

# Social Mobility and the Epistemological Hybridity of Madrasah Students in Bangladesh

Abul Kalam Azad<sup>1\*</sup> and Dr. A. I. Mahub Uddin Ahmed<sup>2</sup>

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## ABSTRACT

**Purpose:** This study aims to examine the effects of social mobility on the epistemological hybridity (eHYBRIDITY) of madrasah students in Bangladesh.

**Methodology:** Based on Cohen's Table (1992), a sample size of 87 was determined: 29 from Qawmii and 58 from Aliya madrasah (29 passed Kamil before 1990, and 29 were present Alim students). To collect data, the study employed a survey method based on 5 point-Likert scales. To analyze data, the study used SmartPLS software (Windows Version-3).

**Findings:** The Qawmii model holds that education should be controlled only by religion i.e., Quran, Hadith, Ijma, and Qias (eHYB1) which has a significant association with the achievement of Islamic knowledge (VIS1), disseminating Islamic knowledge (VIS2), and leading Islamic life (VIS3) as well as religious occupation i.e., Imamati/Milad/Waj-nasihah (REL1). The Kamil model holds that education should be focused on religion, but the knowledge of science is not problematic (eHYB2) which has a significant association with VIS1, VIS2, and VIS3 as well as religious occupations i.e., nikah registrar (REL2), teaching religious subjects in madrasah/maktab (REL3) and teaching religious subjects in school/college/university (REL4). Finally, the Alim model holds that education should be integrated having both religious and secular features (eHYB3) which has a significant association with income interest (VIS4), status interest (VIS5), and power interest (VIS6) as well as general occupations i.e., Medicare (GEN5), engineering (GEN6), teaching in university/college (GEN7), BCS cadre (GEN8), jobs in the Organisations of United Nations (GEN9) and Multi-national Companies (GEN10). The study also finds enough predictive power and relevance to explain the eHYBRIDITY of madrasah students in Bangladesh ( $R^2 = 0.710, 0.673, \text{ and } 0.638$  in the respective models).

**Limitations:** The study sample size is drawn using the non-probability technique due to the lack of a database of the target population.

**Practical Implication:** The study will help understand the root causes of the epistemological hybridity (eHYBRIDITY) of madrasah students in Bangladesh and develop the dynamic policies of madrasah education.

**Originality:** This is the first study of the eHYBRIDITY of madrasah students in Bangladesh in the pitch of social mobility.

## 1. Introduction

The epistemological landscape in the post-colonial era is an amalgam of cross-cultural influences, dichotomous and hybrid in nature. The education system in Bangladesh is also syncretism of two major epistemologies: religious and secular (Begum, 1993). The Aliya and Qawmii madrasahs are embedded in the earlier epistemology while the latter comprises of General, English medium, and Technical-Vocational curricula. Among these educational epistemologies, the earlier is entrenched on the dictates of the Quran and hadith as well as the duties and responsibilities

\* Corresponding Author

<sup>1</sup> Assistant Professor, Department of Sociology, Faculty of Arts and Social Sciences, Bangladesh University of Professionals (BUP), E-mail: kalamazad@bup.edu.bd

<sup>2</sup> Professor, Department of Sociology, Faculty of Social Sciences, University of Dhaka, E-mail: muahmed@du.ac.bd

of a true Muslim (Azad, 2017, 2018a & 2018b). Azad linked this traditional phase of madrasah education with Auguste Comte's 'theological' stage. He also identified the Calcutta Aliya madrasah system during the British period as a 'metaphysical' stage, arguing that curricula were then modernized with secular subjects. He also identified that Aliya madrasah students were being shifted from Comte's 'theological' to 'metaphysical' to 'positive' stage, arguing that they were being shifted from madrasah education to secular education. Azad, thus, addressed this shifting of madrasah students in Bangladesh as an epistemological shift (ESHIFT) signifying their evolution from religious epistemology to secular one. However, Azad's present study rejects the previous idea of ESHIFT, arguing that madrasah students are not being mentally shifted to secular epistemology. The study, instead, identifies their shifting as the epistemological hybridity (eHYBRIDITY) where 'epistemology' refers to their root of knowledge and hybridity is operationalized as the syncretism or third space in-between religious and secular epistemologies. However, eHYBRIDITY in terms of magnitude varies from the students of Qawmii madrasah to those of Aliya madrasah. Whereas there is an absence of eHYBRIDITY among the students of Qawmii madrasah, the low level of eHYBRIDITY is found among the Aliya madrasah students who passed Kamil before 1990. On the contrary, the eHYBRIDITY has been strongly found among the current Aliya madrasah students who are studying at the Alim level (Table 3). Under this circumstance, the study has an endeavor to explain why and how the epistemology of madrasah students is being hybridized? Why does the magnitude of eHYBRIDITY vary from Qawmii to Aliya madrasah students and from the past to the current Aliya madrasah students? Is there any linkage between occupational mobility and eHYBRIDITY of the study population? What directs occupational mobility? Does modernization (colonization) of madrasah education matter? To explore the answer to these questions, the study needs to go through both the theoretical and empirical roots of eHYBRIDITY.

## 2. Literature Review

### 2.1 Theoretical Roots of eHYBRIDITY

The nature of 'hybridity' is one of the common phenomena in the post-colonial world. Bangladesh as a part of this world also needs to be focused on post-colonial studies. However, while addressing the eHYBRIDITY issue of madrasah students in Bangladesh, the study explores the concept of 'hybridity' in the classical sociological roots.

#### 2.1.1 Classical Roots

Though the term hybridity does not appear in the theories of the classics, there has been the existence of hybridity far before its popularity in post-colonial studies (Yazdiha, 2010). Comte postulates that all sciences are hierarchical and historical in nature, where each follows the previous ones as Sociology follows Biology which follows Chemistry (Comte, 1855). Thus, Sociology is the hybrid of biology, chemistry, physics, and astronomy. In addition, Comte talks about the progress of human knowledge, history, and society in terms of the laws of three successive stages: theological, metaphysical, and positive. However, this Comtean positivist vision of sociology dysfunctions to explain Asiatic societies and particularly the phenomena of eHYBRIDITY of madrasah students in Bangladesh. For Herbert Spencer, social dynamics is a progressive evolutionary process: from homogeneous to heterogeneous. As society progresses, new elements of social structure are created; unfit elements decay and drop away; the division of labor becomes more complex; and increased stratification leads to greater differentiation (Spencer, 1954). Though Spencer's theory states how society becomes complex or hybrid, it can not explain the post-colonial issue like the eHYBRIDITY of the madrasah students in Bangladesh. Durkheim's idea of the emergence of division of labor in the production of goods (Durkheim, 1956) can, however, be more relevant to explain the eHYBRIDITY of the study population in terms of modern educational skills and specialized occupational roles. In addition, this eHYBRIDITY can be explained in terms of Parsons's (Parsons, 1937), Marx's (Marx, 2000) capitalist economy, Weber's (Weber, 2019) concept of rationalization.

#### 2.1.2 Post-Colonial Roots

In the post-colonial era, the concept of hybridity has become a common phenomenon referred to as the recognition of identity as double (Barry, 1995), across, or a mixture (Young, 1995: 8). The concept of hybridity has many dimensions: biological (Easthope, 1998), economic (Koizumi, 2010), linguistic, and most significant cultural (Easthope, 1998, Tomlinson, 1999, Brah, 2005, Hutnyk, 2005). From the cultural perspective of hybridity, Homi Bhabha, Edward Said, Robert Young, Gayatri Chakravorty Spivak, Stuart Hall, and Paul Gilroy are the key contributors who were influenced by Deleuze, Derrida, Marx, Fanon, and Bakhtin (Meredith, 1998; Bhabha, 1996).

Cultural hybridity is rooted in the mixture of races or intermarriage of black and white and offspring at the end of the 18th century. Though this hybrid identity was then negatively seen, Papastergiadis in Werbner and Modood (2000) sees the same positively as a product of negotiation of difference (Papastergiadis, 2005). Edward Said advocates the cultural effect of the colonizers (Occident) on the colonized subjects (Said, 1978). Jürgen Habermas argues that in late modernity, lifeworld (socio-cultural system) is colonized by system media (economic and political systems) (Habermas, 1987). Ashcroft, Griffiths, and Tiffin assert that in post-colonial societies hybridity results from colonizers' economic and political expansion and control in a way of diluting social practices of indigenous peoples (the colonized) and their assimilation into a new social structure. Also, hybridity extends after the period of imperialism through the immigration of rural people to urban areas or their migration to other imperial countries (e.g., Chinese and Indian laborers into the Malay Peninsula). However, with the end of imperialism, rising of immigration, and economic liberalization, the term hybrid commonly refers to 'the creation of new transcultural forms within the contact zone produced by colonization' (Ashcroft, 2006). Pieterse sees new hybrid forms as the significant indicators of profound changes that are taking place as consequences of mobility, migration, and multiculturalism (Pieterse, 2001: 221). Hall views a new form of identity as interculturality and cultural diasporisation (Hall, 2014). However, Anthias postulates that struggles over cultural hegemony become increasingly empty signifiers since hybrid social identities are the phenomena of the modern world, constituting an emancipator human condition (Anthias, 2010). To de Toro, hybridity is always innate to culture, ethnicity, and identity which reflects differently in different settings and fields (Toro, 2006). Bakhtin, in his perspective of linguistic hybridity (Bakhtin, 1981), postulates the mixture of two social languages within a single utterance but is double-accented and double-styled (Young, 1995). Bakhtin's (Bakhtin, 1981) linguistic hybridity comprises of intentional and unconscious hybridity which occurs through a fusion of languages co-existing within a single dialect, nation, or group. On the contrary, Homi Bhabha's work (Bhabha, 1996) represents a hybrid epistemology, that is always beyond the control of both the colonialist and the native. Bhabha argues that a hybrid culture is constructed on the interdependence of colonizers and the colonized from a literary and cultural perspective, where he finds the colonizers translating the identity of the colonized episodically with the essentialist beliefs. This process produces essentially something new (third space) that is neither known to the colonizer nor the colonized (Papastergiadis, 1997). Bhabha (1996) claims that fitting the different cultural identities together or pretending to coexist is very difficult or counterproductive. Thus, Bhabha's hybridity is a Derridean difference applied to colonialist texts since his hybridity is explained as one in-between existing positions and his term 'interstices' is understood in terms of Derrida's difference as spatial differentiation (Easthope, 1998). The present study has applied the concept of the hybridity of Bhabha and Pieterse to understand why and how the epistemology of madrasah students is being shifted to the third space, a syncretism of both religious and secular education. While Pieterse identifies hybridity as a consequence of mobility, migration, and multiculturalism, it was Bhabha who explained the concept of hybridity as a third space that is beyond the control of both colonialists and natives. Considering their concepts, the study, hence, has an endeavor to test this hypothesis that there is a significant effect of occupational mobility controlled by the capitalist or modern (colonial) purpose of education on the eHYBRIDITY of madrasah students in Bangladesh.

## 2.2 Empirical Roots of eHYBRIDITY

No empirical research has hitherto been conducted on the eHYBRIDITY of madrasah students neither in a global nor national context. However, a large number of studies have been conducted on the determinants of a child's educational track, especially in the global context.

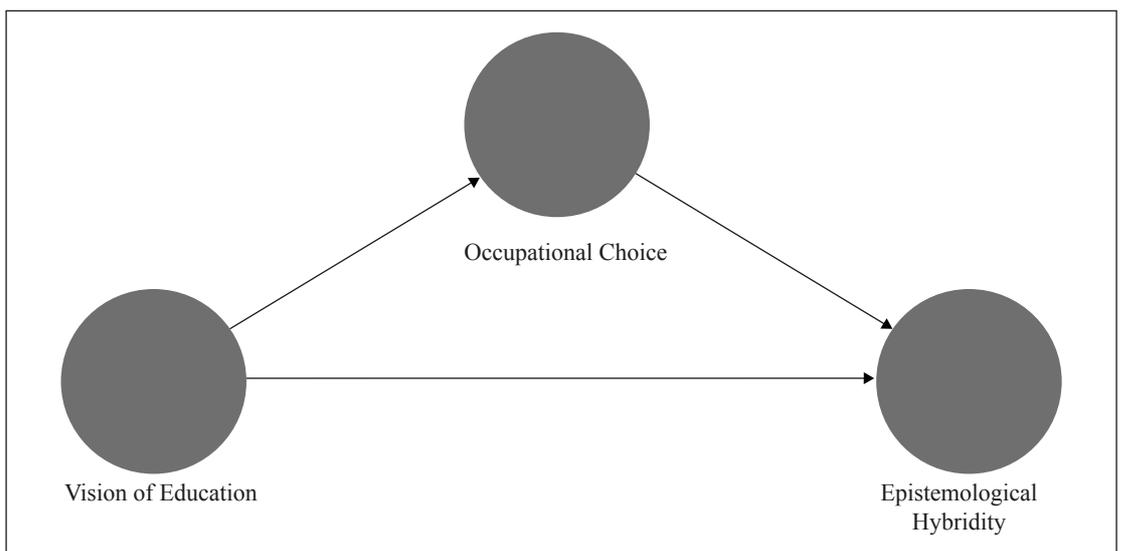
### 2.2.1 Global Context

Traditionally, the relationship between family origin and a child's education has been well established (Blau, 1967; Breen, 2004; Jencks, 1972; Shavit, 1993). That is, children of higher strata are likely to enroll in academic tracks and those of lower strata in vocational tracks. Hossler and Gallagher used the three types of capital (economic, human and social) to examine college choice (Hossler, 1987). In recent years, social researchers have conducted child's education based on the capital factors of socioeconomic status (SES): material capital (MC), human capital (HC), and social capital (SC) what Oakes and Rossi (See Oakes, 2003) called together CAPSES scale. However, since the initiation of the market system, the educational choices are influenced by the occupational domain of the parents (Van, 2010 and Jonsson, 2009). According to recent scholarship, social class-action often takes place at the

occupational, rather than big class level (Weeden & Grusky, 2005). Bowles and Gintis found that education operated in the interests of those who control the workforce-capitalist class (Bowles, 1976). In the global context, however, no empirical research works have been conducted on the eHYBRIDITY of madrasah students in connection with occupational mobility.

### 2.2.2 National Context

In the Bangladeshi context, many studies have been conducted on madrasah students in connection with their genesis, growth, impact, political economy (Barakat, 2011 and Barakat, 2016), determinants of enrolment in madrasahs, causes of the alienation of madrasah students from the general secular stream, implications of dual system madrasah education (Begum, 1993), their involvement in the terrorist activities (Malik, 2007) and reform of madrasah curriculum (Bano, 2014). However, none have conducted any research on the recent shifting of madrasah students to general education in terms of eHYBRIDITY produced by colonization. Azad (2017) raised the issue of the ESHIFT of madrasah students in Bangladesh and, in his "Shifting Epistemology of Madrasah Students in Bangladesh: On the Way of Positive Stage", recommended conducting rigorous studies on the ESHIFT of madrasah students relating to material, human and social capital. Azad (2018a) in his "Epistemological Shift of Madrasah Students in Bangladesh: A Multi-Level Analysis" explored the nature, magnitude, and reasons of ESHIFT of madrasah students at secondary, higher secondary, and tertiary levels. Most of the students- at tertiary level (65.51 percent) and higher secondary level (65 percent)- reported their SHIFT as the demand of general education in the capitalist market whereas 60 percent at secondary level students reported their ESHIFT as their family decision. Also, Azad (2018b) explained ESHIFT of madrasah students of Bangladesh based on the capital factors (human capital, social capital, and material capital). However, none have defined the shifting of madrasah students in Bangladesh as their eHYBRIDITY. There is also a gap of sociological imagination in explaining this eHYBRIDITY in terms of occupational mobility controlled by colonization. So, the study has an endeavor to examine the effects of occupational mobility controlled by the capitalist vision of education on the eHYBRIDITY of madrasah students in Bangladesh (See Figure 1 for Hypothesised Model). In this study, occupational mobility has been defined as the occupational movement of madrasah students from religion-based occupations to capitalist market-oriented occupations. And the vision of education is categorized into religious and capitalist or secular purposes. The purpose of the earlier is to achieve and disseminate Islamic knowledge; to lead worldly life according to the dictates of Islam, and most importantly to succeed in the hereafter life. On the other hand, the purpose of the latter is to pursue the interest of income, status, and power.



**Figure 1.** Hypothesized Model of Epistemological Hybridity of Madrasah Students in Bangladesh. Source: Authors Developed

### 3. Materials and Methods

#### 3.1 Questionnaire Design

For collecting data, the study conducted a survey consisting of 4 sections. The first section covered the basic information of the study participants (i.e., gender, age, family size, education, religion, and ethnicity). The other sections of the questionnaire were: (1) Vision of Education (VED); (2) Occupational Choice (OCC); and (3) Epistemological Hybridity (eHYBRIDITY) of madrasah students. For quantification and score-keeping, the study used a 5 point-Likert Scale: (Strongly Disagree=1, Disagree=2, Neutral=3, Agree=4, and Strongly Agree=5). The study included 26 statements based on 26 indicators (see Appendix A).

#### 3.2 Participants

Based on Cohen's Table (Cohen, 1992), a sample size of 87 was determined: 29 from Qawmii madrasah and 58 from Aliya madrasah (29 passed *Kamil* before 1990 and 29 were present *Alim* students) (See Table 1 for detail of sample size). The participants were personally contacted using the snowball technique and purposefully selected to achieve the objective of the study.

**Table 1. Distribution of the Sample Size**

Types of Respondents	Place of Respondents		Total
	Dhaka City	Rajbari	
Qawmii madrasa students who are <i>Dawra Fareg</i>	20	9	29
Aliya students who passed <i>Kamil</i> before 1990	9	20	29
Aliya students who are now studying at <i>Alim</i> level	24	5	29
Total	53	34	87

#### 3.3 Research Instrument and Statistical Analysis

The face validity and content validity of the indicators under 3 constructs (i.e., both exogenous and endogenous latent variables) were properly measured before conducting the survey. The vision of Education (VED) was measured with 6 items; occupational choice (OCC) was measured with 10 items and, finally, eHYBRIDITY was measured with 3 items (Appendix A). After collecting data from the field, the study used Smart PLS software to analyze both measurement models (Wong, 2013; Hair, 2010, 2011, 2014, and 2016; Nunnally, 1994; Urbach, 2010) and the structural model. For evaluating the measurement model, both the reliability and validity of those data were checked. In this case, for measuring internal consistency reliability, Cronbach's Alpha, rho A, and composite reliability (CR) were evaluated; for measuring convergent validity, each latent variable average variance extracted (AVE) was evaluated; and for discriminant validity, Fornell-Larcker criterion (the square root of AVE) and Heterotrait-Monotrait (HTMT) ratio were evaluated. Then, the structural model was evaluated through collinearity assessment, standardized path coefficients, T-statistics/P values, coefficient of determination ( $R^2$ ), the effect size of exogenous constructs on endogenous constructs ( $f^2$ ), predictive power/relevance of endogenous construct ( $Q^2$ ), and predictive contribution of specific indicators of exogenous constructs to endogenous constructs ( $q^2$ ).

#### 3.4 Ethical Consideration

Voluntary sharing of the respondents, as well as the confidentiality of their information, was strictly maintained. While interviewing the respondents, force and coercion had been avoided. Their privacy had also been safeguarded.

### 4. Study Results

#### 4.1 Demographic Characteristics of the Study Participants

Table 2 shows that 50.57 percent of the respondents were above 20 years and the remaining were up to 20 years. In

terms of gender, 99.92 percent were male. As reported by nearly 54.02 percent of respondents, their family members exceeded 4. In terms of education, 33.33 percent were found to pass Kamil while the same portion (33.33 percent) were found to study in Aliya madrasah up to Alim. On the other hand, 17.24 percent of Qawmii students reported that they passed Dawra-Hadith while 16.09 percent of them were under study (up to Kafia). With regards to ethnicity and religion, 100 percent of respondents were found to be Bengali and Muslim.

**Table 2. Demographic Characteristics of the Respondents**

Demographic 4s		Number	%
Age	Upto 20 Years	44	50.57
	Above 20 Years	43	49.43
Gender	Female	7	0.08
	Male	80	99.92
Family size	Upto 4	40	45.98
	Above 4	47	54.02
Education	Dawra-Hadith	15	17.24
	Kamil Before 1990	29	33.33
	Alim (under Study)	29	33.33
	Up to Kafia	14	16.09
Ethnicity	Bengali	87	100.0
	Others	0	0.0
Religion	Muslim	87	100.0
	Others	0	0.0

Source: Field Study

#### 4.2 The Status of eHYBRIDITY of Madrasah Students in Bangladesh

Table 3 shows the magnitude of eHYBRIDITY of madrasah students in Bangladesh, where the study reveals that the students of Qawmii madrasah belong to the absence of eHYBRIDITY (eHYB1) while those of Aliya who passed Kamil before 1990 belong to the low eHYBRIDITY (eHYB2). Finally, the current Aliya students belong to the high eHYBRIDITY (eHYB3).

**Table 3. Distribution of the Respondents by eHYBRIDITY Status Controlled by their Education**

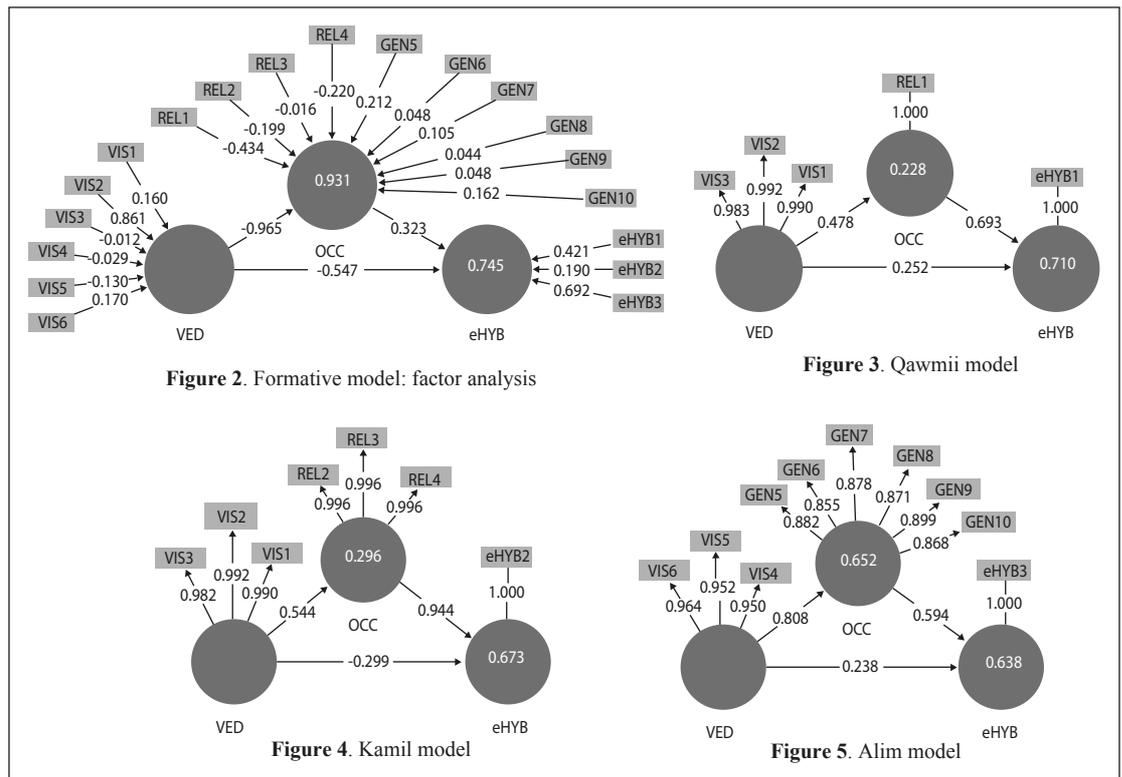
Education	eHYBRIDITY Status	N (%)				
		SD	D	N	A	AS
Dawra-Hadith Fareg	eHYB1	-	-	-	-	29 (100)
	eHYB2	-	-	26 (89.7)	-	3 (10.3)
	eHYB3	7 (24.1)	7 (24.1)	15 (51.7)	-	-
Kamil before 1990	eHYB1	-	-	21 (72.4)	-	8 (27.6)
	eHYB2	-	-	-	-	29 (100)
	eHYB3	15 (51.7)	-	13 (44.8)	-	-
Aliya students who are studying at Alim level	eHYB1	-	-	29 (100)	-	-
	eHYB2	-	-	28 (96.6)	1 (3.4)	-
	eHYB3	-	-	2 (6.9)	6 (20.7)	21 (72.4)

SD=Strongly Disagree; D=Disagree; N=Neutral; A= Agree; AS= Strongly Agree

Source: Field Study

#### 4.3 Measurement Model

After factor analyses based on the hypothesised model of madrasah students in Bangladesh, the study finds that the study has both formative (Figure 2) and reflective nature (Figure 3, 4 and 5).



**Figure 2.** Formative model of the epistemological hybridity of madrasah students in Bangladesh. **Figure 3.** Reflective Qawmii model of the epistemological hybridity. **Figure 4.** Reflective Kamil model of the epistemological hybridity. **Figure 5.** Reflective Alim model of the epistemological hybridity. Source: Authors Derived.

After factor analysis based on formative model, the study develops 3 separate reflective models (Qawmii Model, Kamil Model, and Alim Model) and compares among those reflective models (Figure 3, Figure 4, and Figure 5).

Then, finally, to evaluate the reflective measurement models, the study follows the three steps. *First*, the internal consistency is evaluated through the values of Cronbach's Alpha, rho A, and composite reliability. From Table 4, we find that all the values are much higher than the threshold value of 0.70 (see Wong, 2013, Hair, 2010, 2011, 2014, 2016; Nunnally, 1994 and Urbach, 2010). So, the internal consistency of data is confirmed among all the models (Qawmii, Kamil, and Alim).

**Table 4. Cronbach's Alpha, rho A, CR and AVE**

	Cronbach's Alpha			rho A			CR			AVE		
	QM	KM	AM	QM	KM	AM	QM	KM	AM	QM	KM	AM
OCC	1.00	1.00	0.94	1.00	1.00	0.94	1.00	1.00	0.95	1.00	0.99	0.77
VED	0.99	0.99	0.95	0.99	0.99	0.95	0.99	0.99	0.97	0.98	0.98	0.91
eHYB	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00	1.00

QM= Qawmii Model; KM= Kamil Model; AM= Alim Model

Source: Field Study

Secondly, to confirm convergent validity, average variance extracted (AVE) of each latent variable is evaluated (Table 4) where we found that all the AVE values are much greater than the acceptable threshold of 0.5 (Wong, 2013, Hair, 2010, 2011, 2014, 2016; Nunnally, 1994; Urbach, 2010). So, convergent validity is also confirmed among those models.

Thirdly, to check discriminant validity, the analyses of the Fornell-Larcker criterion and HTMT ratios have been done. Table 5 shows that the square root of the AVE of each latent variable is greater than other values in the corresponding columns and rows (Fornell, 1981). From Table 6, we find that HTMT ratios in all the models are less than the threshold value of 0.85 (Clark, 1995; Kline, 2011) or 0.90 (Gold, 2001; Teo, 2008). Considering the Fornell-Larcker criterion and HTMT ratio, the discriminant validity of data is confirmed.

**Table 5. Fornell-Larcker Criterion**

	Qawmii Model			Kamil Model			Alim Model		
	OCC	VED	eHYB	OCC	VED	eHYB	OCC	VED	eHYB
OCC	1.00			1.00			0.88		
VED	0.48	0.99		0.54	0.99		0.81	0.96	
eHYB	0.81	0.58	1.00	0.78	0.53	1.00	0.79	0.72	1.00

Source: Field Study

**Table 6. Heterotrait-Monotrait Ratios**

	Qawmii Model			Kamil Model			Alim Model		
	OCC	VED	eHYB	OCC	VED	eHYB	OCC	VED	eHYB
OCC									
VED	0.48			0.55			0.85		
eHYB	0.81	0.59		0.78	0.21		0.81	0.73	

Source: Field Study

#### 4.4 Structural Model

Since the study is partial least square based SEM and the purpose is to test a theory, Smart PLS software has been used to evaluate the structural model. In this regard, the study considers collinearity assessment, path coefficients, T-statistics and P values, coefficients of determination ( $R^2$ ), the effect size of exogenous constructs on endogenous constructs ( $f^2$ ), predictive power or relevance of endogenous construct ( $Q^2$ ), and specific predictive contributions of exogenous constructs and indicators to endogenous construct eHYBRIDITY ( $q^2$ ).

First, to assess collinearity, the variance inflation factor (VIF) values are checked where no VIF values are found to be greater than 3. So, the latent variables have no problem with multicollinearity (Hair, 2010, 2011, 2014, and 2016; Diamantopoulos, 2006) (Table 7).

**Table 7. Collinearity Statistics (Inner VIF)**

	Qawmii Model			Kamil Model			Alim Model		
	OCC	VED	eHYB	OCC	VED	eHYB	OCC	VED	eHYB
OCC			1.30			1.42			2.88
VED	1.00		1.30	1.00		1.42	1.00		2.88
eHYB									

Source: Field Study

Secondly, to check the path coefficient effect, we find from Figure 3 that OCC has the strongest effect on eHYB (0.693) of Qawmii madrasah students in Bangladesh controlled by VED which has the effect of 0.478 on OCC and of 0.252 on eHYB. So, all the hypothesized path relationships between eHYB and OCC, eHYB, and VED as well as VED and OCC are statistically significant since the standardized path coefficients are greater than the threshold value of 0.1 (Wong, 2013). Figure 4 shows that OCC has the strongest effect on eHYB (0.944) of Aliya madrasah students (Kamil before 1990) controlled by VED which has the effect of 0.544 on OCC and of -0.299 on eHYBRIDITY. So, the hypothesized path relationships between eHYB and OCC as well as VED and OCC are statistically significant. However, the relationship between VED and eHYB is found to be negatively significant. Furthermore, among the current students of Aliya madrasah who are studying at the Alim level, VED has the strongest effect (0.808) on OCC which has an effect of 0.594 on eHYB while VED has an effect of 0.238 on eHYB. So, all the hypothesized path relationships between eHYB and OCC, eHYB, and VED as well as VED and OCC are statistically significant among the current students of Aliya madrasah (Figure 5).

Thirdly, to check structural path significance, the bootstrap method has been selected by taking a large number of sub-samples of 5000. Then, after calculating T-statistics and P values using a two-tailed t-test with a significance level of 5 percent, we find that all the linkages are statistically significant in the Qawmii, Kamil, and Alim models since all the T-statistics are greater than 1.96 and the P values are smaller than 0.05 (Table 8).

**Table 8. Structural Path Coefficients, T Statistics and P Values**

	Original Sample (O)			Sample Mean (M)			Standard Deviation			T-Statistics (P Values)		
	QM	KM	AM	QM	KM	AM	QM	KM	AM	QM	KM	AM
OCC->eHYB	0.69	0.94	0.59	0.69	0.95	0.60	0.09	0.05	0.11	7.97 (0.00)	18.46 (0.00)	5.45 (0.00)
VED-> OCC	0.48	0.54	0.81	0.48	0.54	0.81	0.06	0.06	0.04	7.92 (0.00)	9.00 (0.00)	21.49 (0.00)
VED-> eHYB	0.25	-0.30	0.24	0.25	-0.30	0.23	0.08	0.07	0.12	3.18 (.001)	4.15 (.001)	1.97 (0.05)

QM= Qawmii Model; KM= Kamil Model; AM= Alim Model

Source: Field Study

Fourthly, to explain the target endogenous variable variance, coefficient of determination, R<sup>2</sup>, is evaluated. From Figure 3, Figure 4, and Figure 5, we find that the R<sup>2</sup> values of each endogenous construct are 0.710 in the Qawmii model, 0.673 in the Kamil model, and 0.638 in the Alim model. According to the rules of R<sup>2</sup> values (Chin, 1998a, 1998b and 2010), the Qawmii model can explain 71.00 percent of the epistemology of Qawmiii madrasah students while the Kamil model can explain almost 67.30 percent of the epistemology of Aliya students who passed Kamil before 1990. Finally, the Alim model can explain almost 64 percent of the eHYBRIDITY of the Aliya students who are currently studying at the Alim level.

Fifthly, Table 9 shows that among the Qawmii madrasah students the effect sizes (f<sup>2</sup>) of VED (0.17) and OCC (1.28) on their eHYBRIDITY are respectively medium and large (Cohen 1992). The trends of the effect sizes of VED (0.19) and OCC (1.92) on the eHYBRIDITY in the Kamil model and the effect sizes of VED (0.05) and OCC (0.34) on the eHYBRIDITY in the Alim model are also similar. Notably, the effect size of VED on OCC is large among all models.

**Table 9. Effect Size (f<sup>2</sup>)**

	OCC			VED			eHYB		
	QM	KM	AM	QM	KM	AM	QM	KM	AM
OCC							1.28	1.92	0.34
VED	0.30	0.42	1.88				0.17	0.19	0.05
eHYB									

QM= Qawmii Model; KM= Kamil Model; AM= Alim Model

Source: Field Study

Sixthly, in addition, to evaluate the magnitude of R<sup>2</sup> values as the criterion of predictive accuracy, the study has also examined Stone-Geissers Q<sup>2</sup> value (Geisser, 1975 and Stone, 1974). That is, to measure the models' predictive power or predictive relevance, the value of Q<sup>2</sup> has been calculated using the Blindfolding method. From Table 10, we find that the Q<sup>2</sup> values are 0.695 in the Qawmii model, 0.652 in the Kamil model, and 0.614 in the Alim model. So, eHYBRIDITY has predictive power and relevance in the cases of all the models since the Q<sup>2</sup> values are greater than the threshold value of 0 (Ibid).

**Table 10. Effect Size (Q<sup>2</sup>)**

	SSO			SSE			Q <sup>2</sup> (1-SSE/SSO)		
	QM	KM	AM	QM	KM	AM	QM	KM	AM
OCC	87.000	261.000	522.000	67.672	188.867	279.481	0.222	0.276	0.465
VED	261.000	261.000	261.000	261.000	261.000	261.000			
eHYB	87.000	87.000	87.000	26.523	30.282	33.618	0.695	0.652	0.614

QM= Qawmii Model; KM= Kamil Model; AM= Alim Model

Source: Field Study

**Table 11. Effect Size ( $q^2$ )**

INDICATORS	$q^2$ values and Predictive Contribution to Qawmii Model	$q^2$ values and Predictive Contribution to Kamil Model	$q^2$ values and Predictive Contribution to Alim Model
REL1	1.000		
REL2		0.822	
REL3		0.821	
REL4		0.821	
GEN5			0.636
GEN6			0.608
GEN7			0.636
GEN8			0.627
GEN9			0.684
GEN10			0.623
VIS1	0.804	0.797	
VIS2	0.804	0.806	
VIS3	0.793	0.797	
VIS4			0.692
VIS5			0.689
VIS6			0.726

Source: Field Study

Finally, to check the predictive contributions of specific indicators to eHYBRIDITY, the study finds that (Table 11) among the Qawmii madrasah students, REL1 ( $q^2$  of 1.000), VIS1 ( $q^2$  of 0.804), VIS2 ( $q^2$  of 0.804), and VIS3 ( $q^2$  of 0.793) has a large predictive contribution to their eHYBRIDITY while among Aliya madrasah students who passed Kamil before 1990, indicators such as REL2 ( $q^2$  of 0.822), REL3 ( $q^2$  of 0.821), REL4 ( $q^2$  of 0.821), VIS1 ( $q^2$  of 0.797), VIS2 ( $q^2$  of 0.806) and VIS3 ( $q^2$  of 0.797) have a large predictive contribution to their eHYBRIDITY. Finally, the eHYBRIDITY of the current Aliya madrasah students has been mostly contributed by the indicators such as GEN5 ( $q^2$  of 0.636), GEN6 ( $q^2$  of 0.608), GEN7 ( $q^2$  of 0.636), GEN8 ( $q^2$  of 0.627), GEN9 ( $q^2$  of 0.684), GEN10 ( $q^2$  of 0.623), VIS4 ( $q^2$  of 0.692), VIS5 ( $q^2$  of 0.689) and VIS6 ( $q^2$  of 0.726).

## 5. Discussion and Implications

This is the first study to predict the eHYBRIDITY of madrasah students in Bangladesh based on the vision of education mediated through occupational choice. The study finds that the hypothesized relationships between occupational choice (OCC) and eHYBRIDITY are statistically significant among all the models (Qawmii, Kamil, and Alim). Also, the relationships between the vision of education (VED) and eHYBRIDITY are significant in all the models. In the study, to compare among three models, the eHYBRIDITY of Qawmii madrasah students (i.e., education should be controlled only by religion i.e., Quran, Hadith, Ijma, and Qias) is significantly associated with 3 items of VED such as achievement of Islamic knowledge, disseminating Islamic knowledge and leading Islamic life as well as 1 item of OCC (Imamati/Milad/Waj-nasihah); the eHYBRIDITY of Aliya madrasah students who passed Kamil before 1990 (i.e., education should be focused on religion, but the knowledge of science is not problematic) is significantly associated with the same 3 items of VED as well as with 4 items of OCC such as nikah registrar, teaching religious subjects in madrasah/maktab and teaching religious subjects in school/college/university. On the other hand, the eHYBRIDITY of the current Aliya madrasah students (education should be integrated having both religious and secular features) has been significantly associated with 3 items of VED such as income interest, status interest, and power interest as well as with 6 items of OCC such as Medicare, engineering, teaching in university/college, BCS cadre, jobs in the Organisations of United Nations (UNOs) and Multi-national Companies (MNCs).

## 6. Conclusion and Recommendations

The study explains and predicts the eHYBRIDITY of madrasah students in Bangladesh based on the vision of education along lines with occupational choice. The study results reveal that the hypothesized relationships between occupational choice (OCC) and eHYBRIDITY are statistically significant among all madrasah students in

Bangladesh. Also, the relationships between the vision of education (VED) and eHYBRIDITY are significant among the three models. The study also finds that the  $R^2$  values of endogenous construct 'eHYBRIDITY' are 0.710 in the Qawmii Model, 0.673 in the Kamil model (before 1990), and 0.638 in the Alim model. Overall, the models have enough predictive power and relevance to explain the eHYBRIDITY of madrasah students in Bangladesh. More clearly, the study has three imperatives. First, the epistemology of Qawmii madrasah students that education should be controlled by only religion can be explained and predicted based on their religious vision of education and occupation. Second, the epistemology of Aliya madrasah students, who passed Kamil before 1990, that education should be focused on religion, but the knowledge of science is not problematic, can be explained based on their slight progressive but religious vision of education and occupation. Finally, the epistemology of the current Aliya madrasah students (at Alim level) that education should be integrated having both religious and secular features can be explained based on their capitalist vision of education and occupation. However, the study as an under-explained phenomenon has two recommendations for future researchers. First, further research should be conducted using the probability sampling technique to make the findings more representative. Finally, sociologists should plan for a mega research project of the eHYBRIDITY of madrasah students in Bangladesh and thus contribute to the pitch of Sociology of Education.

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**Appendix:**

Indicators and statements under VED, OCC and Ehyb models

SL	Indicators	Statements
<b>VED</b>		<b>VISION OF EDUCATION</b>
1	VIS1	The purpose of my education is/was to achieve the knowledge of Islam. [ACHIEVEMENT OF ISLAMIC KNOWLEDGE]
2	VIS2	The purpose of my education is/was to share the knowledge of Islam. [SHARING ISLAMIC KNOWLEDGE]
3	VIS3	The purpose of my education is/was to lead my life according to the dictates of Islam. [LEADING ISLAMIC LIFE]
4	VIS4	The purpose of my education is/was to earn a lot. [INCOME INTEREST]
5	VIS5	The purpose of my education is/was to own a high status within my society [STATUS INTEREST]
6	VIS6	The purpose of my education is/was to hold power over the people of my society. [POWER INTEREST]
<b>OCC</b>		<b>OCCUPATIONAL CHOICE</b>
7	REL1	I want/wanted to develop my occupation as <i>Imamati/Milad/ Waj-Nasihah</i> . [IMAMATI/MILAD/WAJ- NASIHAT]
8	REL2	I want/wanted to develop my occupation as <i>nikah registrar</i> [NIKAH REGISTRAR]
9	REL3	I want/wanted to develop my occupation as Teacher of Religious Subjects in Madrasah. [RELIGIOUS TEACHERS IN MADRASAH/MAKTAB]
10	REL4	I want/wanted to develop my occupation as Teacher of Religious Subjects in School College/University [RELIGIOUS TEACHERS IN SCHOOLS/COLLEGE/UNIVERSITY ]
11	GEN5	I want/wanted to develop my occupation as medical practitioner. [MEDICARE]
12	GEN6	I want/wanted to develop my occupation as an engineer. [ENGINEERING]
13	GEN7	I want/wanted to develop my occupation as Teacher of College/University [TEACHING IN UNIVERSITY/COLLEGE]
14	GEN8	I want/wanted to develop my occupation as BCS Cadre [BCS CADRE]
15	GEN9	I want/wanted to develop my occupation in UN organization/MNCs [JOBS IN UN ORGANISATION/MNCs]
16	GEN10	I want/wanted to develop my occupation as Businessman [BUSINESS]
<b>eHYB</b>		<b>EPISTEMOLOGICAL HYBRIDITY</b>
17	eHYB1	I think education should be controlled by religion. [LACK OF eHYBRIDITY]
18	eHYB2	I think education should be focused on religion but the knowledge of science is not contradictory/problematic. [QUASI-eHYBRIDITY]
19	eHYB3	I think education should be integrated having both religious and secular features. [eHYBRIDITY]

Source: Developed by Authors