

Madrasa Teachers' Attitude Towards Learning Of English Language

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Abstract

Teaching and learning are the basic principles of progress and education. For progress, one needs education and for education, one needs to learn a language. Learning occurs in the condition of knowing the language of the target knowledge. This research aims to explore the attitude of teachers of madrasas toward learning of English language. For this research, the researchers collected data from ten different madrasahs of district Mardan, Khyber Pakhtunkhwa. The questionnaire was used as a data collection tool; the questionnaire investigated the attitude of teachers of madrasahs regarding learning the English language. The questionnaires were distributed among 100 madrasahs' teachers. The questionnaire contains five questions; the mode of questions was closed-ended [agree, disagree, and not interested]. The questionnaires were analysed with the help of tabulation and manual counting. The findings reveal that the learning of the English language is supported by the majority of the madrasahs' teachers for different purposes.

Keywords: English, Language, Learning, Madrasah, Teacher.

Introduction

A human being is also a social creature who requires interpersonal communication. As a result, it is crucial to study and acquire language as a tool of communication. Then, English, which is seen as a language of the world, is seen as important, especially in the study of and teaching of languages (Hayati, 2015). Education is a learning process that assists future generations in acquiring the essential knowledge and perspectives, as well as in developing their personalities and being ready to participate in communal life (Oguzkan, 1974). English has emerged as the language of choice for cross-border communication in a number of industries, earning the title of lingua franca. As a result, learning English has gained acceptance in Korea as a necessary ability for success in a worldwide society. The study of English in college helps students obtain decent employment once they graduate because it is a required subject in secondary education. Korean youngsters spend a significant amount of time each week learning the English language, and many of them attend private English language schools and academies to advance their language proficiency (Lee & Heinz, 2016). In Pakistan, the system of education follows

different forms of institutions. The community prefer institution according to their interest and level. Similarly, madrasa is a system of educating community through religious knowledge.

A madrasa is an educational institution that offers instruction in Islamic subjects such as the Quran, the Prophet Muhammad's sayings (hadith), jurisprudence (fiqh), and law. The Arabic word madrasa (plural: madaris) typically has two meanings: (1) in its more common literal and colloquial usage, it simply means "school"; and (2) in its secondary meaning. Historically, higher education institutes known as madrasas existed in contrast to more primitive schools known as kuttab that exclusively taught the Quran (Hunwick, 1995; Blanchard, 2007).

The system of madras follows its curriculum and implementing bodies. The Nizamiyah, a pioneering madrasa, was constructed in Baghdad in the eleventh century. Madrasas, which provided food, lodging, and a free education, grew quickly throughout the Muslim world. Although their curricula varied from place to place, they were always religious in nature because these institutions were ultimately created to train future Islamic religious scholars (ulama) for their careers. Teachers spoke and pupils memorised facts as they acquired Arabic through the rote memory of ancient traditions. Religious schools lost ground to secular institutions in significance throughout the Islamic world throughout the late nineteenth and early twentieth century, the period of Western colonial control (Weaver, 1995; Blanchard, 2007).

In addition, the teaching and preaching of Islamic knowledge are endorsed and put forwarded in Holy Quran and Hadith. All Islamic teachings have had education as their central theme. The first revealed verse of the Qur'an made reference to it: "Recite in the name of your Lord who created." (Qur'an 96:1). The Holy Messenger praised the value of individuals who make an effort to learn new things:

"Whoever follows a path in the pursuit of knowledge, Allāh will make easy for him a path to Paradise. The angels lower their wings in approval of the seeker of knowledge, and everyone in the heavens and on earth prays for forgiveness for the seeker of knowledge, even the fish in the sea. The superiority of the scholar over the worshipper is like the superiority of the moon above all other heavenly bodies. The scholars are the heirs of the Prophets, for they did not leave behind a dinār or dirham, rather they left behind knowledge, so whoever takes it has taken a great share." (Al-Tirmidhī, Ḥadīth: 2682; Butt & Khalid, 2017)

Since the system, including the madrasa instructors, use Islamic ideals as its foundation to impart knowledge, parents want to send their kids there (Suleymanova, 2015; Anwar, 2018). Islamist religious academics were excluded from the country's public policy and administrative decisions when Persian was replaced as the official language by English. Changes to the legal system further excluded Muslims from government employment. A modern educational institution called Aligarh College was founded by Sir Syed Ahmed Khan as a result of his realisation of this. The major goals of this institution were to educate Muslim students about modern topics and prepare them for careers in the mainstream by integrating them into the society's infrastructure of the time. Traditional Ulema strongly opposed modern education,

charging that it was intended to indoctrinate Muslim culture with western ideologies and that it was acting as an advocate for the British government (Rabbi & Habib, 2019).

The madrasa has also contributed to the blending of many cultures in numerous ways. That is accomplished by the union of a madrasa student from one culture with a lady from a different one. The instance of Bilal b. Rab shows this. He was an Abyssinian, but the Prophet (blessings be upon him) arranged his marriage to a Ban'Ab al-Bukayr woman since they were hesitant to have their daughter wed to someone of Abyssinian ancestry (IbnSa'd, 1990; Butt & Khalid, 2017).

The world's largest Muslim population is found in Indonesia. In light of this, Islam has a significant impact on a variety of areas, including education. By incorporating Islamic principles into every class, this circumstance may be used to improve educational efforts. It is crucial to include Islam into all subjects, including foreign language classes, because Muslim educators have a part in upholding Islamic principles via their classroom activities. The instructors should implement these efforts in their classrooms, according to the linguistic grounds as well (Madkur & Albantani, 2017).

Individuals must become proficient in tools that can be utilised by the people they communicate with in order to connect with others from across the world. This is crucial since being linked enables communication with others. It should be possible to comprehend messages. In this sense, it is essential to comprehend the message since how communications should be replied to depend on how well they are understood. Language proficiency is important in this section. More than a century ago, English was not as widely utilised as it is now as an international language with widespread usage. It is currently utilised by people of all ages in many facets of life (Nashruddin, 2015).

The inclusion of religion in FL training is acknowledged on a theoretical and practical level. In the Indonesian setting, religious values must be instilled together with foreign language instruction. Based on the discussion of this study, there are certain suggestions that we authors and foreign language instructors, especially those who work in Islamic schools, should take into account in order to promote Islamic ideals (Madkur & Albantani, 2017).

Coleman (2010) concentrated on the English language utilised in the madrasa in Khyber Pakhtunkhwa. He talked on the National Education Policy of Pakistan (2009), in particular the role of the English language in Pakistan, and the growth of the realm of the use and learning of English. He encouraged the expansion of the English language in diverse religious contexts. Many KP Madaris ulemas support the teaching of English, according to Coleman (2010). He cited a Maulvi who went so far as to say that if Muslims wish to disseminate Islam over the world, they must first master the English language.

Many researches have been conducted in the field of learning English language and education system of madrasa. However, this research is an investigation to know the attitude of madrasas'

teachers towards the learning of English language. The data for this research was collected from Mardan, a district of Khyber Pakhtunkhwa. The selected madrassas are shown in table 1.

Table 1. Madrasas in District Mardan

S.No	Name of Madrasa
1	Madrasa Noorul Huda Wal Quran
2	Jamia Haqul Quran
3	Miftahul Uloom
4	Islamia Jawahirul Quran
5	Idiara Hifzul Quran-o-Tajweed
6	Madrasa Jamia Uloomul Quran Wal Sunnat
7	Madrasa Anwarul Quran
8	Darul Uloom Hanfia
9	Darul Uloom Islamia Anwarul Uloom Nazim
10	Madrasa Azahri

Analysis

The researchers administered questionnaires among the ten selected teachers of each madrasa. In the questionnaire, major five questions were asked. The theme of these questions was the investigation of knowing the attitude of madrasas' teachers toward the learning of the English language. Qasmi (2005) stated that English should be understood by everybody in order to interact with the contemporary world, whether it is for further education or employment opportunities. Even though computers are used in certain madrasas, it might be challenging to operate with these tools if you don't have a solid grasp of the English language. In addition to taking into account these factors when learning English, Hadith teaches that sharing knowledge with others, whether it be about the Deen (religious) or Duniya (earthly), is also essential. In order to share knowledge with others, it is imperative that one knows a language that allows for cross-cultural communication (Nehal, Salma & Husain, 2016). The data is analysed through the tabulation. The tables contain the name of madrasas, answer of the questionnaire [agree, disagree, and not interested]. The collected data was further counted manually for the purpose to show the possible results. The results of questionnaires are shown in tables [table 2, 3, 4, 5 & 6].

Table 2. Learning English Language is good for preaching Islam

Name of Madrasa	Agree	Disagree	Not Interested	Total
Madrasa Noorul Huda Wal Quran	9	1	0	10
Jamia Haqul Quran	6	3	1	10
Miftahul Uloom	10	0	0	10
Islamia Jawahirul Quran	8	1	1	10
Idiara Hifzul Quran-o-Tajweed	5	4	1	10
Madrasa Jamia Uloomul Quran Wal Sunnat	3	1	6	10

Madrassa Anwarul Quran	8	2	0	10
Darul Uloom Hanfia	10	0	0	10
Darul Uloom Islamia Anwarul Uloom Nazim	9	0	1	10
Madrassa Azahri	7	3	0	10
Total	75	15	10	100

Table 2 lists the male madrasa instructors in the Mardan area. The table's first column lists the madrasas, the second lists the teachers who agreed, the third lists the teachers who disagreed, the fourth lists the teachers who indicated they were not interested in participating in or answering the questionnaire, and the last column lists the total number of madrasa teachers from the chosen madrasa. The last row displays the total number of participants—100 teachers—agree, disagree, and are not interested. Table 2 shows the overall number of instructors who agreed with the question at 73, those who disagreed at 15, and those who were not interested in responding at 10. However, the majority of madrasa teachers agree with the statement “Learning English Language is good for preaching Islam”. The outcome demonstrates that the majority of instructors support studying the English language.

Table 3. I want to learn English language

Name of Madrasa	Agree	Disagree	Not Interested	Total
Madrasa Noorul Huda Wal Quran	6	1	3	10
Jamia Haqul Quran	5	3	2	10
Miftahul Uloom	8	2	0	10
Islamia Jawahirul Quran	4	5	1	10
Idiara Hifzul Quran-o-Tajweed	7	0	3	10
Madrasa Jamia Uloomul Quran Wal Sunnat	3	5	2	10
Madrassa Anwarul Quran	9	0	1	10
Darul Uloom Hanfia	10	0	0	10
Darul Uloom Islamia Anwarul Uloom Nazim	5	2	3	10
Madrassa Azahri	6	4	0	10
Total	63	22	15	100

Table 3 shows the male teachers of madrasas in district Mardan. In the table, the first column shows the madrasas, the second column shows teachers who agreed, the third column shows disagreed, the fourth column shows the teachers which were not interested to answer or take part in answering the questionnaire, and the last column shows a total number of madrasas' teachers from the selected madrasa. The last row shows the total number of agree, disagree, and not interested, and the total number of teachers who participated i.e. 100. In table 3, the total number of teachers who agreed with the question is 63, the total number of teachers who

disagreed is 22, and the total number of teachers not interested in answering is 15. However, the statement “I want to learn English language” is supported by majority of the madrasa teacher. The result shows that maximum number of teachers is in favour of learning English language.

Table 4. I do not like learning English language

Name of Madrasa	Agree	Disagree	Not Interested	Total
Madrasa Noorul Huda Wal Quran	1	8	1	10
Jamia Haqul Quran	0	7	3	10
Miftahul Uloom	2	7	1	10
Islamia Jawahirul Quran	0	8	2	10
Idiara Hifzul Quran-o-Tajweed	6	3	1	10
Madrasa Jamia Uloomul Quran Wal Sunnat	3	7	0	10
Madrassa Anwarul Quran	0	9	1	10
Darul Uloom Hanfia	1	7	2	10
Darul Uloom Islamia Anwarul Uloom Nazim	5	4	1	10
Madrassa Azahri	3	7	0	10
Total	21	67	12	100

Table 4 displays the total number of teachers who agreed with the question at 21, disagreed at 67, and were uninterested at 12. However, the majority of madrasa instructors are disagreed with “I do not like learning English language”. The results show that most teachers are in favour of learning the English language.

Table 5. English language is the need of this modern world

Name of Madrasa	Agree	Disagree	Not Interested	Total
Madrasa Noorul Huda Wal Quran	10	0	0	10
Jamia Haqul Quran	7	3	0	10
Miftahul Uloom	5	1	4	10
Islamia Jawahirul Quran	6	3	1	10
Idiara Hifzul Quran-o-Tajweed	8	0	2	10
Madrasa Jamia Uloomul Quran Wal Sunnat	3	5	2	10
Madrassa Anwarul Quran	4	6	0	10
Darul Uloom Hanfia	9	0	1	10
Darul Uloom Islamia Anwarul Uloom Nazim	1	5	4	10
Madrassa Azahri	8	1	1	10
Total	61	24	15	100

According to table 5, there were a total of 61 instructors who agreed with the issue, 24 who disagreed, and 15 who showed no interest. But most madrasa teachers agree with “English language is the need of this modern world”. As seen by the findings, the majority of instructors support studying English.

Table 6. English Language introduces western culture

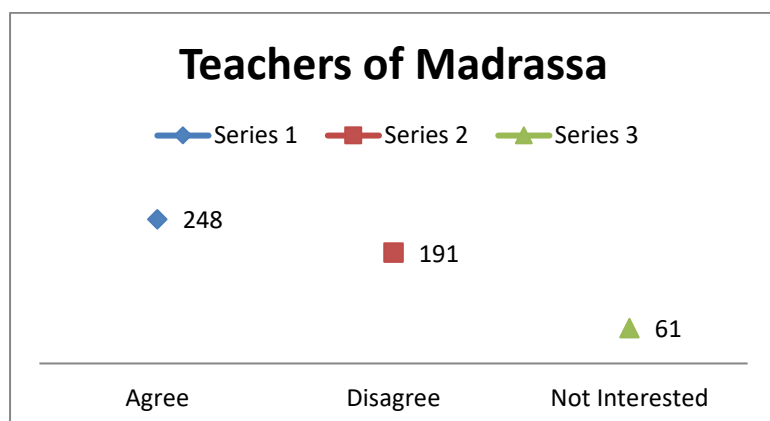
Name of Madrasa	Agree	Disagree	Not Interested	Total
Madrasa Noorul Huda Wal Quran	5	5	0	10
Jamia Haqul Quran	2	6	2	10
Miftahul Uloom	1	8	1	10
Islamia Jawahirul Quran	3	7	0	10
Idiara Hifzul Quran-o-Tajweed	7	3	0	10
Madrasa Jamia Uloomul Quran Wal Sunnat	1	9	0	10
Madrasa Anwarul Quran	3	6	1	10
Darul Uloom Hanfia	4	5	1	10
Darul Uloom Islamia Anwarul Uloom Nazim	0	6	4	10
Madrasa Azahri	2	8	0	10
Total	28	63	9	100

Table 6 shows that a total of 28 teachers agreed with the topic, 63 did not, and 9 had no opinion. However, the majority of madrasa instructors are disagreed with “English Language introduces western culture”. The results show that most teachers support learning and studying of English language.

Conclusion

English language, an international language, is an important means of communication. It plays a fundamental role in the interactive and communicative purposes of a deal. It is a need of the day to get mastery all four skills of the English language. Similarly, English has importance for madrasas’ teachers. In a madrasa, a teacher teaches Islamic books, knowledge, and concepts. The importing of madrasas’ knowledge needs an international language. Similarly, this research aimed to investigate the attitude and perception of teachers of madrasa regarding learning the English language. However, the analyzed data and results are shown in graph 1.

Graph 1. Teachers’ Agreement, Disagreement and No Interested



Graph 1 shows the total number of agreed, disagreed, and not-interested teachers of madrasas. The total number of participants is 100 from different ten madrasas of district Mardan. In the analysis, the statistics of five questions are presented, so the total number of madrasas teachers is 500. In graph 1, Series 1 shows the total number of agreed teachers which is 248, Series 2 shows the total number of disagreed teachers which is 191, and the total number of not interested teachers which is 61. The overall result shows that a maximum number of madrasa teachers are interested to support the learning of the English language. The teachers agreed that the English language is the need of this era and this is the English language that is useful for the promotion of Islam in the shape of preaching.

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