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A STUDY OF PERCEPTION OF MADRASSA'S STUDENTS REGARDING THE TRENDS AND CHALLENGES OF ELT IN PAKISTAN

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ABSTRACT

This study intends to investigate the perception of Madrassa students regarding the trends and challenges of ELT in Madrassas. The researchers aim to investigate Madrassa students' perception regarding the trends and challenges of English Language Learning in Madrassas, which helps to provide standard and better English language education in Madrassas of Pakistan. They would overcome those problems and difficulties and uplift the ELT status in their Madrassas. The researchers analyze the data through the mixed-method approach. The population of the study is the students of three Madrassas of Lahore. Two hundred ten students were selected to collect data for this research. In SPSS, the study uses Descriptive Statistics to analyze the data of this study. In this regard, the frequencies and percentage of all items were collected, and six students were interviewed through open-ended questions. The study reveals that so they encounter the world's challenges satisfactorily. The Madrassa administration has given English to their Madrassas, and they have accepted the English Language as part of their course. According to this study, Madrassa students said they could not preach Islam worldwide without English. Madrassa students also reveal that the English language should be included in their curriculum as a compulsory subject. Moreover, most Ulama (religious scholars) have soft corners in their hearts regarding teaching and learning modern subjects, including English.

INTRODUCTION

Today, Madrassa's have become 'the center of attention especially for international powers and Western countries. One of the main reasons behind this is the fear of threat for their culture and civilization. They believe Madrassas a challenge for their customs, values, and more. Many of the local and international NGOs have made this a hot topic for discussion. Madrassas provide religious (Islamic) education to promote Islamic culture and identity among the Muslims living worldwide. Since the majority (97%) of the population of Pakistan are Muslims, like other societies and civilization, the existence and the body of Madrassa is inevitable for guiding the Muslims in terms of religious needs, the performance of Ibadah (Admiration of Allah Almighty), religious education and in daily life matters. Madrassas and Mosques fulfil this need. They are leading and solving not only their everyday routine problem in the light of the Holy Quran & Hadith, but also provide a road map about Islamic Banking and other professional matters according to the shariah (Islamic Jurisprudence).

Furthermore, they answered all kinds of questions in the light of Islam raised in this postmodern age due to plenty of inventions. The effect of globalization has extended its range worldwide instead of arresting small boundaries. So they prepare their students for answering the new coming questions and objections raised by people living in global villages. For the accomplishment of this purpose, the English language is an important (Iqbal et al. 2020; Sibtain et al. 2020; Iqbal et al. 2020b) equipment for leading Muslims worldwide and spreading the message of Allah Almighty to all over the world. Moreover, it has become a lingua franca among the people. It is the most spoken language in the Universe. According to some estimates, 1.5 billion inhabitants on this planet speak English. Most of them are not native speakers of English. About 360 million inhabitants speak English as their first language (Lyons, 2018).

According to India Post (2018), K.M. Munshi, an Indian educator, gives his opinion in his own words "to give up English would mean cutting ourselves off from the rest of the world and destroying the many links which have already been forged." According to Dr West (2011), "their need is English to read so that they may enter that vast repertory of knowledge which is contained in the richest of all knowledge." Moreover, being a language of trade, business among nations, the internet, science, technology, and advanced education, the English language is enjoying a higher place in the world. Leaving English means cutting himself off from the rest of the world. So, teaching the English language has become essential to get a respectful and higher place on this planet.

Moreover, it is the official language of Pakistan. Hence, the significance of the English language is not deniable. In the context of Pakistan, it is equally crucial for all the students of all felids irrespective of Madrassa and College/University students. Thus, its education should be started in such Madrassas where it is ignored, and its teaching should be improved in those Madrassas where it is already being taught.

Today, satisfactorily, to encounter the world's challenges, the Madrassa administration has given the way English to their Madrassas and has accepted the English Language as part of their course. Hence, the English language has occupied a place in the Madrassa curriculum, especially during the last decades. Remarkably, the Madrassas, which are located in urban sectors or big cities. Most Madrassas equip their students with modern subjects and modern languages, such as Arabic, English, Chinese, and French. In Jamia Ashrafia, for instance, there is an air-conditioned language Lab with amenities of teaching any language that has been established at this institute of JAMIA ASHRAFIA, Lahore, where the selected groups of students are being provided teaching Spoken English & Spoken Arabic. Likewise, many reputed Madrassas have started teaching the English language by using modern techniques and teaching methodologies. After looking at the language lab of some Madrassas, such as "JAMIA ASHRAF-UL-MADARIS" and "JAMIA-TUL-RASHEED, Karachi, it is hard to judge whether it is a University lab or belongs to Madrassa. This development reflects that the trend and attitude of the Madrassa administration towards modern subjects. However, this newly born trend regarding modern education is also facing a bunch of difficulties and problems. In this study, we will effort humbly to search, examine and draw possible solutions to the barriers, hurdles, and restriction dancing in the way of effective English language teaching in Madrassas of Pakistan.

Statement of Problem

Knowing the perception of Madrassa students regarding the trends and challenges of English language teaching in Madrassas, which might help provide standard and better English language education in Madrassas of Pakistan. They might overcome those problems and challenges and uplift the ELT status in their Madrassas.

Objectives of Study

Education of the English language has become essential to get a higher rank globally in business, science, and technology. It has become a symbol of power. It is enjoyed as a lingua franca in the world. Thus, Leaving English means leaving the rest of the world. Furthermore, it is also the official language of Pakistan. So, its education should be started in such Madrassas where it is ignored, and its education should be improved in those Madrassas where it is already being taught. Moreover, to highlight the current status of the English language in Pakistani Madrassas and indicate the problems and issues in ELT faced by Madrassa students.

Objectives:

- To examine the perception of students regarding English language education
- To identify the current status of ELT in Deeni Madrassas
- To identify the problems regarding English language teaching & learning faced by Madrassa's students

- To highlight barriers in the way of English language education in Madrassas

Research Questions

The following research question is formulated by keeping in view the above arguments.

What is the perception of Madrassa students towards the English language?

What is the current status of ELT in Deeni Madrassas of Pakistan?

What are the difficulties and problems in English language learning faced by Madrassa students?

What are the obstructions in the way of the English language education of Madrassa?

Significance of The Study:

- This study is significant because many studies have been done on Madrassa and its system of Education. However, no study deals with Madrassa Education with particular reference to English language teaching in the context of Pakistan in our average concentration.

- This study will be helpful to bring uniformity to the education system of Pakistan and minimise the distance between religious and modern institutions.

- This study will help to highlight the issues and challenges of English Language Education faced by Madrassa students, teachers, and the Madrassa administration.

- This study may give guidelines and roadmap to Madrasa students in acquiring proficiency in the English language to avail job opportunities widely and answer the questions about Islam raised by Muslims living in foreign countries and conveying the divine message of Allah Almighty in the world.

- It investigates Madrassa education concerning ELT. Today, English language teaching & learning is a global phenomenon.

- It will also be helpful to promote the English language among Madrassa students.

- Correspondence them according to the social, national, and international need/demand.

- This study also will be supportive to minimize the gulf and space between religious and temporal educational paradigms and institutions.

Limitation of The Study

Lacks of prior research studies on the topic: Background studies on Madrassa education deal with other perspectives of the Madrassa system. No single research came before our eyes on Madrassa education with particular reference to ELT. So, in these terms, we took our part as an initiative in this topic. We might have faced some difficulties.

Deals with one aspect of Madrassa education: Madrassa education is a broader area of investigation. In this study, just one parnormal of Madrassa education will be investigated, which is 'the trends & issues of ELT in the context of Madrassas.' So, the results of this study cannot be generalized over the other aspects of Madrassa education.

The number of Madrassas is limited to 3 Madrassas. From three Madrassas, 210 graduate-level students will be selected.

Lake of data from female BANAT Madrassa: Since the data will be collected merely from male (BANEEN) Madrassas, we will be deprived of knowing the views of BANAAT females regarding ELT, and the results cannot be enormously influential.

LITERATURE REVIEW

Today, education has become inevitable for humans. Indeed, the magical inventions of the modern age are owed to education. All the glamour and charm of today's world is the output of education. This credit goes to Islam. Because it was Islam that took initial steps towards education in the days of ignorance. Islam emphasises education. In the first revelation (message) of the Holy Quran, Islam took initial steps towards education. The first word of the Holy Quran is "اقراء" which means 'to read' is the first revelation. It reveals the importance of education in the sight of Islam. After the prophethood, Holy Prophet 'Peace Be Upon Him' established the Madrassa such as Dar-e-Arqam and Suffah for educating the Muslims. The religious institutions of today's are the continuity of Dare Arqam&Suffah. Hence, Madrassa has a glorious and splendid background. Before we discuss the history of Madrassa, let us look at the term Madrassa, what the word Madrassa is.

What Is A Madrassa?

Madrassa's coinage is from the Arabic root درس, which means to learn or to study. Hence, Madrassa refers to a place where learning and studying take place. It is also used for schools, whether Muslims or any educational institution. Today, the term Madrassa has been linked to institutions for Islamic education. Yoginder Sikand stated that the word Madrassa is generally understood in a more controlled sense with Islamic education (Farish A. Noor, 2017).

In Jeanne Moulton's view, "*Madrassa played function as a privately owned school where a religious teacher teaches the basic tenets of Islam and Arabic language*" (Moulton, *MADRASAH EDUCATION*, 2008). In the scenario of Pakistan, Madrassas are Non-Governmental Organization (NGOs) which provide religious (Islamic) schooling free of cost. Primarily, the aim of establishing Madrassa is to preserve Islamic identity, ideology as well as culture. Furthermore, to equip the people with both Islamic and worldly knowledge and produce the expert of Shariah (Jurisprudence), who can lead humanity in the light of sayings of Allah Almighty as well as the Holy Prophet (Peace Be Upon Him). Transferring the knowledge of Shariah to every Muslim to seek the pleasure of Allah Almighty is the ultimate goal of every Muslim.

Background of Madrassa Education Concerning Language Teaching

A language is a primary tool for sharing our ideas with others. It is a component of life. It is not created within a specific time by specific people. It is the creation of nature. Islam is a religion of nature. Therefore, throughout Islamic history, language learning and teaching have been an essential component of Madrassas syllabus in the shape of first, second, or foreign language.

At the beginning of Islam, The Holy Prophet Muhammad (Peace Be Upon Him) established an education center in Makkah, named 'Suffa' for Muslims who embraced Islam for teaching them primary education of Islam. After he migrated to Medina, he first established a Masjid and a Madrassa, known as "Suffa" in history. At Suffa, the Last Holy Prophet Muhammad (Peace Be Upon Him) himself served as a teacher. The syllabus of Madrassa was the theology and knowledge of Islamic law, physical education, and local languages and literature with compulsory education of Holy Quran and Hadith.

Motasim Billah (died in the ninth century) founded a grand building for teaching and learning philosophy. It is also narrated that two sisters built to split Madrassas (University) for the first time. Ummul Baneen Fatima established the Jamia Qurween Howrah area in the ninth century. After that, the name in this list is Jamia Al Azhar, in Cairo, Egypt.

The first proper Madrassa was set up in Nishapur in Khurasan (new name is Iran), and the next Madrassa was Madrasa Nizamiyya in Baghdad. Hassan Bin Ali, Nazamal Malik Tusi (died in 1092), first set religious and contemporary education course. The subjects taught in the Madrassa were Islamic Jurisprudence, History, Geography, Astronomy, Philosophy, Mathematics, Medicine, and Chemistry. In addition to other sciences related to Water, Anima, and Plants. The graduates of this Madrassa were taken as Qazi (Judge) and for other management posts.

In the Subcontinent, Darul-Uloom Deoband and other important Madrassas followed the Dars e Nizami syllabus with some modifications, focusing mainly on Islamic religious education, including Arabic language and literature syntax, philosophy, logic, and calligraphy. Teaching language, especially Arabic, forms the central part of learning in the Madrassas. During the Mughal Era, most of the education in Madrassas was in the Persian language, while Arabic was also taught. Persian, then the language of the state, was neither spoken by the people (local language) nor the language of religion; it was accepted and adopted, but when the language of the state changed from Persian to English with the arrival of the British, there was an outright rejection of English language, being a language of Farangi (non-Muslim). This dichotomy cost a lot both to Madrassas and society as one central avenue to a vast reservoir of outside knowledge was lost/denied. With the independence of Pakistan, the Persian language faded away and was

replaced partially by Urdu, but English was still not allowed in some Madrassas (Nasrullah 2015).

Importance of Learning A Different Language in The Islamic Perspective

It is suggested that the Madrassa students should learn foreign languages, especially English. He also argued that this point had been researched that Islam does not oppose learning any language of the world. On the other side, if a person gives up Quran O Sunnah and its language "Arabic" or considers it light or feels proud of speaking other languages, he also accepts their culture and learning language and adopts their culture. These sorts of attitudes are not acceptable in Islam. The problem is that our students follow the foreign culture more than learning the language.

Islam not only allows learning language but encourage also. Once Holy Prophet (Peace Be Upon Him) chose a Jew as his speaker for communicating with other non-Arabic tribes, when his lies were revealed, He (Peace Be Upon Him) ordered some of his companions to learn the language of Jews. Hazrat Zaid RA learned that language within 17 days.

Once Holy Prophet (Peace Be Upon Him) uttered some sentences of Habesha language, with this, he gave the liberty of utilizing any language of the world. In one instance, He (Peace Be Upon Him) said to his Habshi companion praising of his dressing, "سنا يا ام خندا هذا سنا", is a word that belongs to Habshi language which means "beautiful." Hence, we can conclude that speaking different languages for positive purposes, other than mother tongue, is an act of Sunnah (Qasmi, 2015).

Madrassa Reforming Program And ELT

Earlier, Shibli Nomani played an essential part in reforming the Madrassa education system. He advocated such Islamic institutions, which would include both religious and modern/worldly education. Maulana Shibli set up a Madrassa, Darol Uloom Nadvatol Ulama in 1898. Where he implemented new syllabi that contained religious knowledge, Quran, Hadith, Islamic law. For obtaining modern knowledge, the English language and science were included. He prepared an outline of the teaching and learning of English, a two-year course for the students who had already completed their degree course at the Madrassa so that he interested Madrassa graduates would get admission to this particular course, gain English and science education to promote Islam, and it is teaching at international level.

In 1901, the teaching of English started in the primary classes at Nadwatul Ulama, Lucknow. When Molana Shible was appointed, he took initiatives for the development of his program. In 1908, when Nadva started receiving government aid for modern education purposes, he made English language teaching and learning up to Matriculation. After this, ELT was upgraded up to BA level. After this, many institutions were established in the same pattern (Khan, 2018).

Today, English language teaching ELT at Madrassa is part of the Madrassa Reform Program. The government of Pakistan introduced MRP as an initiative to develop the future of Madrassa students. English is becoming an essential element of the Madrassa syllabus to create more job openings for the Madrassa graduates and answer the questions about Islam raised by nonbelievers. Parents like that their offspring are prepared with the abilities needed for jobs and get the English language skills. Through the Ministry of Education, the Government of Pakistan introduced Madrassa Reform Program MRP in 2002. 5729.395 million budgets, a five-year project with the purpose of 'mainstreaming' the 80000 Madrassas. The reform program was tasked to carry out by the Ministry of education. The main objectives of MRP are listed below.

They provide the education of English, Pakistan Studies, Mathematics, and General Science at Primary level in four thousand Madrassas, at Middle and Secondary level in three thousand Madrassas while English, Pakistan Studies, Economics and Computer Science at Intermediate level in one thousand Madrassas to integrate Islamic education with the conventional education system and to link the vacuum between two streams of education (Nasrullah, 2015).

The Emergence of ELT In Deeni Madrassas of Pakistan

As we have discussed, English language teaching ELT in Madrassas of Pakistan is part of the Madrassa Reform Project (MRP) launched by the government. Previously, the government had passed an ordinance, "The Pakistan Madrassa Education Board Ordinance" in 2001. Shabir (2012) has cited in his article that this ordinance aimed to secure the registration standardization and uniformity of curricula and standard of education of Madrassa imparting specialized Islamic education in Pakistan with the general education system (Iqbal, 2015). As maintained by the project of Madrassa reforms, the government aimed to introduce formal subjects like English, Mathematics, Pakistan studies general science and Law along with religious matters (Shabir, 2012).

In 1998, although the English language was not taught to all Madrassas yet the government had been encouraging its teaching. When it was taught, it was introduced to very few students (Rahman, 1998). On the contrary, the director of Wifaqul Madaris Pak, Qari Hanif, refutes that in some Madrassas, the English language was being taught before 1998. He adds that the ELT has been a part of the Madrassa curriculum, mainly situated in the urban sector. But there are some challenges for those who are located in rural areas. He further says that we are providing English education to Madrassa students without any internal or external pressure, but because of its importance. Moreover, we are teaching this subject in Madrassas more actively as compared to the government institutions. Earlier it was Optional. But it is compulsory now (Jalendhri, 2011).

Importance of English Language of Madrassa Students

In this age of science and machinery, English as a universal language has turned into a means and passport for one's bright future, better income, and better social status. Globalization and foreign investments in the Pakistani markets have enhanced the requirement for using the English language to obtain good chances in life.

Understanding the importance of the English language for the Muslims, Sir Syed Ahmad Khan encouraged its learning to lift the Muslims in society. He energetically advocated English education among the Muslims, competing that instead of opposing the British, Muslims should make compatibility with the base realities and get the English language education, which had become the means of social, political, and economic progress prosperity.

Muhammad Sajed Qasmi says that at present, there is a necessity for such Ulamas who would be skilful in the English language so that they would impart Islamic knowledge to the Muslim offspring who inhabit other countries. Overseas Muslims need Islamic literature that will assist them in learning Islam. He points out.

□ *“Maulana Waheuddin Khan, an Islamic scholar in India, describes that knowing modern sciences and English language, Ulama can attain nobility, but they cannot be the leaders heading the movements. Explaining his view, he adds that he has attended several international seminars. He finds that several people from other religions could represent thoughts of their religion of the English language. But our community lacks such types of scholars. Hence, it is the duty of our Madrassas that they should manufacture such scholars also who can play a part in these seminars and can represent Islam.”* (Qasmi, 2012).

□ Many grand scholars supported the learning of the English language. They agreed with learning English. A few of them are Qasim Nanautavei, Darul Uloom Deoband, Molana Ashraf Ali Thanwi, Ubaidur Rehman Sindhi, Sayed Ali sahib Mungairi and the founder of DarulUloomNadwatul Ulama, Lucknow, Shibli Nomani. Qasmi (2012) mentions, “Molana Sayed Ali Mungairi (RA), the founder of Nadvatul Ulama describes: it is the need of the age of learning the English language. We should instruct some Islamic scholars for propagating Islam through this language of other countries. They will be writing in certain magazines that communicate the right message of Islam to the nation of the world.”

Current Situation of ELT In Madrassas

Regarding English language teaching and modern education in Deeni Madrassas, there are two trends, two points of view. Within Ulama “Religious scholars”, there are two groups. One group of Ulama realises the need for the English language and other modern subjects and deem it essential for survival. This group encourages the mixture of religious and worldly education. In contrast, different groups of Ulama openly or closely resist and disdain the first group. This group of Ulama considers the western languages and

curriculum a poison for Islamic civilization and identity. This situation is the same irrespective of different sects and spiritual backgrounds (Khalid, 2011).

English Medium Schools Under the Supervision of Madrassas

Along with religious education, it is observed that the Madrassa administration also has an interest in establishing modern English medium schools/institutions where the medium of instruction should be English. In such schools or institutions, primary religious education and Hifz e Quran are provided in an English medium environment. Translation of the Holy Quran selected Hadith, and modern education (O/A level education in some institutions) is provided simultaneously. Deoband and Ahle Hadith sectors have worked dominantly in this regard. Such kinds of institutions are working successfully under the administration of Madrassas. Here, one point should be noted that one group of Ulama (religious scholars) have been against English as a medium of instruction and the teaching of the western curriculum. Under the instruction of Jamia Khair Ul Madaris, Multan, an international standard school, has been working where modern education is being provided in a religious environment (Azri& Al-Rashdi, 2014).

Some of these institutions charge fees that are comparatively far less than so-called Modern English medium schools. Jamia Ahsan Ul Uloom Karachi, Jamia Mansoorah Sindh, Darul-Uloom Karachi, Jamia Hammadia Karachi, Jamia Haqqania Akora Khatkhat, and Jamia Al Rashid have established such schools in Karachi. They intend to expand this project throughout the country. In the same way, Jamia Usmania is running "Usmania Children Academy", a combination of religious and contemporary education, in Peshawar. In this academy, 3-year course has been provided 8th, 9th and 1st class education and the 1st year of Dars e Nizami. Not only this but one step ahead, they are also intended to inaugurate "Kulliyatul Alshariya." According to the administration of Jamia Usmania, their aim is to have equal command of religious and worldly education at the same time. They also have included economics and English language subjects in Khamsa "5th year of Dars e Nizami, English language, computer and teaching of law given to the students of Takhasus "Specialization stage in Dars e Nizami" (Jamia Usmania, 2008).

In the Monthly magazine Al Aser, it is also stated, "So we realise the need and importance of English language. InshAllah, from the next year, with the grace of Allah Almighty, we'll establish the "Institute of English Language." In this regard, the project of "Iqra Rozatul Atfal" is also a crucial effort initiated by Molana Muhammad Jamil Khan Shaheed. These days, thousands of schools of this network are running from Karachi to Gilgit, which provides conventional education and Hifz e Quran and Nazra Quran.

In the same way, under the supervision of the Islamic Welfare Trust in Lahore, "Ibn e Khaldun Naseem Nisar School" will be inaugurated where the classes of playgroup up to Matric Science/ O level would be started. (Rahman, 1998).

RESEARCH DESIGN AND METHODOLOGY

In this section, we'll discuss the objectives of the study, methods, and techniques that effectively identify the perception of Madrassa students regarding the trends and challenges in ELT in Madrassa. This chapter concerns the description of the proresearch's federal side, including population, the sample used, and development of the instrument and data collection.

Research Approach

In this study, we will apply a Mixed Method approach that combines both Qualitative and Quantitative Methods to make our study more authentic. The overall purpose and reason of mixed methods are that the use of quantitative and qualitative approaches in combination may provide a better understanding of research problems and complex phenomena than either approach alone. (INTERVIEWS ????)

Design of This Study

The researchers designed descriptive research to determine the trends and challenges regarding (ELT) faced by students of Madrassas. Data was collected through a survey questionnaire with closed-ended items. That's why the questionnaire method will be used for this research. An open-ended questionnaire for conducting interviews will also be developed.

Development of The Instrument

Close-ended questionnaires and structured interviews will be designed by researchers themselves. This questionnaire contained 24 statements highlighting the perception of Madrassa students regarding the trends and challenges in ELT. The Likert Scale will be used in the questionnaire, including the following categories; for the interview, 7 open-ended questions will be developed for conducting interviews from 6 students, 2 for each Madrassa, 2*3=6 1, SD=Strongly Disagree 2, D=Disagree. 3, N=Neutral 4, A=Agree 5, SA=Strongly Agree.

The Population of The Study

The population of the study was conducted/held from students of three Madrassas of Lahore. From the people, 210 students will be selected to collect data for this research through a questionnaire, and Interviews will be taken by 6 students, 2 students from each Madrassa.

Sample of The Study

The Sample of the study will consist of the three Madrassas of Lahore. From the population of three Madrassas, 70 graduate-level students will be selected for each Madrassa to collect data for this research. The total number of students will be 210. Names of the Madrassas are listed below.

Serial Number	Name of Madrassa	Number of respondents
1.	JAMIA FATHIYYA, ICHRA LAHORE	70
2.	JAMIA NAEEMIA, GARHI SHAHU LAHORE	70
3.	JAMIA ISLAMIA, GARDEN TOWN LAHORE	70
	Total	210

The Procedure of Data Collection

The researchers will visit the three mentioned Madrassas of Lahore. To collect data, close-ended questionnaires will be distributed among 210 students of Madrassas; for the convenience of comprehension and intelligibility of Madrassa students, the theme of the questionnaire items will be defined to them in Urdu and then taken after some time after filling up. Data will be collected within four days in our estimation.

Data Analysis

Data will be entered in SPSS for analysis. We will use Descriptive statistics to analyse the data of this study. In this regard, the percentages and frequencies of all items will be collected.

Data Analysis

This chapter presents a description of the analysis and interpretation of data. The data was collected from male respondents of Madrassas. The purpose of the study was to find the Study of Madrassa Students' perceptions regarding the trends and challenges of English language teaching in Madrassas. The researcher developed one instrument to collect the data. The instrument was a questionnaire based on a 5 Likert Scale to collect the data from Madrassa students.

The data was collected from 210 students of 3 Madrassas of Lahore. All the 210 students gave satisfactory responses. The collected information was analyzed using the Statistical Package for social sciences (SPSS). The frequencies were also calculated for background variables.

Table 4.1. The Knowledge of The English Language Can Help Preach Islam Worldwide.

	Frequency	Percent
Strongly Disagree	13	5.8
Disagree	10	5.0
Neutral	8	3.3
Agree	78	37.5
Strongly Agree	101	48.3
Total	210	100.0

Table 4.1 shows that 85.5% of the respondents agreed with the statement. Overall, the majority of respondents agree with the information. It is concluded that most of the Madrassa students decided that the English language helps preach Islam is worldwide.

Table 4.2. When I Listen to Someone Speak English Well, I Wish I Could Talk Like Him.

	Frequency	Percent
Strongly Disagree	7	3.3
Disagree	25	11.7
Neutral	18	8.3
Agree	101	48.3
Strongly Agree	59	28.3
Total	210	100.0

Table 4.2 reveals that 76.6% of the respondents agreed with the statement. Overall, the majority of the Madrassa students agreed with this statement. It is concluded that Madrassa students like to speak English.

Table 4.3. English Language Should Be Included in The Curriculum of Madrassas.

	Frequency	Percent
Strongly Disagree	5	2.5
Disagree	16	7.5
Neutral	19	9.2
Agree	93	44.2
Strongly Agree	77	36.7
Total	210	100.0

Table 4.3 describes that 80.9% of respondents agreed with the statement. 9.2% of the respondents are neutral. Only 9% of the students disagreed with the statement. It is concluded that most of the Madrassa students prefer that English should be part of their curriculum.

Table 4.4. In My Opinion, Learning English Will Improve My Personality.

	Frequency	Percent
Strongly Disagree	22	10.8
Disagree	25	11.7
Neutral	33	15.8
Agree	88	41.7
Strongly Agree	42	20.0
Total	210	100.0

Table 4.4 reveals that 61.7% of students agreed with the statement. Therefore, it is concluded that the majority of the Madrassa students agree if they learn English. They will groom their personality.

Table 4.5. Frankly, I Study English Just to Pass the Exam.

	Frequency	Percent
Strongly Disagree	28	13.3
Disagree	49	23.3
Neutral	21	10.0
Agree	72	34.2
Strongly Agree	40	19.2
Total	210	100.0

Table 4.5 shows that 53.4% of students agreed with the statement. Hence, it is concluded that the majority of the Madrassa students learn English only for their exams and for getting good marks in the examination.

Table 4.6. Hearn English Because It Enhances My Status in Society.

	Frequency	Percent
Strongly Disagree	26	12.5
Disagree	47	22.5
Neutral	37	17.5
Agree	70	33.3
Strongly Agree	30	14.2
Total	210	100.0

Table 4.6 says that 47.5% of students agreed with the statement. So, it is concluded that most of the students agreed with the statement that English enhances their status in society.

Table 4.7. I Am Learning English Because It Will Open More Job Opportunities for Me.

	Frequency	Percent
Strongly Disagree	26	12.5
Disagree	35	16.7
Neutral	28	13.3
Agree	75	35.8
Strongly Agree	46	21.7
Total	210	100.0

Table 4.7 illustrates that 57.5% of the respondents agreed with the statement, and 13% of the respondents remained neutral 29.2% of the respondents disagreed with the statement. Hence, it is concluded that the majority of the Madrassa students agreed with the statement that by learning English, they will get more opportunities for jobs.

Table 4.8. I Am Learning English For Higher Academic Achievement.

	Frequency	Percent
Strongly Disagree	5	2.5
Disagree	16	7.5
Neutral	26	12.5
Agree	75	35.8
Strongly Agree	88	41.7
Total	210	100.0

Table 4.8 reveals that 77.5% of the respondents agreed with the statement, and 12% remained neutral. Only 10% of the respondents disagreed with the information. Hence it is concluded that the majority of the Madrassa students learn English for their higher academic achievement.

Table 4.9. In Madrassas, English Is Taught as A Compulsory Subject?

	Frequency	Percent
Strongly Disagree	31	15.0
Disagree	67	31.7
Neutral	35	16.7
Agree	42	20.0
Strongly Agree	35	16.7
Total	210	100.0

Table 4.9 shows that 46.7% of the respondents disagreed with the statement. 16% of respondents are neutral. So, it is concluded that the majority of the Madrassa students disagreed with the statement that English is taught as a compulsory subject in Madrassas. It means that the English language is not being taught as compulsory subjects.

Table 4.10. Madrassa Has Well-Qualified Language Teachers in Their Classrooms.

	Frequency	Percent
Strongly Disagree	21	10
Disagree	65	30.8
Neutral	40	19.2
Agree	56	26.7
Strongly Agree	28	13.3
Total	210	100.0

Table 4.10 shows that 40.8% of the respondents disagreed with the students. 19% are neutral. 40% of the respondents described that they have well qualified English teaching staff in their Madrassas. So, it is concluded that the

majority of the Madrassa students disagreed with the statement that Madrassas have well-qualified teachers of English in their classroom.

Table 4.11. Madrassa Provides an Appropriate Environment for Learning English.

	Frequency	Percent
Strongly Disagree	19	9.2
Disagree	65	30.8
Neutral	38	18.3
Agree	58	27.5
Strongly Agree	30	14.2
Total	210	100.0

Table 4.11 reveals that 41.7% of the respondents agreed with the statement. Therefore, it is concluded that the majority of the Madrassa students agreed that Madrassas provide a suitable and appropriate environment for learning English.

Table 4.12. The Present Condition of Madrassas Is Better Than Before Regarding English Language Teaching.

	Frequency	Percent
Strongly Disagree	8	3.3
Disagree	26	12.5
Neutral	26	12.5
Agree	101	48.3
Strongly Agree	49	23.3
Total	210	100.0

Table 4.12 shows that 71.6% of the respondents agreed with the statement. Hence it is concluded that the majority of the students of the Madrassa agreed with the statement that according to English language teaching, the present condition of the Madrassas is better than before.

Table 4.13. The Madrassa Is Providing Better English Language Education Than Other Educational Institutions.

	Frequency	Percent
Strongly Disagree	14	6.7
Disagree	64	30.8
Neutral	30	14.2
Agree	58	27.5
Strongly Agree	44	20.8
Total	210	100.0

Table 4.13 reveals that 48.3% of the respondents agreed with the statement, and 14% remained neutral. And 47.5% of the respondents disagreed with the statement. Hence, the majority of the respondents agreed with the statement

that Madrassas are providing better English language education than other educational institutions.

Table 4.14. Madrassas Have Language Labs for Teaching English.

	Frequency	Percent
Strongly Disagree	35	16.7
Disagree	72	34.2
Neutral	31	15.0
Agree	47	22.5
Strongly Agree	25	11.7
Total	210	100.0

Table 4.14 shows that 50.9% of the respondents disagreed with the statement, and 15% remained neutral. And 34.2% of the respondents agreed with the statement. Hence, the majority of the Madrassas students disagreed that Madrassas have language labs for the English language.

Table 4.15. Madrassa's Administration Is Sincere to Give English Education to Their Students

	Frequency	Percent
Strongly Disagree	17	8.3
Disagree	61	29.2
Neutral	33	15.8
Agree	63	30.0
Strongly Agree	36	16.7
Total	210	100.0

Table 4.15 shows that 46.7% of the respondents agreed with the statement, and 15% remained neutral. And 37.5% of the respondents disagreed with the statement. Hence it is concluded that the majority of the students agreed that Madrassa's administration is sincere to give English education to their students.

Table 4.16. Madrassa Administration Doesn't Obstruct the Students in The Way of Learning English.

	Frequency	Percent
Strongly Disagree	9	4.2
Disagree	42	20.0
Neutral	46	21.7
Agree	73	35.0
Strongly Agree	40	19.0
Total	210	100.0

Table 4.16 describes that 54.2% of the respondents agreed with the statement, the and 21% remained neutral. And 24.2% of the respondents disagreed with the statement. Hence, the majority of the students agreed with the statement

that Madrassa's administration does not obstruct the students in the way of learning English.

Table 4.17. Those Madrassa Students Who Learn English Do Not Pay Attention in The Darse-Nizami Course.

	Frequency	Percent
Strongly Disagree	43	20.8
Disagree	46	21.7
Neutral	44	20.8
Agree	67	31.7
Strongly Agree	10	5.0
Total	210	100.0

Table 4.17 shows that 42.5% of the respondents disagreed with the statement and 20% of the respondents remained neutral. And 36.7% of the respondents agreed with the statement. Hence it is concluded that the majority of the students of Madrassas disagreed that the students who learn English, do not pay attention to DarseNizami.

Table 4.18. There Is No Sufficient Time Available in Madrassa for Learning English.

	Frequency	Percent
Strongly Disagree	31	15.0
Disagree	26	12.5
Neutral	41	19.2
Agree	86	40.8
Strongly Agree	26	12.5
Total	210	100.0

Table 4.18 shows that 53.3% of the respondents agreed with the statement, and 19% remained neutral. And 27.5% of the respondents disagreed with the statement. Hence it is concluded that the majority of the students agreed there is not sufficient time available in Madrassas for learning English.

Table 4.19. Learning of English Language Is A Challenging Task.

	Frequency	Percent
Strongly Disagree	38	18.3
Disagree	70	33.3
Neutral	30	14.2
Agree	58	27.5
Strongly Agree	14	6.7
Total	210	100.0

Table 4.19 shows that 54.6% of the respondents disagreed with the statement, and 14% remained neutral. And 38.2% of the respondents agreed with the

statement. Thus, the majority of the respondents disagreed with the statement that learning the English language is a complicated task.

Table 4.20. Learning English Means That I Am Not Patriotic.

	Frequency	Percent
Strongly Disagree	88	41.7
Disagree	61	29.2
Neutral	26	12.5
Agree	19	9.2
Strongly Agree	16	7.5
Total	210	100.0

Table 4.20 shows that 70.9% of the respondents disagreed with the statement and 12% of the respondents remained neutral. And only 16.7% of the respondents agreed with the statement. It is concluded that most Madrassas students do not deem learning English the opposite of a sense of patriotism.

Table 4.21. English Language Learning Will Derail the Students from Islamic Identity.

	Frequency	Percent
Strongly Disagree	68	32.5
Disagree	55	25.8
Neutral	42	20.0
Agree	33	15.8
Strongly Agree	12	5.8
Total	210	100.0

Table 4.21 shows that 58.3% of the respondents disagreed with the statement, and 20% of the respondents remained neutral. And 21.6% of the respondents agreed with the statement. Therefore, it is concluded that the majority of the students of the Madrassas disagreed that English language learning can derail the students from Islamic identity.

Table 4.22. English Plays A Vital Role in Adopting Western Culture.

	Frequency	Percent
Strongly Disagree	26	12.5
Disagree	40	19.2
Neutral	37	17.5
Agree	79	37.5
Strongly Agree	28	13.3
Total	210	100.0

Table 4.22 shows that 50.8% of the respondents agreed with the statement and 17% of the respondents remained neutral. And 31.7% of the respondents disagreed with the statement. So, it is concluded that the majority of the

Madrassa students agreed that English plays a vital role in adopting Western culture.

Table 4.23. I Think That Little Thoughts Are an Obstruction in The Way of Modern Education or ELT In Madrassas.

	Frequency	Percent
Strongly Disagree	23	10.8
Disagree	31	15.0
Neutral	40	19.2
Agree	76	35.8
Strongly Agree	40	19.2
Total	210	100.0

Table 4.23 shows that 55.0% of the respondents agreed with the statement, and 19% remained neutral. And 25.8% of the respondents disagreed with the statement. Hence, it is concluded that the majority of the respondents agreed with the statement that typical thoughts are the obstructions in the way of modern education ELT in Madrassas.

Table. 4.24. I Cannot Apply the Knowledge Gained by The English Language in My Life.

	Frequency	Percent
Strongly Disagree	46	21.7
Disagree	63	30.0
Neutral	30	14.2
Agree	52	25.0
Strongly Agree	19	9.2
Total	210	100.0

Table 4.24 shows that 51.7% of the respondents disagreed with the statement, and 14% remained neutral. And 34.2% of the respondents agreed with the statement. Hence, the majority of the Madrassa students disagreed with the statement that they cannot apply the knowledge gained by the English language in their lives.

DISCUSSION, CONCLUSION AND, RECOMMENDATIONS

This section deals with discussion, findings as well as concluding remarks. The study was conducted to know the perception of Madrassa students regarding the trends and challenges of English language teaching in Madrassa. The research shows that Madrassa students have soft corners in their hearts regarding the English language. They like to speak English like proficient speakers. They describe that English is a helpful tool for preaching Islam worldwide and answering the questions about Islam raised by non-Muslims. They feel that without English, it is hard to convey the message of Allah Almighty to His creation.

The study answers, for which purpose the Madrassa students want to learn English? It tells that they want to learn English for higher academic

achievement so they can avail job opportunities. According to the findings, most of them agreed that English should be taught in Madrassa as a compulsory subject so they can learn properly.

CONCLUSION

The study's primary purpose was to know the perception of Madrassa students regarding the trends and challenges of English language teaching in Madrassas. The study's finding revealed that regarding ELT, the present condition of Madrassas is better than before. Administration Madrassa is also sincere in providing the education of English to the students. They do not cause problems for the students in the way of learning English. The study also reveals that instead of the sincerity of both administration and students regarding English, there needs to be an improvement in some domains of ELT in Madrassas. First, it is not taught as a compulsory subject and shortcoming of qualified and expert English teachers. In Madrassas, the majority of English teachers are not subject specialists. They are adopting the old traditional method GTM for teaching English. Secondly, there is no compulsion of learning English for every student. The English language is being taught in Madrassas as an optional subject.

On the other hand, the Madrassa administration does not force anybody to learn English. If someone wants to learn English or does not want to learn, they remain neutral. The majority of the Madrassa students respond that English should be taught in Madrassas as a compulsory subject. To conclude, the Madrassas have a positive mindset about teaching and learning the English language. The students of Madrassas are also willing to learn English as a compulsory part of the syllabus. English should be taught as a language. This can be done if expert teachers are arranged. For English teachers of Madrassas, workshops should be organised to make awareness about modern techniques and methodologies of English language teaching.

RECOMMENDATIONS

The study shows that the English language is being taught in Madrassas as an optional subject. There is no compulsion of learning English for every student. The majority of Madrassa students respond that English should be taught in Madrassas as a compulsory subject. Hence, the Madrassa administration should add English as a compulsory subject. Hence, the Madrassa administration should add English as a compulsory subject. In the schedule, the class of English class should be conducted for a minimum of 45 minutes daily. The presence in this class should be compulsory for all.

Madrassa Board, WIFAQ UL MADARIS, TANZEEM UL MADARIS, etc., should declare English as part of each class. The students of Madrassas are willing to learn English as a compulsory part of the syllabus.

English should be taught as a language. This can be done if expert teachers are arranged. For English teachers of Madrassas, workshops should be organized to refresh their knowledge regarding ELT and be aware of modern techniques and methodologies of English language teaching.

Madrassas are fighting against ignorance and illiteracy in our country. They are providing education free of cost to the poor. Government should allocate funding to Madrassas in this regard. In this way, the government can save a lot of money and higher the graph of literacy rate in Pakistan. Moreover, the gap between Madrassas and other institutions will be decreased.

We will realize that particular research should be conducted on English language teaching and applied linguistics. This present study, “**A study of Perception of Madrassa students regarding the trends and challenges of English language Teaching in Madrassas**”, is initiative research in ELT and linguistics in the Madrassas of Pakistan. During the study, some of the areas are found in ELT and linguistics for further research.

A study on the learning strategies and preferences of Madrassa students in English language learning. Research on the application of the communicative approach in the classes of madrassas. A study may also be carried out on the status of English language teachers in the Madrassas of Pakistan.

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Annexure 1

QUESTIONNAIRE

SDA: Strongly Disagree D: Disagree N: Neutral A: Agree on SA: Strongly Agree

Ser No	Statement	SD A	D	N	A	S A
1	The knowledge of the English language can help preach Islam worldwide.					
2	When I listen to someone speak English well, I wish I could speak like him.					
3	English language should be included in the curriculum of Madrassas.					
4	In my opinion, learning English will improve my personality.					
5	Frankly, I study English just to pass the exam.					
6	Hearn English because it enhances my status in society.					
7	I am learning English because it will open more job opportunities for me.					
8	I am learning English for higher academic achievement.					
9	In Madrassas, English is taught as a compulsory subject?					
10	Madrassa has well-qualified language teachers in their classrooms.					
11	Madrassa provides an appropriate environment for learning English.					
12	The present condition of Madrassas is better than before regarding English language teaching.					
13	The madrassa is providing better English language education than order educational institutions.					
14	Madrassas have language labs for teaching English.					
15	Madrassa's administration is sincere to give English education to their students.					
16	Madrassa administration doesn't obstruct the students in the way of learning English.					
17	Those Madrassa students who learn English do not pay attention in the DarseNizami course.					
18	There is no sufficient time available in Madrassa for learning English.					
19	Learning of English language is a challenging task.					
20	Learning English means that I am not patriotic.					
21	English language learning will derail the students from Islamic identity.					
22	English plays a vital role in adopting western culture.					
23	I think that little thoughts are an obstruction in the way of modern education or ELT in Madrassas.					
24	I cannot apply the knowledge gained by the English language in my life.					