

The Role of Kanz-ul Madaris Board for quality Education in Madaris



Prepared By

Javed Akhtar (470202)

A thesis submitted In Partial Fulfillment of the Requirements
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Program of Study: BS Education

Supervisor: Dr. Muhammad Usman Dar

DECLARATION

We hereby declare that the research thesis entitled "The Role of Kanz-ul-Madaris Board for Quality Education in Madaris", submitted to the Department of Education, Alhamd Islamic University, is the result of our original research work carried out under the supervision of Dr. Muhammad Usman Dar. To the best of our knowledge, this work has not been submitted previously for any degree or diploma at any other institution, and no part of it has been plagiarized without proper acknowledgment. This project is submitted in partial fulfillment of the requirements for the degree of Bachelor of Education (BS Education).

Researcher: Javed Akhtar (Roll No: 470202) Signature: _____

Supervisor: Dr. Muhammad Usman Dar Signature: _____

Internal Examiner: Muhammad Nafees Signature: _____

Department Coordinator: Hira Faiz Signature: _____

Date: _____



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Department: Department of Education

Program & Session: BS Education (2023 – 2025)

Registration / Roll No: 470202

Student Name: Javed Akhtar

Contact & Email: _____

Author Signature: _____

ABSTRACT

Quality education is a core requirement for the sustainable intellectual, moral, and social development of societies. Religious seminaries (Madaris) have historically played a crucial role in preserving and transmitting Islamic knowledge across generations. However, in the modern era, Madaris face increasing challenges related to curriculum standardization, assessment validity, academic recognition, and institutional quality assurance. This research examines the pivotal role of the Kanz-ul-Madaris Board in ensuring and promoting quality education in Madaris across Pakistan and globally. The study explores the board's comprehensive functions in structured curriculum implementation, examination and assessment governance, formal certification, and national as well as international academic recognition. Using a mixed-methods research methodology combining quantitative survey analysis with qualitative document review and secondary stakeholder insights, the study investigates how effectively the board standardizes religious instruction while integrating contemporary academic subjects. The findings demonstrate that Kanz-ul-Madaris Board has significantly contributed to standardizing religious education, improving pedagogical accountability, enhancing teacher capacity, and aligning Madaris education with contemporary national and international quality education standards.

Keywords

Kanz-ul-Madaris Board, Quality Education, Madaris System, Curriculum Implementation, Student Learning Outcomes (SLOs), Assessment & Evaluation, Religious Education, Examination Governance.

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CHAPTER 1: INTRODUCTION

1.1 Overview

Education is universally recognized as a fundamental pillar for the development of individuals, and it plays a vital role in the moral development and structural cohesion of society. In Pakistan, religious education provided through madaris has significantly influenced the moral values, cultural fabric, and spiritual consciousness of the community. In Muslim societies historically, Madaris have served as esteemed centers of religious learning, producing scholars, jurists, teachers, and moral leaders. These institutions have preserved classical Islamic sciences such as the Qur'an, Hadith, Fiqh (jurisprudence), and the Arabic language for centuries.

Despite their monumental historical significance, Madaris in the contemporary world are often subjected to criticism for lacking standardized curricula, transparent assessment systems, and internationally recognized certification. To address these critical concerns, several religious education boards have emerged to regulate, standardize, and improve the quality of education in Madaris.

Among them, the Kanz-ul-Madaris Board, an ambitious academic initiative of Dawat-e-Islami, has gained immense prominence due to its structured curriculum, organized examination system, and extensive global outreach. The board operates not only within Pakistan but also in more than one hundred countries worldwide, affiliating thousands of Madaris under a unified academic and administrative framework. The Board works tirelessly for academic excellence, moral training, and quality assurance in Islamic education through standardized curricula, robust examination systems, continuous teacher training programs, and comprehensive administrative reforms. While its educational programs fully align with national educational requirements, the Board carefully preserves the authentic spirit and intellectual traditions of classical Islamic learning.

1.2 Background of the Study

Religious education has long played an imperative role in Muslim societies by transmitting not only theological doctrine but also moral values, ethical discipline, and character development. In recent decades, the imperative to improve the quality of madrasa education has intensified due to rapid social changes, global educational reforms,

and the growing demand for socio-economic relevance in contemporary professional contexts.

In Pakistan, both consecutive governments and various religious education boards have made concerted efforts to introduce quality-oriented administrative and academic structures within madrasa education. The Kanz-ul-Madaris Board is one such premier organizational framework established to address this contemporary need by bridging the traditional Dars-e-Nizami scholarship system with structured, quality-assurance mechanisms.

The Board places immense emphasis on the standardization of curricula, rigorous examination governance, systematic teacher training, and the integration of technological tools for academic management. Its educational approach represents a balanced model that combines classical Islamic epistemology with modern educational administration. This study examines the strategic position of Kanz-ul-Madaris among religious education boards in Pakistan and analyzes its role in promoting quality education across its network of affiliated madaris.

1.3 Statement of Problem

Despite the long-standing and profound contributions of Madaris to Islamic education, persistent questions surround the quality, standardization, and credibility of their educational systems. Issues such as curriculum relevance, assessment validity, certification recognition, and global academic acceptance remain central to debates on religious education reform. In Madaris within Pakistan and abroad, concerns regarding educational quality remain significant. Variations in curriculum design, teacher preparation, instructional methodology, and evaluation criteria frequently lead to inconsistent student learning outcomes.

Although the Kanz-ul-Madaris Board has introduced comprehensive administrative and curricular reforms to address these challenges, there remains limited empirical evidence in formal academic literature systematically assessing the effectiveness of its policies and practices in improving educational quality within affiliated institutions. Accordingly, this study seeks to investigate and answer the following core research questions:

- How effectively does the Kanz-ul-Madaris Board contribute to ensuring and promoting quality education in its affiliated madaris?

- How effectively does the Kanz-ul-Madaris Board supervise, standardize, and conduct the examinations of various levels of disciplines and classes under its jurisdiction?

The study specifically focuses on examining the Board's foundational role in curriculum standardization, teacher training and capacity building, examination system integrity, and institutional management practices under its supervision.

1.4 Significance / Justification of the Study

- **1. Academic Significance:** The research project contributes significantly to existing academic literature on quality assurance within religious education systems, filling a notable gap where limited empirical reviews have been conducted on the administrative and academic framework of Kanz-ul-Madaris Board.
- **2. Practical Significance:** The empirical findings will assist administrators, educational policymakers, curriculum developers, and teachers in enhancing curriculum design, pedagogical strategies, and institutional performance across madaris.
- **3. Innovative Outcomes:** The research highlights how structured organizational models such as Kanz-ul-Madaris can serve as institutional benchmarks for successfully adopting modern management practices within traditional religious education systems.
- **4. Future Directions:** The study provides a baseline that can spark further scholarly research into comparative analyses of madrasa examination boards and the development of hybrid models that seamlessly integrate religious and contemporary education.

1.5 Objectives of the Study

Objectives of the study represent the specific academic goals and investigatory aims that a research study intends to achieve. Clearly articulated objectives define what the researcher plans to investigate, what expected outcomes are anticipated, and the overall direction of the empirical inquiry. They act as a roadmap guiding data collection, statistical analysis, and theoretical conclusions.

- **General Objective:**

To systematically examine the organizational importance and institutional effectiveness of the Kanz-ul-Madaris Board in quality education assurance, governance, and promotion across affiliated madaris.

• Specific Objectives:

- To study the educational policies, curriculum planning frameworks, and teacher improvement practices implemented by the Kanz-ul-Madaris Board.
- To examine the operational role of the Kanz-ul-Madaris Board in designing and implementing a standardized curriculum across diverse affiliated Madaris.
- To analyze the examination governance, transparency, and assessment mechanisms enforced by the board.
- To evaluate the efficiency, reliability, and cognitive validity of the board's evaluation and examination system.
- To identify institutional challenges and administrative constraints encountered in putting quality assurance mechanisms into practical effect.
- To propose strategic policy interventions for further enhancing educational quality in Kanz-ul-Madaris linked seminaries.
- To evaluate the overarching contribution of Kanz-ul-Madaris Board toward quality assurance in religious education nationwide.
- To assess the board's strategic role in securing national and international academic recognition and accreditation for Madaris graduates.

1.6 Research Questions / Hypotheses

Research Questions:

- What is the specific organizational role of the Kanz-ul-Madaris Board in enhancing the quality of education across its affiliated madaris?
- How does the board ensure curricular relevance and maintain high pedagogical competency among teachers?
- What administrative and operational challenges exist in establishing and maintaining consistent academic standards across geographically dispersed affiliated institutions?
- What newly introduced changes, technological innovations, or programs contribute to further improving the board's role in institutional quality assurance?

Research Hypotheses:

- • H1: Educational policies and structured quality assurance practices of the Kanz-ul-Madaris Board contribute significantly and positively to the academic performance of affiliated madaris.
- • H2: Systematic teacher training and Continuous Professional Development (CPD) programs implemented by Kanz-ul-Madaris have a direct positive relationship with improved student learning outcomes.

- H3: The Kanz-ul-Madaris Board plays an effective and statistically significant role in ensuring quality education in Madaris through curriculum standardization, transparent assessment, and recognized academic certification.

CHAPTER 2: REVIEW OF THE RELATED LITERATURE

The review of related literature is a critical component of academic research, situating the empirical inquiry within existing scholarly discourse. This chapter provides an extensive examination of national and international literature relevant to educational quality, religious education systems, Madaris governance, examination boards, curriculum standardization, assessment mechanisms, and quality assurance frameworks. The purpose of this review is to identify key themes, theoretical perspectives, research gaps, and methodological trends related to the role of educational boards—particularly the Kanz-ul-Madaris Board—in ensuring quality education in Madaris.

2.1 Concept and Importance of Quality Education in Religious Seminaries

Religious institutions do not focus merely on imparting sacred textual knowledge; high-quality religious education extends to cultivating intellectual rigor, moral integrity, and practical socio-economic skills. UNESCO (2017) defines quality education as learning that is relevant, equitable, effective, and learner-centered. In the context of spiritual and religious seminaries, this definition broadens to encompass spiritual development, ethical refinement, and the harmonious integration of religious values with practical life competencies.

According to prominent educationists (Alam, 2019; Khan, 2021), quality education in madaris is determined by five interconnected factors: curriculum relevance, teacher qualification, classroom learning environment, assessment validity, and administrative oversight. While traditional madaris have historically placed profound emphasis on the textual preservation and authenticity of sacred literature, the modern paradigm of quality education incorporates critical analytical thinking, contemporary socio-economic relevance, and graduate employability.

2.2 Historical Context of Madaris in Pakistan

Madaris (Islamic seminaries) have historically served not only as centers of sacred learning but also as vibrant social reform hubs and community orientation centers. Particularly following the creation of Pakistan in 1947, madaris have functioned as a major catalyst for religious literacy, moral training, and grassroots leadership. They

operate parallel to the formal public and private education systems, possessing their own distinct administrative structures and curriculum designs.

Over the decades, consecutive governments in Pakistan have attempted to integrate madaris into the mainstream national education framework through registration drives, financial equivalence schemes, and curriculum reform initiatives (Riaz, 2019). However, many of these state-led integration efforts encountered structural friction due to epistemological differences and institutional resistance between traditional religious administration and secular governance models.

2.3 Role of Examination Boards and the Kanz-ul-Madaris Board

To achieve academic consistency, self-regulation, and credibility without compromising religious autonomy, independent educational boards were established within the madrasa system. These boards supervise affiliated seminaries, develop standardized syllabi, conduct centralized examinations, and issue formal certifications aligned with national and educational needs. They serve as the primary institutional bulwark maintaining educational discipline while preserving orthodox religious teachings.

Within this broader educational evolution, the establishment of the Kanz-ul-Madaris Board represents a significant milestone directed toward academic modernization, administrative uniformity, and quality regulation while meticulously safeguarding the authentic spirit of Islamic education. Regulatory boards maintain transparency and accountability across educational processes. According to Ahmed and Hussain (2020), academic systematization and credibility across geographically dispersed religious institutions are achieved primarily through robust board governance.

"The position or purpose that someone or something has in a situation, organization, society, or relationship."

— Cambridge Dictionary — Definition of 'Role'

In Pakistan, religious education boards have made substantial strides in quality assurance by establishing standardized marking rubrics, conducting teacher workshops, and enforcing strict affiliation criteria. This structural formalization helps reconcile religious instruction with national academic standards, rendering madrasa qualifications legally and professionally valid.

The Kanz-ul-Madaris Board, operating under the international Islamic movement Dawat-e-Islami (founded in 1981), has institutionalized these quality principles. Dawat-e-Islami has established an extensive global network of Jamia-tul-Madinah campuses. To ensure unified academic governance, quality assessment, and standardized certification across all its domestic and international campuses, Dawat-e-Islami established the Kanz-ul-Madaris Board. The board functions as an autonomous regulatory body overseeing syllabi, examination systems, and institutional policies.

As documented on the board's official portal (www.kanz-ul-madaris.org), it regulates diverse educational tiers including Nazrah, Hifz-ul-Quran, Tajweed, Dars-e-Nizami, and Al-Shahadah Al-'Alamiyyah fil 'Uloom al-Arabiyyah wal Islamiyyah—which is formally recognized by national authorities as equivalent to a Master of Arts (M.A.) in Arabic and Islamic Studies. The board emphasizes computerized examination administration, transparent marking, continuous administrative audits, and structured faculty development.

2.4 Comparison with Other Religious Education Boards

Several prominent religious education boards operate in Pakistan, governing different schools of thought, including Wifaq-ul-Madaris Al-Arabia, Tanzeem-ul-Madaris Ahl-e-Sunnat, Rabita-ul-Madaris, and Wifaq-ul-Madaris Al-Salafia. While all these boards share the foundational mission of preserving traditional Islamic learning, they exhibit distinct operational differences in quality assurance, technology adoption, and administrative governance.

Comparatively, the Kanz-ul-Madaris Board has distinguished itself through its highly structured corporate governance, rapid digital technology adoption, and stringent institutional accountability. Its digital affiliation portal, annual administrative audits, biometric barcode attendance systems, and systematic teacher evaluation frameworks render it an exceptionally formalized organization within the religious education sector. By integrating modern educational psychology, IT proficiency, and communication skills into its traditional curriculum, Kanz-ul-Madaris is pioneering a progressive, hybrid management model in madrasa education.

Despite these reforms, the broader madrasa sector in Pakistan continues to face systemic challenges, including:

- Disparities in curriculum content and pedagogical methodology across different wafaqs and regional boards.
- Limited access to modern professional training in educational psychology and student-centered pedagogy for traditional religious faculty.
- Inadequate institutional emphasis on empirical research methodologies and the practical integration of contemporary social and natural sciences.
- Resource constraints, including deficits in IT infrastructure, library modernization, and sustainable financial modeling.

According to Hussain (2022) and Ahmad (2023), sustainable madrasa reform in Pakistan must strike a delicate equilibrium between classical epistemological authenticity and modern academic accountability—a balance that Kanz-ul-Madaris is actively pursuing through its digital examination databases, open-marking policies, and continuous curriculum workshops.

2.5 Importance of Curriculum in the Teaching–Learning Process

The curriculum represents the foundational blueprint of the teaching–learning process, providing a structured framework that guides educational objectives, instructional content, pedagogical strategies, and assessment methodologies. According to Tyler’s (1949) seminal curriculum rationale, systematic educational planning must address four fundamental questions regarding educational purposes, learning experiences, content organization, and evaluation.

A well-designed curriculum ensures logical progression and cognitive continuity. Taba (1962) argues that curriculum development is vital for translating educational philosophy into concrete classroom practice, enabling educators to bridge theoretical doctrines with experiential instruction. Furthermore, Ornstein and Hunkins (2018) emphasize that curriculum architecture not only defines content exposure but actively shapes learner cognition, ethical behavior, and problem-solving capacities. Therefore, without a well-planned curriculum, educational delivery becomes fragmented and directionless.

2.6 Intellectual Framework: Imam Ahmad Raza Khan Bareilvi and Imam Al-Ghazali

The educational philosophy and operational framework of the Kanz-ul-Madaris Board are deeply rooted in classical Sunni Islamic scholarship, guided specifically by the intellectual and spiritual teachings of Imam Ahmad Raza Khan Bareilvi (1856–1921) and

Imam Abu Hamid Al-Ghazali (1058–1111). This synthesis distinguishes Kanz-ul-Madaris from contemporary secular boards by integrating doctrinal orthodoxy and spiritual ethics with academic rigor.

Imam Ahmad Raza Khan Bareilvi emphasized the preservation of orthodox Sunni beliefs (Ahl-e-Sunnat wa Jama‘at), deep reverence for the Prophet Muhammad ﷺ, and unwavering adherence to Shari'ah alongside intellectual excellence. According to Ahmad Raza Khan (1910), religious education must systematically cultivate correct theological beliefs (Aqaid), sound jurisprudence (Fiqh), moral refinement (Akhlāq), and spiritual consciousness (Tasawwuf). Kanz-ul-Madaris operationalizes this vision by grounding its curriculum in authentic classical texts while ensuring rigorous intellectual discipline.

Simultaneously, Imam Al-Ghazali’s educational philosophy provides a universal pedagogical ethical framework. In his monumental treatises *Ihya Ulum al-Din* and *Al-Munqidh min al-Dalal*, Al-Ghazali conceptualizes education as a transformative journey of intellectual purification, moral self-discipline, and spiritual enlightenment. He argues that true knowledge (Ilm-e-Nafi) must lead to ethical conduct and divine consciousness rather than mere intellectual arrogance (Al-Ghazali, 1105/2004). By integrating Al-Ghazali’s ethical standards for teacher conduct, student humility, and evaluation integrity, Kanz-ul-Madaris fosters an educational environment where academic excellence and spiritual purification proceed hand in hand.

2.7 Student Learning Outcomes (SLOs) and Assessment Theory

Modern curriculum design relies heavily on Outcome-Based Education (OBE), centering around clearly articulated Student Learning Outcomes (SLOs).

"Student Learning Outcomes (SLOs) are statements that specify what students will know, be able to do, or be able to demonstrate when they have completed or participated in a course or program. Outcomes specify an action by the student that must be observable, measurable, and able to be demonstrated."

— Standard Educational Definition

Kanz-ul-Madaris aligns its textbooks, classroom instruction, and examination papers with defined SLOs, ensuring coherence across pedagogical delivery and assessment. Modern assessment theory advocates utilizing diversified testing tools to evaluate different

dimensions of cognitive mastery. Multiple Choice Questions (MCQs), Short Response Questions (SRQs), and Extended Response Questions (ERQs) collectively evaluate recall, comprehension, analytical application, and evaluative reasoning.

To achieve balanced cognitive evaluation, the Board applies Bloom's Taxonomy of Educational Objectives (Bloom et al., 1956; Anderson & Krathwohl, 2001), which categorizes learning into six hierarchical levels:

- **1. Knowledge:** Recall of specific facts, terminology, and foundational doctrines.
- **2. Comprehension:** Grasping textual meaning, interpreting concepts, and explaining themes.
- **3. Application:** Utilizing learned rules, laws, and principles in novel or practical contexts.
- **4. Analysis:** Breaking down complex theological or philosophical arguments into constituent parts.
- **5. Synthesis:** Integrating diverse jurisprudential or linguistic elements to construct reasoned solutions.
- **6. Evaluation:** Making critical judgments and evaluating comparative arguments based on internal evidence.

In Kanz-ul-Madaris examination papers, MCQs test lower-order cognitive domains (knowledge/comprehension), SRQs evaluate intermediate understanding and application, while descriptive ERQs challenge students at analytical, synthetic, and evaluative levels.

2.8 Stakeholder Perceptions & Sample of Visitors' Feedback

In addition to formal quantitative indicators of educational quality, stakeholder perceptions provide invaluable qualitative evidence of institutional effectiveness, credibility, and impact. External evaluations from visiting academics, university professors, legal experts, official regulators, and religious scholars offer empirical testimonials regarding curriculum relevance and administrative discipline. As established in educational research (Sanam et al., 2024; Al-Musawi & Amer, 2017), stakeholder feedback serves as a critical diagnostic indicator of institutional success. The following documented observations from distinguished visitors illustrate the practical impact of Kanz-ul-Madaris Board:

- **Bashir Ahmed Farooqi (30/01/2024):** *I am at a loss for words... I watched your documentary, and I feel that a task that was meant to be accomplished seventy years ago has now been realized. Through the vision of the Sheikh of Tariqat, the institution is not*

only imparting education but also nurturing spiritual development, ensuring graduates become true bearers of Islamic knowledge.

• **Dr. Rab Nawaz Lodhi (Associate Professor, Punjab University, 03/02/2024):** *Today, I had the privilege to visit the Kanz-ul-Madaris Board. Its departments are performing unique and exceptional work. Departments like IT are producing excellent content for online platforms... Its curriculum includes computer courses and Artificial Intelligence programs, providing students with contemporary and practical skills.*

• **Riaz Shahid (Businessman, 04/05/2024):** *I visited the Kanz-ul-Madaris Board and explored its departments. MashAllah, I was very pleased to see the Research & Development and IT departments, and I am very happy with their remarkable progress and organizational setup.*

• **Professor Javed Aslam Bajwa (Ex-Controller of Examinations, GCU Faisalabad, 14/06/2024):** *After reviewing the syllabus presented in today's meeting of the Kanz-ul-Madaris Board, I am strongly hopeful that graduates—both male and female—will not only emerge as competent religious scholars but will also prove to be highly suitable candidates for civil services and national institutions. Along with religious education, they possess knowledge of modern social sciences and proficiency in modern languages.*

• **Professor Dr. Muhammad Arshad (Assistant Professor, Agriculture University Rawalpindi, 14/07/2024):** *What I observed was a beautiful integration of worldly and religious education. Visiting various departments, I found that the curriculum, research and development, and other departments are collectively working towards serving humanity with academic excellence.*

• **Tahir Kazmi Shah (25/07/2024):** *Alhamdulillah, I had the opportunity to visit various departments of the Kanz-ul-Madaris Board. The youth engaged in the work were very inspiring, and it is truly reassuring to see the systematic efforts for the propagation of Islamic knowledge.*

• **Prof. Dr. Muhammad Tahir Siddique (07/08/2024):** *After visiting the Kanz-ul-Madaris Board today, my belief has been confirmed that the curriculum developed here ensures a bright, progressive future for our youth. I congratulate the administration for setting such high benchmarks.*

• **Professor Muhammad Rehmatullah Sialvi (Faisalabad Grammar School & College, 20/09/2024):** *Dawat-e-Islami has prepared a curriculum that combines religious*

education with contemporary worldly education. Keeping in view innovation and modern needs, a strong panel of educationists has formed a syllabus that will catalyze major positive change.

• **Haji Habib ur Rahman (IG Punjab Police, Retired, 21/12/2024):** *I am impressed with the teachings and administration of KMB. I wish all these institutions continue to flourish in accordance with the principles of Islam and Sharia under the dynamic leadership of Sheikh-ul-Jamia Muhammad Junaid Attari.*

• **Dr. Shehzad Basra (01/01/2025):** *Everything here is aligned with modern educational standards. They integrate religion with worldly education effectively, emphasizing skill development and moral upbringing. Their global influence across nearly 200 countries and their cutting-edge R&D and IT departments are truly impressive.*

• **Dr. Muhammad Farooq (Director Staff, NEPA Academy, 03/01/2025):** *Seeing the organized and dedicated service of this board was truly heartening. I have rarely seen an institution serving Islam so systematically. Their examination system is exceptionally well organized; an exemplary model for all.*

• **Changez Khan Kakr (Member National Assembly, Advocate, 27/02/2025):** *I had the honor to visit Kanz-ul-Madaris Board. I am speechless at the level of organization and the quality of the education system they provide to students. Institutions like this pave the way for true national development.*

• **Muzaffar Hussain Salik (Director Press & Publications, UAF, 28/02/2025):** *All departments—especially IT and publications related to religious and worldly sciences—impressed me greatly. The academic programs of Jamia Dar-ul-Madina and Kanz-ul-Madaris Board will succeed in providing an excellent ethical model for society.*

• **Dr. Humayun Abbas (In-charge Seerah Chair, GCU Faisalabad, 04/04/2025):** *Within this educational system, children will not feel any intellectual or practical gap. Whichever field of life they choose, they will prove that graduates of religious seminaries are in no way inferior to those from public universities in competence, service to religion, and service to the nation.*

• **Dr. Manzar Phalori (05/05/2025):** *I visited the Kanz-ul-Madaris Board, and its examination department particularly impressed me. The examination system conducted nationally and internationally brought great satisfaction. This system can be compared with any premier international assessment organization.*

- **Allama Dr. Raghieb Hussain Naeemi (Member Central Ruet-e-Hilal Committee, 13/07/2025):** *The organizational system presented is excellent. Particularly, the preparation of the syllabus according to modern methodologies is a very significant achievement that makes it much easier for the public and policymakers to understand the vital work of madaris.*
- **Dr. Muhammad Usman Mumtaz (Head of Business School, Roots University Lahore, 24/08/2025):** *The organization is highly professional and structured. All departments are using cutting-edge ERP and LMS systems, AI-based technology, and international standards. The board's initiatives provide national pride and assist students in balancing religious and worldly knowledge.*
- **Mufti Irfan Ahmed Attari Madani (29/08/2025):** *The Kanz-ul-Madaris Board has developed an excellent curriculum that fulfills the urgent contemporary need for essential worldly skills within religious seminaries alongside rigorous Islamic sciences.*
- **Maulana Naeemullah Noori (04/09/2025):** *I observed multiple departments staffed by hardworking professionals in a modern facility. Admission forms are fully digital with QR code scanning for attendance. Certificates are issued with modern security standards, and the user-friendly website provides global access to PDFs and video lectures.*
- **Maulana Shehbaz Attari Madani (03/10/2025):** *Participating in the consultative curriculum meeting, I noted that the Hadith curriculum covers an extensive range of chapters including ethics, acts of worship, and social responsibilities, ensuring a comprehensive high-standard Daurah-e-Hadith program.*

2.9 Summary of the Chapter

This chapter reviewed classical and contemporary literature on quality education, Islamic educational philosophy, curriculum standardization, assessment theory, and examination governance. The literature establishes a robust theoretical and conceptual foundation confirming that religious seminaries can successfully harmonize classical theological orthodoxy with modern academic quality standards. The review highlights how the Kanz-ul-Madaris Board operationalizes these principles through digital governance, taxonomy-driven assessment, and integrated curriculum design.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Research Design

The research design adopted for this study is a mixed-methods approach, strategically integrating both quantitative and qualitative paradigms to provide a comprehensive, empirically grounded evaluation of the Kanz-ul-Madaris Board's role in enhancing educational quality. The quantitative dimension measures specific numerical variables—such as teacher qualifications, instructional practices, curriculum structure, and examination transparency—utilizing structured survey questionnaires and statistical analysis. The qualitative component explores institutional policies, pedagogical experiences, and administrative governance through semi-structured interviews with key stakeholders and qualitative content analysis of institutional documents. This methodological triangulation enhances the validity, reliability, and explanatory depth of the research findings.

3.2 Population and Sample

The target population for this research comprises three primary stakeholder groups associated with the Kanz-ul-Madaris Board educational system across Pakistan:

- **Madrasa Teachers:** Faculty members teaching Deeni (religious) and contemporary academic subjects across affiliated institutions.
- **Students:** Learners enrolled across diverse educational tiers, including Nazrah, Hifz, Dars-e-Nizami, and specialization programs.
- **Administrators & Board Officials:** Examination controllers, curriculum developers, quality monitors, and institutional heads.

To ensure balanced and representative data, a stratified random sampling technique was employed. A representative sample of 10 to 15 affiliated madaris was selected across different provinces of Pakistan. From each institution, approximately 5 to 8 teachers, 10 students, and 1 to 2 administrators were sampled, yielding a total participant cohort of 150 to 200 respondents. This sampling structure ensures balanced demographic representation across gender, geographical location, and academic levels.

3.3 Data Collection Instruments

Data collection was executed using three validated research instruments:

- **1. Structured Questionnaire:** Administered to teachers and students to quantitatively evaluate perceptions regarding subject knowledge, teaching methodologies, curriculum alignment, examination transparency, and administrative support. Responses were recorded on a standardized 4-point Likert scale (Strongly Agree, Agree, Neutral, Disagree).
- **2. Semi-Structured Interview Guide:** Utilized with administrators, board controllers, and curriculum experts to qualitatively explore institutional governance, policy reforms, teacher capacity building, technological infrastructure, and operational challenges.
- **3. Document Analysis:** A systematic review of official Kanz-ul-Madaris notifications, curriculum schemes of studies, examination SOPs, rubric marking guides, and statutory recognition documents (such as Federal Ministry notifications).

3.4 Data Analysis Procedures

Data analysis was conducted in two distinct phases corresponding to the mixed-methods design:

- **Quantitative Analysis:** Survey questionnaire responses were compiled and analyzed using statistical software (SPSS and Microsoft Excel). Descriptive statistics, including frequency distributions and percentage responses across Likert-scale categories, were computed to determine consensus levels on educational quality indicators.
- **Qualitative Analysis:** Interview transcripts and qualitative survey open-ended responses were subjected to thematic analysis. Core themes were categorized around curriculum management, examination transparency, digital governance, and pedagogical reform. Triangulating quantitative percentages with qualitative narratives ensures that empirical data is robustly supported by contextual institutional insights.

3.5 Reliability and Validity

To ensure research reliability, the survey questionnaire and interview guides were pilot-tested on a smaller cohort of 20 respondents prior to full-scale administration. Feedback from the pilot study was utilized to eliminate ambiguities and refine question clarity. Content validity was established through expert appraisal by senior university educationists and research methodology supervisors. Construct validity is further reinforced by triangulating survey data with official board documentation and independent external research findings.

CHAPTER 4: ETHICAL CONSIDERATIONS

Conducting academic research involving human participants requires strict adherence to established ethical standards. The researcher bears an intrinsic ethical responsibility to conduct the investigation with honesty, integrity, fairness, and profound respect for human dignity. The credibility of this study is anchored in the following foundational ethical principles:

4.1 Informed Consent, Confidentiality, and Anonymity

- **Informed Consent:** Prior to data collection, all participants (teachers, students, and administrators) were fully briefed regarding the purpose, scope, and non-compulsory nature of the research. Written informed consent was obtained, and participants were explicitly informed of their right to withdraw from the study at any stage without consequence.
- **Confidentiality:** The personal identities of individual respondents and specific institutional branch names were kept strictly confidential. All survey instruments were coded numerically, ensuring that no personally identifiable information appears in the final research report.
- **Anonymity and Privacy:** Data gathering protocols were designed to protect participant privacy. Sensitive administrative or personal opinions expressed during interviews were synthesized thematically to prevent individual attribution or institutional vulnerability.
- **Non-Bias and Respect:** The researcher maintained an objective, neutral academic posture throughout the study, avoiding sectarian, political, or institutional bias. The analysis strictly focuses on educational, pedagogical, and administrative quality metrics.

4.2 Academic Integrity and Data Management

- **Academic Integrity & Citation Ethics:** All secondary literature, theoretical definitions, historical claims, and external quotes utilized in this thesis have been duly acknowledged and cited in accordance with standard APA referencing guidelines to ensure absolute academic integrity and prevent plagiarism.
- **Responsible Data Management:** Raw quantitative survey data and interview recordings were stored securely in encrypted digital repositories accessible solely to the researcher and academic supervisor. Upon completion of the degree requirements and statutory retention periods, all collected data will be securely decommissioned and destroyed to preserve long-term participant confidentiality.

CHAPTER 5: DATA COLLECTION, ANALYSIS, RESULTS AND DISCUSSIONS

In accordance with the mixed-methods methodology established in Chapter 3, data were gathered through structured questionnaires, semi-structured interviews, and systematic document analysis across selected Kanz-ul-Madaris institutions. The collected survey data were recorded on a standardized rating scale, and percentage distributions for each survey item were calculated. This chapter presents the empirical quantitative results, followed by an extensive qualitative examination of the board's educational structure, technological innovations, curriculum reforms, and examination governance.

5.1 Sample of Survey Analysis Report (Quantitative Results)

Table 5.1 presents the percentage distribution of stakeholder responses across twenty critical educational quality indicators evaluated during the field survey.

Q#	Strongly Agree (%)	Agree (%)	Neutral (%)	Disagree (%)	Survey Item / Quality Indicator
1	0	20	7	4	Teachers in my madrasa possess adequate subject knowledge for the subjects they teach.
2	0	27	9	3	Teachers are appointed according to their academic qualifications (BS/Master) in relevant subjects.
3	0	24	8	1	Teaching methods used by teachers promote understanding rather than memorization.
4	61	29	5	1	Teachers are trained in modern teaching strategies such as SLO-based lesson planning.
5	59	37	3	0	Continuous Professional Development (CPD) trainings have improved teaching effectiveness.
6	63	34	3	0	The curriculum provided by Kanz-ul-Madaris is well-structured and

					level-appropriate.
7	0	26	7	2	Academic subjects' curriculum is aligned with provincial and federal board standards.
8	73	21	4	0	Deeni subject's curriculum supports intellectual, moral, and practical development.
9	0	36	4	1	Textbooks developed by Kanz-ul-Madaris (Qadri Publications) are concept-based and student-friendly.
10	66	26	6	1	The balance between Deeni and academic education is appropriate and effective.
11	57	35	7	0	Examination papers are prepared according to approved SOPs and syllabi.
12	64	32	4	0	The paper pattern clearly reflects learning objectives and curriculum content.
13	61	35	4	0	The examination system fairly evaluates students' understanding and skills.
14	0	27	7	2	Checking and marking of papers are transparent and unbiased.
15	0	32	6	1	Result analysis is used to improve teaching and learning processes.
16	0	33	3	0	Kanz-ul-Madaris provides sufficient academic support materials for students.
17	72	22	4	1	Teachers receive adequate guidance materials such as lesson plans and teacher guides.
18	68	30	2	0	Administrative monitoring contributes positively to academic

					quality improvement.
19	70	24	4	2	Workshops and training sessions help in improving classroom practices.
20	81	17	1	0	Overall, Kanz-ul-Madaris Board plays an effective role in enhancing quality education in madaris.

Discussion of Quantitative Findings: The survey analysis indicates an overwhelming stakeholder consensus regarding the efficacy of Kanz-ul-Madaris Board. For item 20, a staggering 98% of respondents (81% Strongly Agree, 17% Agree) affirmed that the Board plays an effective role in enhancing quality education. High approval rates were also recorded for teacher training in SLO-based planning (90% combined agreement), CPD effectiveness (96%), curriculum structure (97%), and examination fairness (96%). These numerical results empirically validate Hypothesis H1 and H3 of this study.

5.2 Qualitative Responses & Institutional Recognition

- Question: In your view, how effectively does the Kanz-ul-Madaris Board, operating under the supervision of Dawat-e-Islami and with formal recognition from the Federal Ministry of Education and Professional Training (Government of Pakistan), contribute to the enhancement of quality education in madaris?

Qualitative Analysis & Official Status: Overall, Kanz-ul-Madaris Board plays an exceptionally effective role in enhancing quality education in madaris. Under the spiritual and administrative supervision of Dawat-e-Islami—the global religious movement—separate, purpose-built educational institutions have been established across Pakistan and internationally to adorn male and female students with Islamic and contemporary sciences. These institutions offer structured education in Ḥifẓ and Nāẓirah (Qur'an memorization and recitation), Tajwīd and Qirā'at (proper pronunciation and modes of recitation), Dars-e-Nizāmī (equivalent to Master of Arts in Arabic & Islamic Studies), diverse Takhassusāt (specializations), Kulliyyah al-Sharī'ah, and specialized Islamic courses.

"The Federal Ministry of Education and Professional Training, Government of Pakistan, through official Notification No. 1-46/2014-NCC/RE dated 27th April 2021, granted formal statutory approval and recognition to Dawat-e-Islami for establishing the Federal Religious Education Board, 'Kanz-ul-Madaris'."

— Government of Pakistan — Official Notification

5.3 Classification of Educational System & Courses Conducted

The educational architecture of Kanz-ul-Madaris Board is structured into clearly delineated academic tiers aligned with national educational equivalencies, as detailed in Table 5.2.

#	Class / Academic Tier	Duration	National Equivalence Status
1	Al-Mutawassitah / Al-Tajwīd wa Tahfīz al-Qur'ān	03 Years	Equivalent to Middle (8th Grade)
2	Al-Darajah ath-Thanawiyyah al-ʿĀmmah	02 Years	Equivalent to Matriculation (10th)
3	Al-Darajah ath-Thanawiyyah al-Khāṣṣah	02 Years	Equivalent to Intermediate (FA/FSc)
4	Al-Darajah al-ʿĀliyah	02 Years	Equivalent to Bachelor of Arts (B.A.)
5	Al-Darajah al-ʿĀlamiyyah	02 Years	Equivalent to M.A. Arabic & Islamic Studies
6	Takhaṣṣuṣāt (Post-Graduate Specializations)	02 Years	Advanced Post-Graduate Diploma
7	Al-Kulliyat al-Sharīʿah (Integrated Degree)	04 Years / 8 Semesters	Equivalent to M.A. Islamic Studies / BS

Table 5.3 outlines the core Dars-e-Nizami (Arabic and Islamic Studies) degree programs offered across affiliated institutions for both Hanafi and Shafi'i schools of jurisprudence, with strict gender segregation ensuring dedicated campus facilities

#	Course Title & Jurisprudential School	Duration
1	Al-Dirāsāt al-‘Arabiyyah wa al-Islāmiyyah li al-Ṭullāb al-Ḥanafīyyah (Dars-e-Nizāmī – Arabic & Islamic Studies for Hanafi Male Students)	08 Years
2	Al-Dirāsāt al-‘Arabiyyah wa al-Islāmiyyah li al-Ṭullāb al-Shāfi‘īyyah (Dars-e-Nizāmī – Arabic & Islamic Studies for Shafi‘i Male Students)	08 Years
3	Al-Dirāsāt al-‘Arabiyyah wa al-Islāmiyyah li al-Ṭālibāt al-Ḥanafīyyah (Dars-e-Nizāmī – Arabic & Islamic Studies for Hanafi Female Students)	08 Years
4	Al-Dirāsāt al-‘Arabiyyah wa al-Islāmiyyah li al-Ṭālibāt al-Shāfi‘īyyah (Dars-e-Nizāmī – Arabic & Islamic Studies for Shafi‘i Female Students)	08 Years

Table 5.4 presents the Kulliyat al-Sharī‘ah degree programs, designed specifically as an integrated Higher Education Commission (HEC) compliant four-year degree.

#	Course Title (Kulliyat al-Sharī‘ah)	Duration
1	Kulliyat al-Sharī‘ah li al-Ṭullāb (Islamic Studies with Jurisprudence for Males)	8 Semesters / 04 Years
2	Kulliyat al-Sharī‘ah li al-Ṭālibāt (Islamic Studies with Jurisprudence for Females)	8 Semesters / 04 Years

Table 5.5 details the extensive array of post-graduate specializations (Takhaṣṣuṣāt) offered by the Board to produce subject-matter experts in classical and contemporary disciplines.

#	Post-Graduate Specialization Title (Takhaṣṣuṣāt)	Duration
1	Al-Takhaṣṣuṣ fī al-Tafsīr wa ‘Ulūm al-Qur’ān (Specialization in Tafseer & Quranic Sciences)	02 Years
2	Al-Takhaṣṣuṣ fī al-Ḥadīth wa ‘Ulūmihi (Specialization in Hadith & its Sciences)	02 Years
3	Al-Takhaṣṣuṣ fī al-‘Aqīdah wa ‘Ilm al-Kalām (Specialization in Islamic Theology & Creed)	02 Years

4	Al-Takhaṣṣuṣ fī al-Fiqh al-Ḥanafī li al-Ṭullāb (Specialization in Hanafi Fiqh for Males)	02 Years
5	Al-Takhaṣṣuṣ fī al-Fiqh al-Ḥanafī li al-Ṭālibāt (Specialization in Hanafi Fiqh for Females)	02 Years
6	Al-Takhaṣṣuṣ fī al-Fiqh al-Ḥanafī wa Fiqh al-Ḥalāl (Hanafi Fiqh & Halal Jurisprudence)	02 Years
7	Al-Takhaṣṣuṣ fī al-Fiqh wa al-Iqtisād al-Islāmī (Islamic Jurisprudence & Economics)	02 Years
8	Al-Takhaṣṣuṣ fī ad-Da‘wah wa al-Irshād lil-Ṭullāb (Preaching & Guidance for Males)	02 Years
9	Al-Takhaṣṣuṣ fī ad-Da‘wah wa al-Irshād lil-Ṭālibāt (Preaching & Guidance for Females)	02 Years
10	Al-Takhaṣṣuṣ fī al-‘Ulūm al-‘Arabiyyah (Specialization in Arabic Sciences)	02 Years
11	Al-Takhaṣṣuṣ fī al-Lughah al-‘Arabiyyah (Specialization in Arabic Language & Literature)	02 Years
12	Al-Takhaṣṣuṣ fī al-Funūn (Specialization in Islamic Arts & Calligraphy)	02 Years
13	Al-Takhaṣṣuṣ fī al-Mawāqīt (Chronometry / Science of Accurate Islamic Time Measurement)	02 Years
14	Al-Takhaṣṣuṣ fī al-Taḥqīq wa al-Taṣnīf (Specialization in Academic Research & Writing)	02 Years

Table 5.6 highlights specialized short courses and diplomas (Dawrat) designed to impart foundational and applied Islamic knowledge to broader community segments.

#	Diploma / Short Course Title (Dawrat)	Duration
1	Dawrat al-Tajwīd wa Qirā’at al-Qur’ān lil-Ṭullāb (Tajweed & Quran Recitation for Males)	02 Years
2	Dawrat al-Tajwīd wa Qirā’at al-Qur’ān lil-Ṭālibāt (Tajweed & Quran Recitation for Females)	02 Years
3	Qirā’āt ‘Asharah (Ten Canonical Modes of Qur’anic Recitation)	03 Years

4	Fiqh al-Sharī‘ah lil-Ṭullāb (Jurisprudence of Sharī‘ah for Male Students)	5 Semesters / 2.5 Years
5	Fiqh al-Sharī‘ah lil-Ṭālibāt (Jurisprudence of Sharī‘ah for Female Students)	5 Semesters / 2.5 Years
6	Dawrat Imāmat aṣ-Ṣalāh (Professional Imamat / Leading Prayer Course)	06 Months

Introduction to Core Courses & Affiliation Policy

Al-Dirasat al-‘Arabiyyah wal-Islamiyyah (Dars-e-Nizami): Under the supervision of Kanz-ul-Madaris Board, an 8-year Islamic Scholars Course approved by HEC is offered for male and female students. This comprehensive program covers Tajweed, Tafsīr, Hadīth, Seerah, Islamic History, Aqeedah, Fiqh, Sarf, Nahw, Balāghah, and Mantiq. Students who lack literacy skills initially undergo a foundational 3-year literacy program (Grades 6–8) before formal induction into Dars-e-Nizami.

Kulliyat al-Sharī‘ah: A 4-year integrated degree approved by HEC for university graduates and professionals, covering advanced disciplines such as Quranic exegesis, Islamic Economics, Refutation of Orientalists (Radd-e-Mustashrikeen), Principles of Dawah, and Research Methodology.

Affiliation Policy for Kulliyāt al-Sharī‘ah: To teach this advanced curriculum, affiliated institutions must adhere to strict quality criteria:

- The institute must offer education up to at least the Shahādat al-‘Ālimiyya level.
- Faculty members must be highly experienced, qualified, and learned scholars.
- The physical campus must provide complete modern amenities and conducive classroom environments.
- A comprehensive physical and digital library stocked with classical reference texts must be accessible.
- Computer labs with high-speed internet must be available, with a computer-to-student ratio of at least 1:2.
- Strict segregation of facilities for male and female students must be maintained; co-educational classrooms are strictly prohibited.

5.4 Administrative Structure of Kanz-ul-Madaris Board

The operational governance of Kanz-ul-Madaris Board is distributed across twelve specialized professional departments, ensuring systematic institutional oversight:

- **1. Executive Committee:** Responsible for administering all strategic, operational, and administrative affairs of the board.
- **2. Ifta Board:** Comprising senior Muftis and jurists, this board verifies curricular enactment and guides the Board on all Shariah-related policies.
- **3. Education Board:** Comprising eminent educationists, this body prepares modern curricula aligned with board objectives, continuously reviews syllabi and co-curricular activities, and formulates strategic recommendations for the Executive Committee.
- **4. Examination Board:** Mandated to conduct standardized nationwide and international examinations, enforce security SOPs, compile results, and issue verifiable result cards and degree certificates across all academic tiers.
- **5. Legal Advisory Board:** Comprising experienced legal professionals who review all board policies, affiliation agreements, and statutory notices from a constitutional and legal perspective.
- **6. Finance Department:** Manages financial governance, auditing, institutional budgeting, and transparent accounting systems.
- **7. Media Department:** Supervises public relations, institutional broadcasting, and educational updates across electronic and digital media.
- **8. IT Department:** Manages the board's digital infrastructure, including the central web portal, online registration databases, barcode examination systems, and mobile applications.
- **9. Research and Development (R&D) Department:** Responsible for authoring, editing, compiling, and publishing standardized course books, commentaries, footnotes (ḥawāshi), academic journals, and research newsletters.
- **10. Academic Education Department:** Dedicated to promoting contemporary secular education (Sciences, Mathematics, English, IT) within Jamia-tul-Madinah and Madrasa-tul-Madinah networks, ensuring scholars are equipped with effective modern communication skills.
- **11. Curriculum and Assessment Department:** Ensures that curriculum objectives (Aims and Goals) are systematically transformed into measurable Student Learning Outcomes (SLOs). The department oversees textbook alignment, exercise questions, teaching methodologies, and evaluation rubrics.
- **12. Job Placement Department:** Facilitates career counseling, professional internships, and employment opportunities for graduates across both public and private sectors.

5.5 Curriculum Design Framework & Promotion of Technology

The Kanz-ul-Madaris Board curriculum is designed under the collaborative supervision of leading muftis, senior teachers, university educationists, and curriculum specialists. Its salient features include:

- **Reflection of National and Religious Goals:** Designed to fulfill the moral, spiritual, and socio-economic needs of an Islamic society while preparing students for practical professional life.
- **Horizontal and Vertical Alignment:** Learning experiences within one chapter and grade level serve as the cognitive foundation for subsequent higher levels, ensuring continuity, balance, and academic progression.
- **Age-Appropriate Cognitive Leveling:** Learning activities match student age, mental capacity, and psychological interests, fostering intellectual, moral, and social excellence.
- **Integration of 30+ Classical and Contemporary Disciplines:** The curriculum integrates Quranic Sciences, Hadith, Fiqh, Seerah, Islamic Creed, Tasawwuf, Logic, Arabic Literature, English, Mathematics, Civics, Home Economics, Pakistan Studies, General Science, Urdu, and Computer Science.

Promotion of Digital Technology & Official Communication Channels

The Board has pioneered extensive digitalization across its affiliated network to ensure absolute operational transparency, efficiency, and data integrity. Key digital initiatives include complete online institutional affiliation, centralized digital enrollment portals, and biometric barcode attendance tracking at examination centers.

Table 5.7 summarizes the official digital portals, websites, and departmental communication channels established by the Board.

Department / Platform Name	Official Digital Link / Email Address
Official Web Portal	www.kanz-ul-madaris.org
Central Online Examination Portal	www.kmbs.dibaadm.com
Head Office Secretariat	info@kanz-ul-madaris.org
Affiliation Department	affiliation@kanz-ul-madaris.org
Education Department	edu@kanz-ul-madaris.org
Examination Department (Boys /	examination.male@kanz-ul-madaris.org

Male)	
Examination Department (Girls / Female)	examination.female@kanz-ul-madaris.org
Finance Department	finance@kanz-ul-madaris.org
IT Department	it@kanz-ul-madaris.org
Job Placement & Alumni Cell	jobplacement@kanz-ul-madaris.org
Research & Development (R&D) Cell	rnd@kanz-ul-madaris.org
Official Social Media & Video Channels	Facebook: /kanzulmadarisboard YouTube: /@kanz-ul-madaris

5.6 Deep Dive: Curriculum Synthesis of Tradition and Modernity

- Question: How does the curriculum of the Kanz-ul-Madaris Board reflect a meaningful synthesis of traditional Islamic scholarship and contemporary educational demands, and to what extent does this integrated approach contribute to educational reform, graduate relevance, and the future trajectory of madaris education in Pakistan?

A Modern Board with a Historic Mandate: In the intricate mosaic of Pakistan's educational system, where religious seminaries have long served as custodians of Islamic knowledge, the Kanz-ul-Madaris Board emerges as a forward-looking regulatory body. Established in April 2021 under Dawat-e-Islami, the board represents a conscious evolution within the centuries-old tradition of Dars-e-Nizami. Operating within a national landscape where madaris educate approximately 4.6 million students, Kanz-ul-Madaris positions itself as an architect of a new educational paradigm, resolving the historical tension between religious instruction and socio-economic relevance.

Philosophical Foundations and Core Disciplinary Clusters: The curriculum is built upon a deliberate philosophical framework that harmonizes spiritual formation with worldly pragmatic success. The knowledge architecture is structured into core disciplinary clusters:

- **Theological and Revealed Sciences:** Meticulously curated Quranic exegesis (Tafsir) and Hadith studies drawn from across the Ṣiḥāḥ Sitta (six authentic collections) to maximize analytical breadth and eliminate redundant rote memorization.

- **Jurisprudential and Philosophical Sciences:** Comprehensive Fiqh instruction that eliminates obsolete historical case laws at intermediate tiers while re-introducing advanced evidential reasoning (Usul al-Fiqh) and Islamic Economics at higher degree levels.
- **Prophetic Model and Character Formation:** Mandating Sīra studies across every grade level alongside formal instruction in Tasawwuf (Islamic Mysticism), explicitly targeting the moral refinement and inner spiritual purification of the student.
- **Integration of Modern & Skill-Based Subjects:** Alongside classical Arabic linguistics, students engage systematically with Mathematics, Computer Science, General Science, Pakistan Studies, English communication, and gender-specific practical arts such as Home Economics.

Systemic Impact and Future Trajectory: By pioneering dual-qualification pathways—such as enabling students to pursue a university BS Honors degree concurrently with the traditional Shahadat-ul-Alamiyya—and embedding research methodologies (Tadreeb) into graduation requirements, Kanz-ul-Madaris directly addresses the historical challenge of graduate employability. This synthesis proves that educational modernization does not require the dilution of religious identity, offering a scalable template for holistic madrassah reform across South Asia.

5.7 Deep Dive: Examination Administration & Digital Governance

- **Question:** How does the technological infrastructure and examination governance system of the Kanz-ul-Madaris Board contribute to administrative efficiency, examination integrity, transparency, and stakeholder trust, and what implications does this model have for large-scale assessment reform in religious education systems?

Foundational Technological Infrastructure: KMB's operational efficacy is anchored in a purpose-built digital ecosystem designed for scalability and data security. The centralized online portal (www.kmbs.dibaadm.com) manages the entire examination lifecycle. From automated student registration and error-free validation to the digital issuance of secure Roll Number Slips containing verifiable QR codes and barcode attendance tracking, the administrative workflow is fully paperless and transparent. Furthermore, the dedicated mobile application (KMBS GLOBAL APP) provides instant push notifications, digital date sheets, video lecture repositories, and direct integration with graduate job placement portals.

Multi-Tiered Integrity & Monitoring Framework: To safeguard academic credibility across its 786 nationwide examination centers (as of the 2025 session), KMB enforces a rigorous, multi-layered monitoring protocol:

- **Centralized Monitoring Cell & Flying Squads:** A dedicated control room monitors center operations in real-time, while senior board officials conduct unannounced surprise inspections ('Flying Squads') to verify invigilator neutrality and adherence to exam SOPs.
- **Chairman's Personal Oversight & Whistleblower Portal:** Adding top-tier executive accountability, the Chairman of the Board personally conducts unscheduled inspections. Simultaneously, an encrypted online suspicious activity portal enables center officials and the public to report examination malpractice anonymously.
- **Rubric-Based Centralized Marking:** Answer scripts are transported via secure chain-of-custody protocols to centralized marking hubs. Examiners assess papers strictly against standardized marking rubrics and model answer keys, eliminating examiner subjectivity and guaranteeing scoring consistency.

5.8 Deep Dive: Post-Examination Protocol & National Recognition

- **Question:** How does the post-examination protocol of the Kanz-ul-Madaris Board—from secure result finalization to national declaration and public recognition—ensure data integrity, transparency, institutional credibility, and stakeholder trust?

From Sealed Scores to National Recognition: The post-examination protocol is governed by absolute secrecy and multi-stage auditing. Results compilation is executed inside an isolated 'Data Sanctum' by vetted personnel bound by non-disclosure agreements. The automated database runs dual-track validation algorithms that flag statistical anomalies, which are subsequently cross-checked against physical attendance sheets and center upload logs by independent auditors.

The National Declaration Tradition: In a remarkable display of operational efficiency and community cohesion, KMB announces results for all 168,000+ candidates nationwide on a single pre-announced day. Proclaimed formally by leadership figures, the results are released simultaneously across web portals and mobile apps. Separate national merit lists are compiled for male and female candidates, celebrating academic distinction across both genders. The cycle culminates in a grand Annual Award Ceremony presided over by senior leadership, where national top position holders are honored with medals, scholarships, and merit certificates, reinforcing public trust and scholarly pride.

5.9 Three-Year Educational Reforms (2023–2025)

- Question: How have the reforms implemented by the Kanz-ul-Madaris Board during 2023–2025 contributed to the improvement of quality education from Grade I to BS level in both Deeni and academic subjects?

Over the last three years, Kanz-ul-Madaris Board executed an outcomes-oriented reform process spanning Grade I to BS level across two major domains:

1. Reforms in Deeni (Religious) Subjects

- Curriculum Standardization & Vertical Alignment: Syllabi were restructured to ensure logical cognitive progression from primary Tajweed and basic beliefs (Grades I–V) to contextual Fiqh and Arabic grammar (Grades VI–XII), culminating in analytical, research-based jurisprudence at the BS level.
- Outcome-Based Learning (OBL): The Board shifted from traditional syllabus-completion models to clearly defined Student Learning Outcomes (SLOs), ensuring that Deeni instruction focuses on conceptual comprehension, critical reflection, and applied socio-religious problem solving.
- Pedagogical & Assessment Reforms: Extensive in-service Teacher Continuous Professional Development (CPD) workshops trained faculty in interactive pedagogy, educational psychology, and rubric-based assessment design. Exam papers were reformed to balance traditional memory recall with scenario-based analytical questions.

2. Reforms in Academic (Contemporary) Subjects

- Research-Based Province-Wise Curriculum Analysis: The Academic Department conducted systematic comparative research across all provincial curricula (Punjab, Sindh, KPK, Balochistan, AJK, Gilgit-Baltistan, and Federal Board) to ensure full compliance and seamless student mobility across educational boards.
- Independent Textbook Development (Qadri Publications): To achieve institutional autonomy and high quality, the Board authored concept-based, student-friendly textbooks from KG to Grade VIII in Mathematics, English, General Science, Urdu, and Computer Studies.
- Secondary & Intermediate Schemes of Studies: Province-specific syllabi, standardized schemes of studies, Model Question Papers, and rubric-based assessment SOPs were launched for Matriculation (9th–10th) and Intermediate (FA) levels. English Grammar and Composition were heavily emphasized, resulting in outstanding student achievements in government board examinations.

5.10 Teacher Appointment, CPD, and Taxonomy-Based Assessment Framework

- Question: How has Kanz-ul-Madaris Board ensured quality assurance through subject-wise teacher appointment, CPD, SLO-based teaching, and a taxonomy-driven (Bloom's and SOLO) evaluation framework?

Subject-Wise Recruitment & CPD: Teacher appointments are strictly made on a subject-wise qualification basis (requiring BS or Master's degrees in relevant disciplines), verified through competitive subject and aptitude testing. Newly inducted faculty undergo mandatory induction training followed by year-round CPD workshops focusing on SLO-based lesson planning, classroom management, and formative evaluation.

Taxonomy-Driven Evaluation Framework: To ensure that assessments measure deep cognitive mastery, Kanz-ul-Madaris integrates two globally acclaimed educational taxonomies into its question paper setting:

- Bloom's Taxonomy Alignment: Exam papers are systematically structured across all six cognitive domains: Knowledge (recall), Comprehension (understanding), Application (problem solving), Analysis (logical comparison), Synthesis (constructing arguments), and Evaluation (critical judgment).
- SOLO Taxonomy Alignment: The Board applies the Structure of Observed Learning Outcomes (SOLO) framework to assess structural response complexity, moving students from uni-structural recall to relational and extended abstract conceptual understanding.
- Balanced Question Formats & Student-Friendly Design: Papers utilize a balanced mix of objective MCQs, Short Response Questions (SRQs), and Extended Response Questions (ERQs). Set by prominent subject specialist teams under strict secrecy, the papers employ clear, age-appropriate language and standardized marking rubrics, transforming evaluation into a diagnostic tool for academic growth.

5.11 Summary of Educational Research (Mathematics Case Study)

To empirically validate the effectiveness of Kanz-ul-Madaris academic reforms, an independent MPhil research study conducted at the University of Education, Lahore (Ramzan, 2023) evaluated the mathematics achievement of 10th-grade students in madaris versus government high schools. Utilizing a quantitative research design with a stratified sample of 400 students across 10 government schools and 20 Kanz-ul-Madaris

affiliated institutions, statistical analyses (t-tests, ANOVA, and post-hoc tests) were conducted on standardized board examination results.

Empirical Findings: The research demonstrated statistically significant comparable and, in several dimensions, superior mathematical performance among Kanz-ul-Madaris students (both male and female) compared to their government school peers. This case study powerfully shatters the stereotype of madaris as purely theological institutions, proving that Kanz-ul-Madaris Board's structured curriculum integration, teacher CPD, and standardized monitoring successfully equip students with high-level analytical and mathematical competencies required for contemporary STEM and professional higher education.

5.12 Educational Channel of Kanz-ul-Madaris Board

- **Question:** Discuss the objectives, vision, and academic impact of the Educational Channel of Kanz-ul-Madaris Board across virtual course delivery, teacher training, and digital research competencies.

To bridge classical Islamic scholarship with modern digital pedagogy, the Board established its official Educational Channel (accessible via YouTube and web portals). The channel serves as a dynamic virtual learning repository with far-reaching academic impacts:

- **Virtual Dars-e-Nizami & Complete Courseware:** Provides comprehensive, structured video lectures covering the entire 8-year Dars-e-Nizami curriculum (Tafsir, Hadith, Fiqh, Arabic grammar, and Logic), enabling remote self-paced learning and revision for students globally.
- **Digital Teacher CPD & Pedagogical Training:** Broadcasts specialized training modules for faculty and Deeni Talaba, focusing on modern classroom management, interactive instructional design, and assessment literacy.
- **Contemporary Science, Math & English Literacy:** Features dedicated video series on English grammar, functional communication, and mathematical reasoning ('Math Sense'), building logical analytical skills among seminary learners.
- **Digital Research Competencies & Classical Portals:** Equips students and scholars with advanced digital research methodology, training them in the utilization of digital web portals and classical databases such as Maktaba Shamela for reference verification and scholarly thesis writing.

5.13 Educational Reforms in Light of Official Visits

The extensive academic, administrative, and technological reforms implemented by Kanz-ul-Madaris Board have received unanimous external validation from numerous official, judicial, academic, and international dignitaries who visited the Board's headquarters between 2022 and 2025. Delegations comprising university vice-chancellors, professors, members of parliament, police chiefs, legal experts, and international religious scholars from over a dozen countries (including Turkey, Iraq, Somalia, Kenya, Algeria, Indonesia, and Bangladesh) conducted comprehensive on-site inspections.

Key Feedback Highlights: Visitors consistently commended the Board for its practical on-ground execution of curriculum integration, state-of-the-art IT infrastructure, QR-code examination security, gender-inclusive educational facilities, and the exceptional professional competence of its leadership and staff. These independent testimonials confirm that Kanz-ul-Madaris Board is operating as an exemplary global benchmark, successfully transforming madrasa education into a standardized, progressive, and highly credible system aligned with the highest national and international educational standards.

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