Language Attitudes of Seminaries' Student Towards English and Its Learning: A Mixed-Method Study of Two Selected Seminaries of KP, Pakistan

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Abstract

The current study intended to analyse the attitude of seminary students towards the English language and its learning in the two purposefully selected seminaries in the southern part of Khyber Pakhtunkhwa, Pakistan. Further, it also investigated the significant difference between the different seminary students' attitudes towards the English language and its learning, one from an urban and one from a rural background. This study employed a sequential explanatory mixed-methods design. The data was collected from two seminaries in the southern part of Khyber Pakhtunkhwa, Pakistan, with the survey completed by 200 students, 100 from each seminary, and the semi-structured interviews conducted on 10 students. The quantitative data were analysed through SPSS, and an independent sample t-test was used to determine the significance of the difference between the two seminaries' students' attitudes towards the English language and its learning. The qualitative data were analysed using thematic analysis. It is evident from the proposed study that the majority of the seminary students have a positive attitude towards the English language along with their Islamic education, but they are not provided with the proper environment in the context of seminaries. Furthermore, they have their own curriculum, and the fact that English is not part of it makes it difficult for them to learn it. They preferred the English language to be part of their curriculum along with their own system of education. Further, it is also revealed that the majority of the students are reticent due to religious impetus, especially in the rural background, and overall, both in urban as well as rural backgrounds, they are reluctant due to the poor environment at seminaries in terms of the English language and its learning.

Keywords: language attitudes, English Language, seminaries, survey study, Pakistan

1. Introduction

The focus of the study is on the attitudes of seminary students towards the English language and its learning. The seminary students feel hesitation about the English

language and its learning. Students of seminary are seen lacking behind in the learning of the English language. The use of English for communication and business purposes is widely used across Pakistan, and it is a widely known language in the country (Akram & Yasmeen, 2011; Rahman, 2005).

English is an international language as well as the official language in many countries around the world. It is deemed a symbol of respect and is spoken on a large scale by the most powerful segment of our society (Abbas & Iqbal, 2018). But in spite of this prominent characteristic of English, there are some other fields in which the members of the particular community do not know about the fundamentals of the English language (Shah, 2016). Religious seminaries are one of those places in Pakistan where the English language is not taken so seriously in the modern world (Shah et al., 2021).

Language attitudes absorb and assimilate in our day-to-day lives, and we begin adopting them at all levels, including spelling, words, accents, dialects, and language (Johnson & Boynton, 2011; Khan et al., 2016). Learners' attitudes can obstruct or grow the learning process efficiently. This is how the idea of attitudes as a strong variable applies in this situation. Furthering the investigator is, therefore, critical for good planning and effective policy enactment as they depict community notions, creeds, likes, and dislikes (Osam & Agazade, 2004; Khan et al., 2016).

Seminaries are generally regarded as one such institution that works as an academy for training religious activists and protecting Islamic principles. In order to verify this claim, the supporters of seminaries have prepared a list of Muslim scholars from the wide-ranging history of the sub-continent. Without discussing the historical accomplishments of seminary graduates, there are others who express sorrow over the decline of their fortunes and the overall decline in trends towards religious education. The reason for the degradation may be the antagonistic policies of the state that support the English system of education. The issue here, however, has to do with the importance of learning in seminary and its fruitfulness in the wake of public life (Glinert, 1999). Up until the nineteenth century, Muslim communities gave honour to religious scholars because there was no clear-cut difference between education and religious fervor. It was, therefore, a normal routine that the religious scholars had to control the religious sentiments of the public (Zaman, 2009).

A lot of changes have occurred with the arrival of science and technology in this modern age. Therefore, it is the need of the hour to pay special attention to all those changes and challenges that have to do with the English language as an international language and its teaching in religious seminaries of Pakistan, because this system of

education is one of the mainstreams of education in Pakistan, and a total of 12,979 seminaries educate more than 1.5 million students across the country (NEC, 2005).

1.1 Research Questions

This study seeks to answer the following questions:

- What are the seminary students' attitudes towards the English language and its learning?
- Is there any significant difference between the different seminary students' attitudes towards the English language and its learning?

2. Literature Review

Attitude is related to our inclination towards any class of objects and whether we react positively or negatively (Brown, 2000; Johnson & Boynton, 2011; Lai, 2005; Tlfarlolu & Knsz, 2011). Sherif (1967) is of the view that attitudes are the aggregate of what we know or learn in our social context as members of any family, social group, or society. This makes us able to respond to the "social world in a consistent and characteristic way, instead of a transitory and haphazard way" (p. 2) (see also Bartram, 2006; Crano, Cooper, & Forgas, 2011; Osam & Aazade, 2004). In spite of that, it is said that attitudes change with the level of attachment (Garrett et al., 2003; Sears & Kosterman, 1994; Tahaineh & Daana, 2012). While evaluating any topic for the first time or being confronted with something for the first time, someone's attitudes maybe unbalanced, and this can be called "non-attitudes" (Schwarz, 2000). Attitudes that are developed in a very early age could be more stable (Sears, 1983); especially in the case of language attitudes, which have to do with early age, they are probably to be more permanent. The idea of permanence does not leave out the changes in attitudes, though.

Ajzen (1985, 2005) and Wesely (2012) mentioned that it is complicated to have a very clear idea of attitudes due to their complex, changing, and unperceivable nature. Further, varied replicable terms have also made it difficult to conceptualise the notion of attitudes, as these various terms are opinions, perceptions, views, ideas, values, thoughts, notions, motives, and approaches (McKenzie, 2006). There are many factors which obstruct students from learning English in Pakistan as they are anxious due to these factors like committing mistakes, group anxiety, and teacher anxiety (Ali et al., 2021). To put it briefly, the notion of "attitude" refers to the tendency of someone towards something, whether favourably or unfavourably. It is also found out by Ali et al. (2021) that English is not only the preeminent language in Pakistan, but it has been gaining a position as a local language, and negative attitudes towards its learning are not the case or a factor of demotivation. Attitudes have three different kinds of components, i.e.,

cognitive, affective, and behavioral, while assessing learners' attitudes towards language may also produce the affective, the cognitive, or the behavioural response of the learners (Baker, 1992; Sonda, 2011). The affective component deals with the feelings of individuals, whether one likes or dislikes something; the cognitive component deals with knowledge and beliefs; and the behavioural component deals with the intended actions of the individuals.

Language and attitudes are integral parts of our lives. It may not be marked or noticed openly and consciously (Greenwald & Banaji, 1995; Johnson & Boynton, 2011), and yet it could be easily noticed in various cases if these are negative. Such cases of attitudes may relate to language at the micro and macro levels. Theorists in the field of second language acquisition relate language attitudes with the notions, affections, and behavioural inclinations of individuals (Bangeni & Kapp, 2007; Williams, 2009). Language attitudes absorb and assimilate in our day-to-day lives, and we begin adopting them at all levels, including spelling, words, accents, dialects, and language (Johnson & Boynton, 2011; cited in Khan et al., 2016). Learners' attitudes can obstruct or grow the learning process efficiently. This is how the idea of attitudes as a strong variable applies in this situation. Furthering the investigator is, therefore, critical for good planning and effective policy enactment as they depict community notions, creeds, likes, and dislikes (Osam & Agazade, 2004; cited in Khan et al., 2016).

It is revealed in the literature that language attitudes studies are linked with the setting where there is more than one language in contention and where there is enough threat from some speakers of any language. Due to the complex nature of attitudes and their varied aspects and demonstrations for their revelation, assessment, evaluation, and measurement, the researchers adopted various rating scales and techniques to measure them. In the field of education, we may adopt the simple way or method of interviewing students for the revelation of language attitudes. The role of attitude is to stimulate factors when it offers stimulation for learning and accomplishing in a language (Gardner, 2001; Ming, Ling, & Jaafar, 2011). Positive attitudes may push students, as revealed in the study of Welsh-language education in Wales, to act well in the language (Baker, 1992). It may contribute to the success of starters and may cause a positive response to their language attitudes as an output factor. Apart from this, attitudes are essential for competence in communication and also determine the reception and output of language (Hymes, 1971). It can be concluded that attitudes act upon our reaction to other language users and direct our tendency for communication in other languages. Literature has also revealed that attitudes are based on hereditary factors (Tesser, 1993). While most of the scholars like Allport claim that attitudes are acquired instead of inherent, Personal likes and dislikes, family members, and the media are the most important factors that influence and build up our attitudes (George, 2000; Huguet, 2006).

An investigation by Khan et al. (2016), entitled "Linguistic Market and Education: A Qualitative Investigation of Language Attitudes of Students and Teachers in Pakistani Madrassas," the study is conducted in the three districts of Malakand division in Khyber Pakhtunkhwa, including Dir Lower, Malakand, and Swat. The study revealed that madrassa students do not have any spare time to learn English because of the bulky and cumbersome teaching contents of subjects in madrasa, the lack of trained teachers, and English not being a compulsory subject in the curriculum, which prevents motivated students from learning English. The study also revealed that some madrasas offer English language classes in the evening, but due to a shortage of time and the lack of relevant experts, they may not be able to learn a foreign language.

Also, an analysis of Shah et al. (2021), entitled "Analysis of the Attitudes of Denni Madrassa Students Towards English Language Learning: A Case Study in the Seminary of KP, Pakistan," the study was conducted in the madrasa of Jamia Usmania, located in district Peshawar of KP. The findings of the study reveal that madrasa students are willing to learn English along with their religious education because they consider the English language useful for spreading Islamic values and beliefs. Further, the study found that learning the English language is difficult for them due to the tough schedule of their syllabus and the meagre free time to do the learning of a language, although they believe that English does not affect the religious aspect of an individual and they consider the role of the English language important for the development of any institute.

3. Methodology

The study used both quantitative and qualitative methods to investigate seminary students' attitudes toward English and its learning. For answering the proposed research questions in the current study, the researcher used an explanatory sequential mixed method design. This type is used to collect quantitative data, and its analysis is to be made on the basis of the quantitative data results; on the other hand, qualitative data were collected and analysed (Creswell, 2010). This type is used to support the findings of one method with the findings of another method and to minimise the limitations of both methods (Creswell, 2014). As Giannakaki (2005) argued, "combining quantitative and qualitative methods in a single study can help elucidate various aspects of the phenomenon under investigation, providing a more holistic understanding" (p. 323). Therefore, it was necessary to adopt both a quantitative and qualitative approach to gain comprehensible findings. The mixed-method positioning knew the seminary students' attitudes towards the English language and its learning with in-depth knowledge and facts and figures comparison.

3.1 Population

The target population of this study is seminary students at District Bannu (Jamia Tahsin-ul-Quran, Khan Colony Bannu Township) and Karak (Jamia Madina-tul-Uloom Warana Shaheed Abad). In this study, the researcher took the case of both districts and collected data quantitatively in the first phase, then used the results to plan the qualitative portion of the study. The nature of the respondents is that they are seminary students.

3.2 Data collection

For the quantitative phase of the study, a closed-ended questionnaire was adopted, containing a total of ten items. The questionnaire was adopted from the study of Shah et al. (2021), as the same was used in the context of religious seminaries. The researcher used a 5-point Likert scale in the current study based on the replies: "1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree." Further, the questionnaire items were translated into Urdu for the best comprehension of all items and their responses by the seminary students. The researcher himself visited each seminary for data collection and met with the head of seminary (Muhtamim). The Muhtamim was informed of the purpose of the visit and made to understand that the researcher is collecting data for research purposes to know the attitudes of seminary students towards English and its learning, and the researcher also assured the Muhtamim of the seminary that the identity of the participating respondents will be kept in strict confidence.

Data collection is one of the most difficult tasks in qualitative research. The semi-structured interviews were conducted, and interviews were conducted based on the saturation point of the seminary students.

4. Data Analysis and Results

Table 4.1

Seminaries wise distribution of students (200=N)

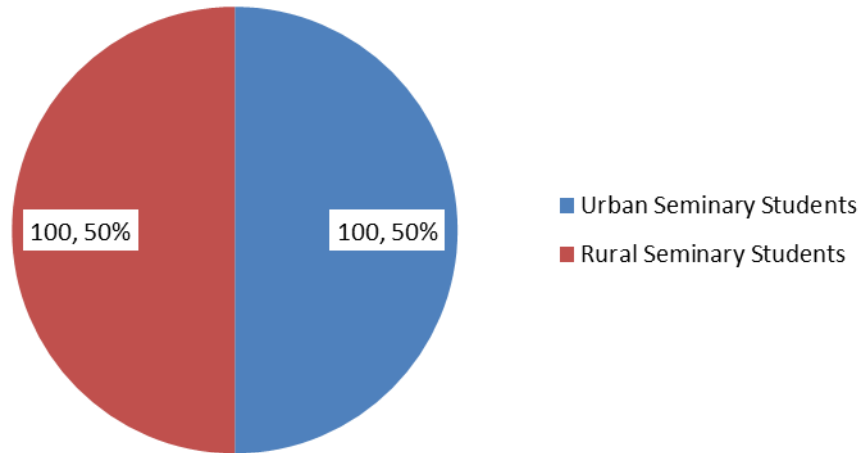| Institution	F	%
Urban Seminary Students	100	50
Rural Seminary Students	100	50
Total	200	100

Figure 1. Visual Representation of the Categorization of the Students

According to table 4.1, a total of 200 seminary students were chosen for the study from the two selected seminaries, 100 students from each, (i.e., urban seminary and rural seminary).

4.1 Result of Descriptive Statistics in terms of Mean

Table 4.2 shows the summary statistics of the main variable (a dummy variable equals "1" data collected from the seminary of Jamia Tahseen-Ul-Quran Khan Colony Bannu Township, Bannu students, and "0" data collected from the seminary of Jamia Madina-Tul-Uloom Warana Shaheed Abad, Karak students. This table contains the total number of observations in the data, the minimum, maximum, mean, and standard deviation values. The total number of observation values shows that overall, there were 200 respondents, from whom data has been collected. The mean value of the main variable "seminary" indicates that out of these 200 respondents, there were almost 100 respondents from each seminary. Moreover, the mean value of all the relevant 10 questions (containing 5-point scale ranges from strongly disagree to strongly agree) shows that a major portion of the respondents partially agree (as indicated by values greater than 3 and less than 5) to the questions.

Table 4.2

Descriptive Statistics for the 10 Questionnaire items and its Mean (N = 200)

Seminary	N	Minimum	Maximum	Mean	Std. Deviation
Q1	200	1	5	3.22	1.558
Q2	200	1	5	3.48	1.378
Q3	200	1	5	3.65	1.420
Q4	200	1	5	3.49	1.307
Q5	200	1	5	4.13	1.072
Q6	200	1	5	4.07	1.219
Q7	200	1	5	4.01	1.141
Q8	200	1	5	4.15	1.037
Q9	200	1	5	4.18	1.131
Q10	200	1	5	3.50	1.378

4.2 t-test

Table 4.3 (N = 200) indicates the mean value of each selected seminary against each question. "1" represents rural seminaries, i.e., Jamia Madina-tul-Uloom Warrana Shaheed Abad, Karak, and "0" represents urban seminaries, i.e., Jamia Tahseen-ul-Quran Khan Colony Bannu Township, Bannu.

Table 4.3

Group Statistics

	Maddarsa	N	Mean	Std. Deviation	Std. Error Mean
Q1	0	100	3.32	1.469	.147
	1	100	3.13	1.643	.164
Q2	0	100	3.60	1.333	.133
	1	100	3.37	1.419	.142
Q3	0	100	3.38	1.441	.144
	1	100	3.40	1.353	.135
Q4	0	100	3.60	1.385	.139
	1	100	3.38	1.221	.122
Q5	0	100	3.97	1.127	.109
	1	100	3.95	1.128	.104
Q6	0	100	3.91	1.341	.105
	1	100	3.89	1.255	.136
Q7	0	100	3.97	1.128	.113
	1	100	3.95	1.123	.114
Q8	0	100	4.35	.957	.096

	1	100	4.30	.982	.108
Q9	0	100	4.11	1.197	.120
	1	100	4.25	1.063	.107
Q10	0	100	3.66	1.249	.125
	1	100	3.34	1.485	.149

Table 4.4

Independent Sample of T-Test Results

		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Q1	Equal variances assumed	5.01	0.026	0.862	198	0.39	0.19	0.22	-0.245	0.625
	Equal variances not assumed			0.862	195.577	0.39	0.19	0.22	-0.245	0.625
Q2	Equal variances assumed	0.957	0.329	1.181	198	0.239	0.23	0.195	-0.154	0.614
	Equal variances not assumed			1.181	197.239	0.239	0.23	0.195	-0.154	0.614
Q3	Equal variances assumed	5.288	0.023	1.163	198	0.257	-0.54	0.198	-0.93	-0.15
	Equal variances not assumed			1.163	197.228	0.257	-0.54	0.198	-0.93	-0.15
Q4	Equal variances assumed	2.923	0.089	1.191	198	0.235	0.22	0.185	-0.144	0.584
	Equal variances not assumed			1.191	194.919	0.235	0.22	0.185	-0.144	0.584
Q5	Equal variances assumed	0.021	0.885	1.28	198	0.204	-0.32	0.15	-0.616	-0.024
	Equal variances not assumed			1.28	197.579	0.204	-0.32	0.15	-0.616	-0.024

Q6	Equal variances assumed	6.112	0.014	1.216	197	0.211	0.352	0.171	0.014	0.69
	Equal variances not assumed			1.216	185.581	0.211	0.352	0.171	0.015	0.69
Q7	Equal variances assumed	0.377	0.54	1.281	198	0.204	0.27	0.161	-0.047	0.587
	Equal variances not assumed			1.281	197.968	0.204	0.27	0.161	-0.047	0.587
Q8	Equal variances assumed	0.193	0.661	0.7	198	0.41	0.39	0.144	0.105	0.675
	Equal variances not assumed			0.7	195.122	0.41	0.39	0.144	0.105	0.675
Q9	Equal variances assumed	0.899	0.344	-0.888	197	0.375	-0.143	0.161	-0.459	0.174
	Equal variances not assumed			-0.889	194.722	0.375	-0.143	0.16	-0.459	0.174
Q10	Equal variances assumed	12.122	0.001	1.649	198	0.101	0.32	0.194	-0.063	0.703
	Equal variances not assumed			1.649	192.334	0.101	0.32	0.194	-0.063	0.703

Table 4.4 shows the T-test results by splitting the sample on the basis of two selected seminaries. The range of t-value is (1.15-1.30). When any value, for example, the value of the column (sig. 2-tailed) in table 4.14 is less than (0.10) and greater than (0.05), it means that there is partial significant and if the same value is less than (0.05), it shows significant difference. Further if the same value of the column (sig. 2-tailed) in table 4.14 is greater than (0.10), then there will be no significant difference.

The t-values of Q1 show that on average there is no significant difference regarding question 1, (i.e., Do you believe that English language is a source of advancement in the world?) as we have a t-value of (.862) and a significant level of (.391), which is greater than (0.10). However, for question 2, (i.e., Do you believe that English language is indispensable for improvements and survival of individuals in Pakistani context?) we found that again there is no significant difference amongst the

students regarding Q2, as the t-value is (1.181), but the level of significance is (.239), which is greater than (0.010). Similarly, for Q3, (i.e., Do you consider that English language should be an indispensable part of the educational system in Pakistan?) it shows that no significant difference is found between two selected seminaries' students as the t-value is (1.163) and the level of significance is (.257) greater than (0.05). Further, Q4, (i.e., Do you think that English language disturbs the religious aspect of an individual?) has no significant difference between the seminary students as the t-value is (1.191) and the significant level is (.235), which is greater than (0.10). Moreover, for Q5, (i.e., Do you believe that English is necessary for the development of any institute?) we have a t-value of 1.280 and a level of significance of.204, which shows no significant difference as its significant level value is greater than 0.10. Furthermore, for Q6, (i.e., Should English be a part of the curriculum or syllabus in madrasa?) it also shows no significant difference as we have a t-value of 1.216 and a significant level of .211, which is greater than 0.10. Likewise, for Q7, (i.e., Should English be taught in Madrasa in the first four classes (Darajas)?) there was no significant difference between the students of two selected seminaries as it gives us a t-value of (1.281) and a level of significance of (.204), which is greater than (0.10). In Question 8, (i.e., Should English be a compulsory subject in Madrasa?) with a t-value of (.700) and a significant level of (.410), which is greater than (0.05), it was found that there was also no significant difference between the students of two selected seminaries. In the same way, in Q9, (i.e., Should English be taught as a language in madrasa?) we are finding no significant difference among the students of the two selected seminaries as we have a t-value of (-.889) and a level of significance of (.375), which is greater than (0.10). Q10, (i.e., Are you satisfied from the English language you learned till now?) The last question item of the questionnaire, which shows the t-value (1.649) and significant level (.101), which is equal to 0.10, found out that we are having a significant difference amongst the students of two seminaries. The t-values and values for the significant level of each question are also presented in table 4.15.

Table 4.5

t-values of each question

Questions	Seminaries	N	Mean	T-values
Q1	0	100	3.32	0.862
	1	100	3.13	(.390)
Q2	0	100	3.60	1.181
	1	100	3.37	(.239)
Q3	0	100	3.38	1.163
	1	100	3.40	(.257)

Q4	0	100	3.60	1.191
	1	100	3.38	(.235)
Q5	0	100	3.97	1.280
	1	100	3.95	(.204)
Q6	0	100	3.91	1.216
	1	100	3.89	(.211)
Q7	0	100	3.97	1.281
	1	100	3.95	(.204)
Q8	0	100	4.35	.700
	1	100	4.30	(.410)
Q9	0	100	4.11	-.889
	1	100	4.25	(.375)
Q10	0	100	3.66	1.649
	1	100	3.34	(.101)

4.3 Findings of the Themes

This portion presents an analysis of the themes along with the actual words of the participants recorded during the interview.

4.3.1 Role of the English Language in Day-to-Day Life

The majority of the participants were of the view that they had seen and observed the importance of the English language in day-to-day life. They themselves regarded the English language as very useful in the country. They also argue that learning the English language is necessary for gaining status and a key place in the country. Some respondents were worried about those seminary students who did not have knowledge of the English language. They commented that being proficient in the English language can get them a good job and be their only source of advancement in the country. Seminary-graduated students either join the same institutions as teachers or manage to join mosques (masajid) locally for their livelihood. The meagre amount they get for their services in these institutions, or madrasas, hardly fulfils their life needs, one of the participants commented. He further elaborated that, as local imams of Masajid and teachers of religious seminaries, they totally depend on the local community members, as these institutions get charity and food from the community members.

> I desire to get a good job, and I think it is impossible to get one without knowledge of the English language. Nowadays, we have the opportunity to get jobs in government machinery, but the majority of seminary graduates do not have knowledge of the English language, which obstructs their ability to get key positions in state-run institutions. However, some of the seminary graduates get school jobs as Arabic or theology teachers, but these tests also require knowledge

of the English language as a major portion of the exam for these posts' tests knowledge of the English language. (NIH= 5)

4.3.2 Educational Language

Inside seminary education, Urdu and Arabic are the most commonly used mediums of instruction; Urdu predominates over Arabic. In an answer to a question related to English, the language is used as a mode of instruction. However, the local language, i.e., Pashto, is used as a language of instruction in rural areas. The interviewees were of the view that there is no formal language to be used for instruction; however, their teachers recommended local language, as most of the seminary students feel at home when they are taught in it. The majority of the participants responded when they were asked for the English language as a medium of instruction: "English has no place to be used as a medium of instruction inside seminaries." They commented.

> The language of instruction totally depends on the area where the seminary is located. I have been in the seminary, where the students hail from different areas. Some students were using Pakhtu as their mother tongue, like me, and some were Punjabi students. There, we were using Urdu for informal interaction, and some students were also using Arabic. Our teachers were using Urdu as a medium of instruction. And nowadays, as I am here admitted in the local seminary, all the students are Pakhtun, and we use only Pakhtun for both formal and informal interaction. (NIH= 1)

In the above discussion, it is found that overall, students value the English language, but they are not in a position to accept it as the language of education in seminaries. They have only positive attitudes towards the English language as a language. However, they strongly disagree with having English as their instructional language.

4.3.3 Language and Religion

In this regard, students responded that they give importance to learning the English language but do not need to be like the people of England. They were of the view that learning the English language is good, but learning the culture or adopting the culture of English people is much worse.

> Learning a language is not bad for us; it may be any language, especially the English language. I think we have to obey the orders of the Quran and the sayings of Muhammad (SAW). I personally recommend that English should be learned, but we are not supposed to adopt their standards of living. We are only supposed to limit ourselves

to language learning instead of adopting their culture and traditions, as is happening nowadays everywhere. Those who have learned English, most of them feel pride in adopting English traditions in their personal lives, which is really bad for all of us, being Muslims. (NIH= 8)

Some participants responded that they value all languages, including English. They expressed that languages are not bad and that they respect all languages. They commented that some people and their actions are not good, but it has nothing to do with the languages they speak. They further revealed that they would only rebuke their bad actions and deeds instead of their languages.

> I think there is nothing wrong with any language. Yeah, some people are bad, and they have some failures and faults in their personalities, not in the language they are using. For example, I personally hate the culture and tradition of English people, as these are opposed to our religion. But I had always tried to learn the English language, as it is necessary for me and all others to survive in the current age. I have never disliked the English language, and I have tried my best all the time to learn it for getting a good job, preaching Islam across the globe. (NIH= 6)

4.3.4 Time for Learning English Language

In discussions with seminary students, it was revealed that they hardly find time to learn English because English is not part of their curriculum, nor do they use English for formal and informal interaction. if they have some free time, they try to learn Arabic in it. However, several of them were interested in learning English too. But unfortunately, they did not get time to practise the English language. It was also recorded that they often utilise some free time during vacation to learn both languages, i.e., Arabic and English. However, their first priority is to learn Arabic and English. It was also found out that many students, especially in urban areas, learn the English language along with their religious education. However, they also commented that they do so, but it is very tough for them, and practically, they do not get as much free time as is necessary to learn any language.

> There is no opportunity in seminary for learning English, although I myself had managed some free time after attending seminary classes during my first few classes (Darjas), but now I do not even get that much free time from my religious study as I am repeating the lesson taught to us and also going through the material in advance that needs to be taught in the next day at seminary. (NIH= 10)

> We are given vacation for the months of Shaban, Ramazan, and Shawwal (the names of Islamic months). We have planned to get enrolled in any reputable English-language institution. There, we friends will utilise our holidays for learning English as we all need to pass different exams once we graduate from the seminary. Although it is time for refreshment, we will manage to utilise it for learning the English language, as we do not get any free time to learn it during our religious education. (NIH= 7)

The responses of the participants revealed that they do not get enough time to practise the English language inside seminaries. However, they were found interested in learning it during their busy schedule of seminary education or even when they tried to manage some free time. It was also found that most of the rural background students have no time and management for learning English language as they lack nearby language learning institutions, and also their miserable socio-economic condition is responsible for not getting them the opportunity to learn English language during their holidays as they cannot afford the high fees charged at those language teaching institutions.

4.3.5 English Language as a Part of Curriculum

It was revealed that the English language was not compulsory for getting a certificate after graduation from seminary. Knowledge of any language, including English, is not mandatory, even for taking admission in seminary. However, several of them were interested in having English as part of their curriculum at the individual level, keeping in mind the status and role of English in the current age.

> English must be a part of our syllabus. A great number of students are doing graduation from seminaries. All of them steps in the practical life. We believe in Allah, but we must have to find sources of income. I think, in our country, no one would be able to find any notable place for working without having knowledge of English. So I personally, suggest religious seminaries to have proper management of learning English for the safe and prosper future of seminary students. (NIH= 9)

It was found out with the help of the respondents' views that the majority of the seminary students cannot compromise over taking time away from religious texts for learning English. Most of them ignore its lessons, especially when they are busy with their religious education. There is no or very limited arrangement for learning English formally. However, some of them are learning it informally, but they find it very difficult to learn as they have several problems in this regard.

I have been admitted here after graduating from a public sector university. Although English was not my major, I have enough knowledge of English grammar and have a bit of command over my English language skills. For those who are interested, I am currently planning to begin teaching English in my spare time. It will benefit them, and I will also advance my English language skills, but we are having great troubles making the proper arrangements to do so. (NIH= 8)

5. Conclusion

The current study was based on the objectives of:

1. to know the seminary students' attitudes towards the English language and its learning and
2. to identify significant differences between the different seminary students' attitudes towards the English language and its learning.

The study employed a closed-ended questionnaire and a semi-structured interview for the findings, and based on the findings, the researcher presented the following conclusions:

Overall, findings of the study show that seminary students had positive attitudes towards the English language and its learning (see table 4.2 for the mean value). It was also revealed that the seminaries' students desire to learn the English language, considering it their basic need to face and compete in the contemporary world. However, it was found that they had several key problems regarding English language learning in the context of religious seminaries, i.e., an English language course is not included in the seminaries' education system, students do not have spare time to learn English language, students have their main focus on learning Arabic, there is an unavailability of expert teachers, there is no proper arrangement for English language classes, and most importantly, a lack of resources obstructed seminaries' students' attempts to learn English language. Despite all these key issues, many students themselves managed to learn English in the evenings and during holidays. The compatible results we can see in Khan et al. (2016) and Shah et al. (2021).

Moreover, the aim of the study was to identify significant differences between the different seminary students' attitudes towards the English language and its learning. Concerning the second objective of the study, surprising and unexpected results were obtained. The findings revealed that there was no statistically significant difference between students from different seminaries. However, they could not do so (they were

unable to learn the English language) because of the problems revealed in the current study, like the other earlier studies, (i.e., time issue, lack of experts in the English language, burden of their Islamic-based curriculum, and lack of resources). A few more of them were fearful of adopting English culture as a result of learning the language. Further, the "t" value reported in the table of an independent sample t-test also indicated that there was no significant difference between the different seminary students' attitudes towards the English language and its learning (see table 4.15).

The results explicitly indicate that students are neither hesitant nor confused regarding the learning of the English language. They understand the significance of the English language and are eager to learn it. It is, now, suggested for policy makers and heads of seminaries to provide opportunities for seminary students regarding English language learning to avoid students visiting the English language learning academy on their own behalf and at their own expense.

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