiences helps them to plan career in the field of religious education.

*One participant indicated that:*

“I have great experience in this institution because we studying Islamic education and my all teachers delivered their lecture in very good manner. And I have learned with them about the good skill and help me to develop my career. I have very good relation with fellows and the teachers are also very nice. We share one time meal with each other.

## **6. Discussion**

The major purpose of the study was how the role of social capital in shaping academic aspiration of female students at religious centers. What are the challenges faced by female students in utilizing social capital associated with the development of academic aspiration at religious centre and what are the experiences of female students in religious centre for developing academic aspiration at religious organization. In order to address research questions and to achieve the research objectives, the researcher conducted in-depth interviews from the female students that are currently studying in the Madarassa (religious institution) of Okara. In the light of results of in-depth interviews and related literature

following debate was generated. As the first objective of this research is to explore the role of Social capital in shaping academic aspiration of female students at religious centers. In order to understand this from the female student of Madarassa All participants have consensus that their parents and family, friend, peers play role for joining this institution and also help them for developing academic aspiration in the field of religious education (Buzdar & Ali 2011) Parents have positive approach regarding girl education but they have limited recourses and cannot afford the expanses of education as well as to transportation cost for education institution. (Buzdar& Ali, 2011) A research held in 2011 by Fan, X., & Chen, M in which they found that there is strong relationship between parental expectations and students educations achievement. (Fan& Chen, 2001). The second objective of this study to examine the challenges faced by female students in utilizing social capital associated with the development of academic aspiration at religious centre. A research held in 2012 by Ghazala Noreen and Humala Khalid in which they found that women have to face socio-cultural difficulty to obtain education and follow careers. Pakistani women are struggling hard naturally to get their rights but also to write history of success. (Noreen & Khalid, 2012)According to Muhammad Farooq (2013) Madaris major focus of teaching is internalizing gender norms, strict pardah is enforced and the girls are not allowed to walk and purchase outside of the madarassa. (Farooq, 2013). Finding of current research indicates that maximum participants indicate that they have not faced challenges and issue in developing academic

aspiration in the institution but some indicated that they faced issues in the understanding Arabic language but teachers are cooperative and help them some stated that Islamic education is different from regular education so the level responsibility is very high in studying Islamic education. Some participant indicated that the examination system is quite tough but they consider positive and said it help them in future. And the third aim to this study is to examine the experiences of female students in religious center for developing academic aspiration at religious organization. A research conducted by Muhammad Farooq in 2016 he found that girls' madaris are training Muslim girls and helping them in understanding Islam and which they later will reform Muslim society. (Farooq, 2013).All students are satisfy with their life in the particular institution they point that they learn Islamic education and good grip on Islamic knowledge and the teaching method of teachers are very and they follow it when they starts their career. The participants revealed that they have good coordination with their fellow and share one-time meal. The participants also point that they conduct a presentation session with help them to enhance communication skills and all have consensus that these experiences help them to plan career in the field of religious education. All participants have consensus that their social capital and trust network play role in the development of academic aspiration. Some stated that their friends and peers play role and convince them to enroll in the course of Aalima and pursue in the field of religion. All participants agrees that they have developed their academic aspiration in the field of religious education and after completing the course

of Aalima they want to pursue career in religious education sector and deliver Islamic lectures, Dars e Quran and serve society through their religious knowledge and make their career in religious institution and practicing Islamic lecture and engaged with Dawat e Deen. According to Sarwar G the Islamic education ensure the balance personality of man and also the aim of this education is total change in person's life including thoughts, belief, actions, expressions, regarding every field of life. (Sarwar, 2001). According to Gupta and Bashir (2017) there is a significant relationship of school environment on educational aspiration of students and parental encouragement also has positive relationship on educational aspiration of students. (Gupta & Bashir, 2017). According to current study social capital including both bonding and bridging social capital play important role in the selection of religious academic institution for female students and also shape their academic aspiration in the field of religious education. Bonding capital link with particular interpersonal trust that include parents and peers so according to current study all participants have consensus that their parents and family, friend, peers play role for joining this institution and also help them for developing academic aspiration in the field of religious education. Findings of current research in related to bridging capital linked with generalized interpersonal trust. All participants agrees that they have developed their academic aspiration in the field of religious education and after completing the course of Aalima because their teacher are very supportive and cooperative and show full support in our studies as well they also help us to resolve our personal issues so they want to

pursue career in religious education sector and deliver Islamic lectures, Dars e Quran and serve society through their religious knowledge and make their career in religious institution and practicing Islamic lecture and engaged with Dawat e Deen. Findings of current research indicated that all participants have consensus that their parents and family, friend, peers play role for joining this institution and also help them for developing academic aspiration in the field of religious education. Maximum participants indicate that they have not faced challenges and issue in developing academic aspiration in the institution but some indicated that they faced issues in the understanding Arabic language but teachers are cooperative and help them some stated that Islamic education is different from regular education so the level responsibility is very high I studying Islamic education. Some participant indicated that the examination system is quite tough but they consider positive and said it help them in future. All students are satisfy with their life in the particular institution they point that they learn Islamic education and good grip on Islamic knowledge and the teaching method of teachers are very and they follow it when they starts their career. The participants revealed that they have good coordination with their fellow and share one time meal. The participants also point that they conduct a presentation session with help them to enhance communication skills and all have consensus that these experiences helps them to plan career in the field of religious education. The study also aims to examine the experiences of female students in religious center for developing academic aspiration at religious organization. All

students are satisfied with their life in the particular institution they point that they learn Islamic education and good grip on Islamic knowledge and the teaching method of teachers are very good and they follow it when they start their career.

## 7. Conclusion

The purpose of the current research is to explore the role of Social capital in shaping academic aspiration of female students at religious centers. Findings of current research indicated that all participants have consensus that their parents and family, friend, peers play role for joining this institution and also help them for developing academic aspiration in the field of religious education. The study also examines the challenges faced by female students in utilizing social capital associated with the development of academic aspiration at religious center. Maximum participants indicate that they have not faced challenges and issue in developing academic aspiration in the institution but some indicated that they faced issues in the understanding Arabic language but teachers are cooperative and help them some stated that Islamic education is different from regular education so the level responsibility is very high in studying Islamic education. Some participant indicated that the examination system is quite tough but they consider positive and said it help them in future.

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