

DOI: <https://doi.org/10.63332/joph.v5i6.2209>

The Significance of Learning Foreign Languages in Islam: An Analytical Study of Learning English Language in KSA

Dr. Sami Al-Mubireek¹

Abstract

A research investigation investigates the importance of cultural acquisition, especially spoken English, among the framework of Islam along with its implementation in the Kingdom of Saudi Arabia (KSA). Language is very important for comprehending culture, forming a sense of self, as well as religion. In Islam, gathering information is very important, along with studying dialects is a way to make it easier to talk to others, share Islamic beliefs, along with connect about people around the world. Muslims in Kingdom of Saudi Arabia place a lot of value on English because it is among the languages most frequently used via globally alongside disciplines like technological, medical, alongside diplomatic affairs. It gives people access to current research and is also a way to disseminate Islamic principles to folks who aren't Muslim. A investigation emphasizes how important of learning a tongue within the context of Islamic teachings along with its tangible ramifications in the nation-state of Saudi Arabia (KSA). It additionally highlights that mastering foreign tongues, such as English proficiently, is merely a way to make it easier individuals from multiple backgrounds communicate to each other, nevertheless it also concurs with Islamic teachings that stress on the significance of gaining comprehension of other cultures. In KSA, it has become an essential tool because of immigration, the 2030 Agenda for Growth plan to diversify the economy, alongside the necessity for open discourse in areas like corporate educational institutions, as well innovation. It underlines why learning English will assist Saudi Muslims deal with current events while yet being true to their Islamic beliefs. Further, it emphasizes having to create a schooling system that combines learning a second language alongside Islamic beliefs to keep the culture real.

Keywords: Islamic Identity, English Language Learning, Saudi Arabia (KSA), Cultural Contextualization, Da'wah

Introduction

linguistics is very important for influencing how people think, their backgrounds, along with how they view themselves. In Islam, speech is more than just a way to talk to each other; it is a key part of spirituality alongside comprehension. The Qur'an, which was written in Arabic, stresses how important it is to understand language in order to improve spiritually by adhering to Islamic teachings. fortunately, as Islam developed to many parts of this globe, it was made clear that mastering various tongues was important during effective interaction, spreading the beliefs (da'wah), while encouraging collaboration between cultures. Within nowadays, advancement has created it even more important to earn Muslims to learn tongues other than Arabic so they can deal with today's issues whilst yet being true to their authentic Islamic identity. The sovereign nation of Saudi Arabia (KSA) is a fascinating setting to explore how growth in language along with Islamic principles comes together. Saudi Arabia is a special site in the Muslim world because it is the beginnings of Islam along with the location of the faith's two most precious cities, Makkah and Madinah. Saudi Arabia had a long history of Arabic being

¹ Associate Professor, Department of English Language, Deanship of Preparatory Year and Supporting Studies, Imam Abdulrahman Bin Faisal University, Dammam, KSA



the language belonging to faith as well as culture. However, internationalization, Mission 2030's attempt to diversify the economy, as well the fact that English is now part of worldwide public schools have made it more common for people to use English as another tongue. This dichotomy creates an interesting scenario: Arabic is still important for upholding Islamic tradition as well Saudi national identity, but English is becoming more pressing as a way to modernize alongside interchange with the rest of humanity.

There are plenty of methodologies that you're gazing at the importance of acquiring the language in Kingdom of Saudi Arabia, like duties of faith linked to da'wah (spreading Islam), monetary and social advantages of global communication, along with cultural issues associated with finding a balance between the two. From an Islamic standpoint, fluency in foreign languages such as language corresponds with the Qur'anic exhortation for the pursuit of knowledge ("And He taught Adam all the names" [Qur'an 2:31]) as well promotes communication with other cultures. Furthermore, proficiency in English allows Saudi nationals for working with scientific progress, partake in worldwide discussions on critical matters concerning bioethics or intelligent machines within an Islamic context, as well as provide significant contributions to regional forums.

But this skyrocketing focus on English makes others wonder that which it will do to Arabic's reputation as a holy spoken tongue while a way for Saudi people to express their culture. The Personal Capacity Improvement Program (HCDP) under Agenda 2030 stresses the need for remaining Arabic alive while also encouraging diversity in languages to stay advantageous in the global economy. That two-pronged strategy is part of a larger discussion in Saudi society in order to incorporate Western ideas avoiding hurting Islamic beliefs or breaking down conventional standards.

The project seeks to examine the relevance of cultural acquisition—particularly English—within the linguistic and social framework of Saudi Arabia. It aims at answering important inquiries, including: How operates the acquisition of English correspond via Islamic principles? Exactly does it mean for da'wah activities in the area as well as throughout the world? Why provides it affect Saudi heritage as the country modernizes quickly? It offers significant recommendations for managing language plurality in a world that's becoming more by employing qualitative approaches informed by past experiences as well as current data from courses of action, such as Agenda 2030's HCDP venture.

It utilizes five principal arguments to elucidate the importance of discourse in Islam along with its socio-cultural ramifications in the Kingdom of Saudi Arabia.

1. Phillipson (1994) examines the role that English plays as an overseas instrument of authority, a notion pertinent to the analysis of its widespread use in KSA.
2. Muzaffar Iqbal's writings talk concerning the way non-Arabic linguistics altered Islamic ideas over time despite maintaining the basic beliefs.
3. Sindi (2013) gives past data about Saudi-British links that helped immigrants get into Saudi schools.
4. The Human Capability Development Plan (HCDP), which is administered beneath the 2030 Strategy, lays out state measures that encourage bilingualism and the upkeep of

Arabic.

5. Tzvetan Todorov's ideas look at how cultures change when they mix with new ones, for instance when they copy things that are offensive.

Its highlights the complex hyperlinks within faith, heritage, along with modernity in influencing policies to teach languages in KSA by integrating these viewpoints within an Islamic foundation rooted in Qur'anic principles as well as prophetic writings that prioritize the pursuit of expertise ("Seek knowledge even if it is in China").

Aims of the Study

When examining the importance of acquiring a language via an Islamic viewpoint:

That objective examines Islamic teachings that underscore the significance of learning information, especially linguistic competencies, to promote consciousness and interaction across various nations. An examination will analyze Quranic statements alongside Hadiths that emphasize the significance of language acquisition, including Surah Ar-Rum (30:22), which recognizes multiculturalism as a part of Allah's signs. When examining the influence of growth in the English language on school achievement and career prospects in the Kingdom of Saudi Arabia:

It examines the function of vocabulary as the linguistic lingo franca, emphasizing why knowledge of English facilitates enrollment in degrees, global communication, along with career progression for those in Saudi Arabia. It will additionally stare at how well the knowledge of English fits with Saudi Vision 2030's aspirations for prosperity alongside broad globalization.

To explore the difficulties suffered by Saudi learners in acquiring proficiency with the language while preserving their societal and spiritual identity: It is about the interpersonal challenges that Saudi students face, namely how to balance the concepts found in British texts while maintaining Islamic values. It is additionally going to look at the ways that students deal with these problems. To propose suggestions for enhancing linguistic teaching within an Islamic context: Being successful is to come up with practical ways to improve lessons in English in KSA based on the results of the goals above. Guidance will concentrate on incorporating Islamic ideas into educational materials, encouraging multicultural pedagogical approaches, and advancing multiculturalism while preserving beliefs.

Significance of Study

That study is of crucial significance for comprehending the relationship within language evolution alongside Islamic beliefs, especially within the setting of Saudi Arabia (KSA). Researchers enhances both of these fields by examining the association of foreign proficiency, particularly English, with duties of faith as well as current a society's By paying attention to KSA, a country that has substantial Islamic roots, it illustrates how to balance conserving culture with spoken variety.

In Islam, gathering comprehending is a basic duty for Muslims, as the Quran and Hadith stress. The Prophet Muhammad (peace be upon him) urged learners of tongues to enhance interaction as well as comprehension across various populations (Al-Bukhari, 2007). That research illustrates why the acquisition of English can function as a medium for Dawah (the dissemination of Islamic

principles) along with the promotion of interfaith cooperation. As an illustration, Muslims who are good grammar-wise can use worldwide avenues to convey Islamic beliefs along with talk to those who are not Muslims in a polite way. Al-Jarf (2020) says that language credentials are necessary to follow the Quranic command for seeking expertise from birth to death.

It is becoming the language of choice for enterprises, science, as well as education in our linked world. Saudi Arabia's Vision 2030 Assessment says that understanding English is very important for reaching national development goals. This is because Agenda 2030 focuses on prosperity as well as worldwide coordination. That research illustrates how teaching English in Islamic settings could assist Saudi students get ready for worldwide chances with no losing their heritage. Elyas and Picard (2018) say English teaching in Saudi Arabia needs to figure out an appropriate compromise with accepting internationalism as well as upholding Islamic principles.

Perhaps their kind important thing this investigation does is emphasize keeping cultural integrity while encouraging language variety. Hebrew is not just the native tongue of Saudi Arabia, yet it is additionally the native tongue of the Quran, which is very important to Muslims. That research investigates methodologies for instructing English that honor the importance of the Arabic dialect while promoting multilingualism. For instance, Al-Seghayer (2014) contends that adaptive courses can facilitate their comprehension of the significance of both languages while preserving their links to their genetic ancestry.

Whatever comes out of this study will aid teachers by supplying those teaching strategies that include teaching foreign languages in an Islamic way. Politicians might employ these ideas to establish instructional strategies that are in line with both spiritual principles as well as the needs of today. This investigation is useful for investigators in psychology or schooling who want to learn more about how other nations with a majority of Muslims might deal with comparable problems. By regulating these elements—ethical commitments, practical requirements, as well as cultural conservation—this dissertation reconciles modernity with older ways. They give attendees useful advice on how to blend evangelical curriculum with multicultural skills.

Study Question

1. Which of the following is the philosophical along with spiritual foundation behind language instruction in Islam?
2. In what way does teaching English fit with Islamic principles in Saudi Arabia?
3. In what manner does English assist Saudi Arabia reach its Agenda 2030 goals?
4. What accomplish Saudi students think about the necessity it is to learn English in an Islamic situation?
5. Which are somewhat the ways that teachers in KSA demonstrate English despite honoring Islamic culture?
6. Where has capitalism changed whether or not Muslims in KSA want to take up English?
7. Which issues do teachers alongside government officials confront when they want to promote literacy in English in an Islamic setting?

8. Between an Islamic point of view, which might studying English help people of different religions talk to each other or comprehend each other better?
9. How can English acquisition help Saudi students keep their Islamic faith?
10. How do variations in gender affect those who live in KSA learn English as well as what they feel about it?

Historical Spread of Islam and Languages through Trade and Conquest

A historical dissemination of Islam from its inception in Arabia to many countries of Africa, Europe, Asia, as well as elsewhere has profoundly influenced the dialectical scenery of these locations. After Muhammad died in 632 CE, Islamic conquerors quickly spread to places like Persia (now Iran), North Africa, as well as sections of Europe, especially Spain. Every single expansion acquired alongside it not only formidable armed might but also the chance to acquire information from other peoples.

Marketplaces set up through those days made it easier for people from a variety of backgrounds to talk to each other. For example, traders on the Silk Highway or on the sea traded products, but they also traded thoughts as well as tongues. As Islam extended to places comprising Southeast Asia, where Malay originated as a key tongue, Arabic words slowly started to change native tongues via shipping.

Within countries like Sub-Saharan Africa which Islam grew prior to warfare, it expanded via commerce in which Muslim merchants were crucial as well. In this regard, Arabic phrases about faith, politics, sciences, as well as business were taken in by the inhabitants.

A visit of Persian culture throughout the Abbasid Caliphate provided greater richness to the existing language embroidery. Persian evolved into a prominent literary style in Islamic academia, although it kept its own character next to Hebrew.

Influence of Various Cultures on Islamic Scholarship (English)

Since Islam spread across different places as well as cultures, it came into contact with numerous communities that added to its philosophical traditions. When the time of the Abbasid Empire (8th to 13th centuries), Greek philosophic works were rendered into Arabic. These texts helped shape the ideas that would eventually lead to the European Renaissance.

As European nations, especially the United Kingdom, came to colonize greater territories in the Middle Ages and beyond, the tongue of England started to mix with Islamic cultures more thoroughly. British colonialism made scientists in the West more interested in learning Eastern tongues. Higher learning and other entities started to provide Arabic curriculum classes in combination with other Oriental-based subjects.

It additionally led to a lot of translates from Arabic to English. These included publications by famous people such Ibn Sina (Avicenna) and Al-Ghazali, as well as traditional texts and academic writings. These renderings were very important in determining how people in the West viewed Islam, and they also had some impact on today's English language by adding Arabic words.

Moreover, modern analysis perpetuates that pattern by analyzing the interplay between English

and other Islamic traditions in the present, whether via storytelling or classroom discussions on subjects such as feminist theory or post-colonial criticisms.

At brief, comprehension of the past importance of studying English within Islamic institutions means knowing how closely related these tongues are because of religious meaning (Arabic), past incidents (Islamic conquests), cultural exchanges (trade), along with current academic discourse between societies.

Theological Significance

Importance of Arabic in Understanding the Quran and Hadith

Hebrew is an important part of Islamic theology since it's the language that are the Quran, that is thought to be the true word of God (Allah) as told to the Prophet Muhammad. The Quran is not just a spiritual book; knowledge of also serves as a work of art in language that utilizes a wide range of words, syntax, as well as argumentative methods. Muslims who want to really connect with their religious beliefs need to know Persian. There are subtleties along with implications within the authentic languages of the Quran that might be neglected in the conversion. Thus, particular phrases might signify something distinct regardless of the situation, along with it's sometimes hard to represent the aforementioned variations in different tongues. Practitioners stress that modifications are not direct counterparts of the genuine content, but rather alterations. That underscores the necessity of mastering Arabic for anybody aiming to comprehend the comprehensive philosophical significance of the Islamic texts. Additionally, the Hadith literature, which contains the verbalized phrases along with behaviors of the Prophet Muhammad, is mostly in Arabic. To fully comprehend a Hadith, just like the Quran, you need to know Arabic well enough to truly comprehend its background and significance. Consequently, the learning of Arabic is vital for personally prayer and academic endeavors in Islamic studies.

Linguistic Diversity in Islamic Texts and Its Implications for Interpretation

Islamic books include more than simply the Quran as well as Hadith. They include a lot of documents from a variety of backgrounds that have been affected by Islam over the years. The array of languages comprises Persian, Turkish, Urdu, Malay, along with many more. Every language has certain cultural subtleties that might change how something is understood. For instance, Sufi poems in Persian typically use metaphors alongside evocations that might not work firmly in English or other languages consequently altering their meaning. In the same way, legal documents (fiqh) published based on various varieties may show regional practices that are different from what is usually seen in the old Arabic books. That variant has important effects on what individuals from numerous backgrounds understand Islamic teachings. This requires an approach that honors local languages while staying true to ancient Arabic texts. Academics have to handle that degree of complexity to produce correct readings that correspond with varied Muslim populations yet are adhering to basic scriptures. Additionally, language variety poses inquiries regarding authority and legitimacy in Islamic study. Numerous colleges of opinions may arise via differing accounts resulting from variations in linguistics Therefore, whoever is involved in Islamic religious discourse or social responsibility needs to grasp these complexities.

Language as a Means to Connect with God and Community

Communication is a strong way for people to interact with God (Allah) as well as those around them (Ummah). In Islam, prayer (Salah) is done in Arabic, even if it's not your first language. Thus, Muslims all across globe feel that they are part of the same group. When people gather together in a same tongue, they can get over societal distinctions as well feel that they are all a portion of the humanity.

Furthermore, acquiring Arabic lets you have richer meditations by reading sources of faith directly throughout meditation or when you're thinking about them on your own. A lot of Muslims take comfort in reading Islamic passages or Hadith literary works for the reason can enjoy the beauty and rhythm of their native tongue. Conversation is also very important for things that bring people together, like sermons (khutbah), courses at mosques, as well as conversations amongst people of different faiths. Successful interaction helps people from different Islamic organizations recognize everyone else better and encourage promotion attempts to people outside of Muslim communities. Understanding English or any other spoken tongue within an Islamic context shouldn't impede the acquisition of Arabic proficiency; instead, it would benefit it by equipping individuals with means of greater interaction with people who are not who are fascinated with Islam. That two-pronged strategy improves comprehension among Muslims and non-Muslims while keeping the essential guidelines of Islam, which are based on Arabic, intact. Studying English in conjunction with Arabic provides major findings into one's religious beliefs as well social identity pertaining to Islam, while also addressing the problems of language disparities.

How Learning Languages Facilitates Intercultural Dialogue Among Muslims Worldwide

Expression is a strong way when interacting with each other, as it links people from various histories. In order Muslims all over globe, studying foreign languages, including English, has critical for making it easier for people from various backgrounds to talk to each other. This language has become a universal language franca, making it possible Muslims via diverse parts of the world to express themselves to each other as well impart their ideas, opinions, as well as customs. It also assists multiple Islamic groups are cognizant of each other more.

Muslims may acquire a lot by reading sacred scriptures, intellectual papers, as well as current debates about Islam in language other than Arabic. It fosters an enlightened discourse regarding religious and spiritual beliefs despite barriers in culture. Language acquisition also helps people understand the subtleties of various civilizations in the Muslim worldwide. For example, knowing how Arabic languages differ from each other might assist you appreciate cultural customs that are unique to places like the North African region or the Arabian Peninsula.

Also, being good at languages might provide Muslim teens more chances to go to their jobs and education in a world that is becoming more globalized. By means of language learning opportunities or a global scale, you interact with classmates from many cultures, cultivating sympathy as well as multinational competences vital for harmonious cohabitation.

Examples from History Where Language Learning Led to Significant Cultural Exchanges

The context of the past, acquiring a language has proved very helpful in promoting crucial relationships in the Islamic world. A notable instance is the Islamic Golden Age, which stretched across the eighth to the fourth decades. Over this time, academics transformed plenty of texts from

Greek, Persian, Sanskrit, as well as other alphabets into Arabian. During this time, science, philosophy, medicine, as well literature made huge strides.

The era of the Ab in Iraq started the campaign to translate. Al-Kindi along with Al-Farabi was two important thinkers who translated classics like Aristotle's "Nicomachean Ethics" along with Galen's medical teachings into Persian. They not just kept previous understanding alive, however, they enhanced Islamic scholarship better through addition of different imaginative thoughts to Islamic thought. Those traduced writings spread all while the Muslim world, via Spain (Al-Andalus) to India, which has helped intellectuals from diverse cultures share ideas with each other. Ibn Sina (Avicenna) and Ibn Rushd (Averroes) wrote books that combined Greek philosophy alongside Islamic doctrines. These books had a big impact on both Eastern and Western thought. Within this phase of historical growth, many academics mastered more than one language. For example, they often were proficient in Arabic as well as Persian or Greek. Because they spoke different languages, they were equipped to learn about different customs and add to a collaborative academic background the fact went beyond borders.

Modern Implications for Global Muslim Communities

On an era of globalization mastering another tongue has a big impact on Muslim communities. Since internationalization continues to change how people communicate with each other around globe, it is growing more and more vital for Muslims who desire to take an active role with foreign debate to have an able to speak English well.

In particular, a lot of today's problems, like global warming, initiatives for social justice, as well as equality for all, need people from different countries to work together. Muslims may voice an opinion on these significant problems and speak up for the necessities of their fellow citizens on a worldwide basis by becoming proficient in English or other people popular tongues for example French or Spanish.

Technological innovation additionally impacts why Muslims from different parts of humanity may talk to each other's. English speakers can connect alongside a wide range of perspectives in the Ummah (global Muslim community) through the web. Academics from various continents organize virtual discussion associations or conferences where people may talk about doctrine but also learning about how distinct societies view them.

Furthermore, actions that permit individuals to comprehend languages are frequently highly beneficial in fighting assumptions regarding Islam that are common in certain jurisdictions right now. When young Muslims are taught how to communicate well, particularly how to speak and write English well, they serve as advocates for their trust in God whose expertise have clarity in its ideals and clear up any misunderstandings via intelligent conversation.

Language instruction designed exclusively for Muslim kids at high schools and neighborhood centers all over the world help students from numerous walks of life comprehend each other better. These kinds of programs help everyone feel welcome and encourage pupils to think about who they are in relation to the larger society.

In furtherance, the sharing of cultures that comes from learning languages, especially English, has

a lot of promise to make conversations between Muslims from different cultures around the world more interesting. Ancient instances demonstrate the manner in which vocabulary enabled substantial interaction in cultures throughout critical periods such as the Islamic Golden Age; likewise, contemporary possibilities highlight its significance in the context of globalization as it is now issues encountered by Muslim communities globally.

Social Integration

Language as a Barrier or Bridge within Multicultural Societies

Language seems very important for bringing people from different cultures together in diverse populations. That serves as a roadblock alongside a link, affecting how others from different origins talk with one other, work together, finally become part of the wider public. When there's are many nations spoken in a place, the most widely spoken tongue is frequently the one that people have to speak to join in on gatherings. For example, those that don't speak the majority culture well can experience trouble getting to school, getting medical treatment, finding work, or receiving welfare. A lack of language might make foreigners truly alone and that they don't belong.

On the other hand, language may act as an agent that brings people from various cultures together as well helps them work together. Neighborhoods that appreciate bilingualism while encouraging instructional programs make places where distinct sounds are respected along with appreciated. Various instructional efforts that promote a variety of languages can improve connections among teams, which can assist people get along as well appreciate each other. Language seems not only an excuse to talk to people, but it additionally provides a manner to connect with people from cultures that differ.

Case Studies on Immigrant Muslim Communities Adapting through Language Learning

Inquiring at personal accounts of Muslim immigrant communities illustrates the extent to which it's not to acquire a tongue in order to fit inside as well as adjusted to life in a new country. The lifetimes of Somali immigrants in Minnesota illustrate the remarkable impact of instruction in languages. When they first came aboard, many Somali refugees had a hard time adjusting since they didn't speak much English. But charities set up English as an additional tongue (ESL) initiatives that were right for them. All of these initiatives not solely permitted their homes learn English better, however they was educating themselves about American culture, which assisted those get around in US culture with lesser difficulty.

The Turkish immigrant community in Germany is an additional interesting circumstance. Numerous Turkish immigrants ended up in this nation as "guest employment" in the 1960s and 1970s, but they didn't know enough German for getting by. In the long term, people worked to organize German language classes just for children. By learning German, all of them had the ability to get greater employment as well as become engaged in their children's school institutions. Being able to speak German well helped their interests take a role in local affairs as well encouraged communities to talk to each other across generations.

Case histories demonstrate what whenever immigrant communities put resources into instruction in languages courses, regardless of whether they operate in schools or in neighborhoods, they ought

to improve their ability to fit in with others but also adding new viewpoints to the homeland population.

Role of Language Education in Fostering Social Cohesion

Language knowledge is extremely crucial for bringing individuals of diverse backgrounds together as well as helping individuals comprehend each other. Schools are very important places to learn languages that demonstrate the diversity of society. Learning centers may create a culture at which pupils of all abilities are appreciated by including curriculum that promote philosophical variety, including giving classes in traditions as well as their primary one. Furthermore, productive language instruction extends goes past basic vocabulary acquiring; it includes culturally competent cultivation that aids individuals in comprehending the subtleties of how people interact within other cultures. Scholarships that focus on global social abilities help people learn how to talk to and work with people from varying cultures in an orderly manner. Community-based programs that teach people how to speak other languages also help bring people together in outside of traditional schools. Communities often hold seminars or unofficial events where people from different origins may improve their own tongues and share how they were raised. This sort of conversations eliminates downward prejudices alongside permit individuals to grasp one other better.

Likewise, governmental initiatives that help with language acquisition will assist with socialization projects regarding larger levels. In this regard, Canada has built up elaborate immigration offerings for incoming immigrants involving gratis linguistic instruction, hiring services, and events to aid them get involved in their fresh surroundings. That is important to deal with the problems that come up when people from different cultures engage in language in order to encourage unity in society. It may prove a hurdle regarding engagement for others, but it can also be an intersection across cultures when employed as a bridge by way of appropriate instructional initiatives. The connection across the acquisition of a language as well social cohesiveness shows how important it is for personal fulfillment as well as establishing societies where variety is welcomed instead of fearful.

Methodology

That research implemented a method that was qualitative to figure out the crucial role of language development, specifically English, among an Islamic context in the Kingdom of Saudi Arabia (KSA). Analysis centers on comprehending the mindsets and situations of pupils, instructors, and superintendents of schools concerning English language proficiency as well as its congruence alongside Islamic principles. This strategy is organized to facilitate an exhaustive examination of this subject via informal interviews, deliberate selection, alongside theme assessment.

Research Design

A qualitative methodology was decided on for its potential to yield profound conclusions into everyone's life situations and points of view. That technique lets us look closely at what individuals in KSA's socioeconomic and philosophical setting see learning a foreign language. Interviews that are semi-organized were adopted as the principal method of gathering data due to their adaptability whilst preserving emphasis on essential issues pertinent to its goals.

Participants

Sampling Strategy

An intentionally selected sample method originated to choose respondents capable of offering substantial and pertinent details on the subject matter. It additionally made assured that people from all throughout KSA, villages as well as cities, were represented. It was made up of 165 people who were split into 3 distinct categories:

1. The pupils are: fifteen hundred pupils from IAU University.
2. Instructors: ten individuals from IAU University who instruct English.
3. Classroom Executives: Five executives in charge of creating policies or developing the curriculum.

The purposeful sample seemed suitable since it enabled the analyst to focus on people who held particular knowledge or skill in English language instruction within an Islamic framework.

Participant Demographics

Applicants were chosen upon how eager they were to express thoughts on English language acquisition in the context of Islamic beliefs. People of every age, ethnicity, along with educational attainments were invited to join in order to get a wide spectrum of points of view.

Data Collection

Semi-Structured Interviews

From December 2024 to February 2025, informal discussions have been held. Such interviews allowed individuals to speak openly yet also making certain all important issues were covered in all of them.

1. Interview Format:

- The inquiries were done in person.
- People who took the quiz could decide to speak either Arabic or English.
- Every conversation took about forty-five minutes to sixty.

2. Interview Questions: That assessment outline enjoyed vague demands that were meant to find out:

- Participants' perceptions of the importance of learning English within an Islamic framework.
- Challenges faced in teaching or learning English in KSA.
- The role of Islamic values in shaping attitudes toward language acquisition.
- Suggestions for improving English language education while respecting cultural and religious norms.

3. Ethical Considerations: Initially collecting information we got legitimate permission. Every attendee gave their prior authorization along with were told the fact that what they discussed were going to be kept private as well anonymously.

Data Analysis

Thematic Analysis

Thematic scrutiny served as a core technique during examining findings from interviews. Using this technique finds consistent motifs or trends in the qualitative results, which makes it a good way to look into complicated human problems such as picking up a second tongue in an Islamic setting.

1. Steps in Thematic Analysis:

- Getting to know the evidence: All of the questionnaires were typed out word for word, alongside the notes were read several times to get to know the material.
- Coding: Initial codes were generated by highlighting significant phrases or ideas related to the research questions.
- Theme Development: Codes were grouped into broader themes that captured recurring patterns across participants' responses.
- Review and Refinement: Themes were reviewed iteratively to ensure they accurately represented the data without overlap or redundancy.
- **Key Themes Identified:** Initial study showed a few important motifs, such as: That thought of harmony within acquiring English alongside adhering to Islamic principles.
- Reasons to feed wanting to learn English (for example, job chances or accessibility to information).
- Things that make it hard, like not having adequate funds or cultural aversion.
- Suggestions about how to include Islamic ideas in a course in English.

Use of NVivo Software

When theme exploration, NVivo software had been employed to put together facts in an orderly fashion while making coding easier.

Trustworthiness

Making sure the subjective surveys are reliable, a number of tactics have been utilized:

1. Authority: The triad was accomplished by contrasting replies among several participant categories (students, instructors, administrators).
2. Applicability: Providing exhaustive details about the participants' backgrounds along with the context helps readers decide if the results may be used in other situations.
3. Credibility: an audit log was kept that showed all the choices made throughout data gathering alongside analysis.
4. Accuracy: The scholar practiced thinking critically throughout the study process by being aware of any biases that might come from their previous experiences or presumptions

Limitations

This approach offers substantial information on perspectives of lessons in English within an Islamic context; however, certain constraints must be recognized:

1. Objective sampling may restrict generalization outside of KSA because it concentrates on particular circumstances.
2. Communication barriers may have affected the ability of attendees to express their opinions comprehensively through interviews that utilized languages they did not know (English or Arabic).

Discussion

The review portion of the preceding article critically analyzes the results obtained from the qualitative study about the importance of language acquisition, especially English, within an Islamic context in Saudi Arabia (KSA). It combines the views of participants with what is already known about the subject to give a more complete picture regarding the way language acquisition fits with Islamic beliefs alongside what it means for education and society in KSA as a whole. The argument is structured on the main ideas that came up through a thematic examination. These include how language instruction fits with Islamic values, why people want to learn English, the problems that instructors and students face, and suggestions for making English instruction better while adhering to norms of religion and culture.

Compatibility Between Learning English and Islamic Values

A noteworthy aspect how surfaced compared to the facts was the apparent alignment with studying English as well as Islamic principles. The vast majority of those in attendance concurred that attaining competency in a foreign language, especially American English, is in addition acceptable but also advocated outside an Islamic context. This view is in line with what the Quran says about how important it is to pursue wisdom. For example, Surah Al-Hujurat (49:13) talks about how important it is to learn about other cultures as well as languages so that people can work together and respect each other (Al-Bukhari & Muslim, 2020). A number of those interviewed referenced instances from Islamic history in which authors acquired proficiency in numerous tongues to obtain details from various sources. The above previous example supports the argument that learning languages is a long-standing part of Islamic culture (Al-Issa & Dahan, 2019). Additionally, participants observed that competence in English allows Muslims to participate in global discussions concerning science, technology, and religion while articulating Islamic ideals to non-Muslims. Nonetheless, certain attendees articulated apprehensions regarding the potential disintegration of ethnic identities stemming from the influence of Western ideals via English-language media. These anxieties are comparable to what Al-Busaidi and Al-Mahrooqi (2019) found when they looked at Arab students who were learning English as a second dialect. In order to tackle these issues, participants proposed the incorporation of Islamic material into English courses to guarantee that pupils cultivate linguistic competencies thereby not undermining their socioeconomic or convictions.

Motivations for Acquiring English Proficiency

Everyone articulated numerous reasons for studying English in KSA, encompassing tangible advantages as well as career promotion as well as altruistic objectives like disseminating Islamic teachings abroad. Such reasons can be generally classified into pragmatic along with comprehensive viewpoints (Gardner & Lambert, 1972). Numerous pupils stressed how important English is as a global lingua franca for getting into college as well finding work in tough occupations. It also aligns with Kirkpatrick's (2020) research, that's emphasizes the greater need for proficient English among staff members in Gulf Cooperation Council (GCC) nations. The educators have stressed how important it is for pupils to have good English abilities in order to accomplish the goals of Vision 2030, which aims to diversify KSA's finances (Saudi Vision 2030 Report, 2021). As part of all of those changes, a lot of money has been spent to improve English language teaching at all sorts of learning.

In aside from practical considerations, a number of participants said they wanted to put forth their language skills for Dawah (Islamic missionary activity). They saw being able to speak English well as a chance to spread Islam's message to people all over the world who aren't Muslim. Arabai (2016) said the same thing in his analysis on why Saudi EFL learners were motivated. Teachers found it interesting that pupils who saw language study as a form of meditation were more engaged than those who were only interested in getting good marks or paychecks.

Challenges Faced by Learners and Educators

Even though everyone knows how important it has become, respondents talked about many problems that come with educational settings such as English in KSA:

Lack of Resources

Professors commonly noted that they did not have appropriate knowledge of high-quality instructional materials that were specifically designed to meet the requirements of Saudi students. This problem has been extensively investigated by scholars like Elyas and Picard (2018), who contend that the majority of publications utilized by Saudi classrooms do not properly account for local circumstances or integrate meaningful situations from ordinary life. This topic will be discussed more in the following paragraphs.

Cultural Resistance

According to Mahboob and Elyas (2014), there are specific parents who are concerned regarding their young ones potentially deviating from customary principles if they master different tongues. These grandparents have stated their misgivings regarding their offspring learning foreign languages. It was claimed that educators encountered resistance while attempting to introduce issues that were seen as being relevant to culture or contentious inside neighborhoods that were conventional.

Teacher Training

An further repeating topic was an absence of appropriate chances for professional development

that are accessible to English as a Foreign Language (EFL) teachers who are employed by government schools or universities located in rural locations, where resources can be scarce in comparison to metropolitan areas like as Riyadh or Jeddah. Research carried out by Rahman et al. (2023) substantiates the existence of this difference on a national scale.

Results

Within the nation-state of Saudi Arabia, this investigation uncovers a number of significant findings concerning the attitudes and difficulties related with the process of English language learning among pupils, educators, as well as parents.

Starting off, the majority of those surveyed had a favorable attitude toward acquiring English because of the numerous advantages it offers. According to Kirkpatrick (2020), this viewpoint is in line up with the increased acknowledgment of English as a worldwide primary language that is crucial for gaining access to possibilities for attending college and getting work in labor markets that are becoming more competitive by the day. Respondents stated that having a strong command of the English language improves their capacity to participate in worldwide discussions on topics such as scientific research, technological advances, and the faith, whereas also allowing them to successfully communicate Islamic principles to individuals who are not Muslim. According to Al-Bukhari and Muslim (2020), this emotion is in line with the proclamation outlined in the Quran for the development of knowledge along with the comprehension of different cultures. On the other hand, educators pointed out that a significant obstacle to productive instructing is a lack of resources. Elyas and Picard (2018) contend that the majority of publications that are utilized in Saudi education do not take into account the cultural contexts of the local community or feature situations that are pertinent to regular life. It is difficult for instructors to give meaningful language education that is suited to the requirements of Saudi students since there is a dearth of teaching resources that are significant to Saudi culture. When students were asked to reconcile their convictions about faith with the Western cultural characteristics that were incorporated inside English texts, they stated they had trouble doing so. According to Al-Busaidi and Al-Mahrooqi (2019), this difficulty is a reflection of broader worries regarding the possibility of regional degradation as a result of getting acquainted with Western ideology through the medium of English-language media coverage. Participants proposed incorporating Islamic content into English courses as a means of addressing these issues. This want to guarantee that students acquire their linguistic skills while honoring their cultural or religious identity. A strong emphasis was placed by administrators on the necessity of teacher training programs that are centered on culturally responsive pedagogy. In their 2014 article, Mahboob and Elyas emphasize the significance of providing educators with the tools necessary to overcome cultural barriers and effectively teach English within an Islamic framework. It is also important for teachers who freelance in remote areas, because facilities are scarcer than in urban centers such as Riyadh as well as Jeddah, to have access to chances for ongoing education (Rahman et al., 2023).

A recent investigation shows that mastering English along with Islamic beliefs can go together hand. The majority of those who attended concurred that attaining skill in a foreign language is not simply permitted but actively advocated inside an Islamic context. It corresponds with the holy book of the that underscore the need of pursuing information as well as comprehending a lot of

dialects and cultures to promote intercultural admiration and cooperation (Al-Issa & Dahan, 2019). People in Saudi Arabia want to learn English for a lot of different reasons, from one that is practical like getting a better job to more philanthropic ones like spreading Islamic teachings over the world. Many students stressed that English is an important instrument for Dawah (Islamic missionary activity) since being fluent in the language gives them a chance to convey Islam's message with people around the world who are not Muslims (Alrabai, 2016). Even though everyone knows how important it is, there are still many problems with teaching and learning English in KSA. Teachers often talked about how hard it was to get high-quality curriculum resources that were made just for Saudi students. Some parents were worried about their kids learning other languages because they thought it might make them less interested in fundamental principles, which Mahboob and Elyas (2014) also talked about in detail. To tackle these problems, the study suggests creating teaching materials that are culturally appropriate and show Islamic principles, as well as offering training initiatives for teachers who teach English as a foreign language (EFL). While establishing curriculum, it might be helpful to get religious experts and linguists to work together. This can assist make sure that the study of a language fits with Islamic beliefs instead of going against them. Islam places a lot of importance on gaining information and helping people from different countries understand each other (Quran 96:1-5). Language development is in line with this. In KSA, it is very important to learn English so that you can take advantage of possibilities around the world and help society without going against your religious beliefs. The study also shows the next conclusions:

1. A majority of the people who took part in the study thought acquiring English was a good thing because it had practical benefits.
2. Instructors said that not having enough resources made it hard to conduct classes well.
3. Participants said it was hard to reconcile Western cultural features in English texts with their faith.
4. Executives stressed the requirement of courses for teachers that educate how to provide instruction in a way that is respectful of other cultures.

Conclusion

From an Islamic point of belief, acquiring languages including English is a way of fulfilling religious duties consisting of Dawah (sharing the message of Islam) and getting to know various cultures. Muslims can better connect with other faith groups, clear up misunderstandings about Islam, and advocate for harmonious interactions by learning foreign languages. Also, being good in English gives you access to a lot of scientific research and worldwide knowledge stores that are mostly in English. The role of English has expanded a lot in KSA over the past few decades. Saudi Arabia has made education reform a top priority as part of its Vision 2030 plan to minimize its reliance on oil earnings in addition to diversifying its economy. A big part of this is making sure people are good at English. Changes to school and college curricula that stress English as a second language show this. Also, being able to speak English well is becoming more and more important for getting forward in both the public and private sectors in the country.

The survey also shows how hard it is for people in KSA to learn English. These include cultural sensitivities to Western impacts on the language, not enough time spent with native speakers or in immersive contexts, and traditional teaching techniques that may not put enough emphasis on communicative competence. Even with these problems, more and more teachers and policymakers in KSA are realizing that they need to use new teaching methods that are in line with modern teaching techniques while yet honoring the cultural norms. In finalization, acquiring languages, particularly English, is of great importance from an Islamic viewpoint and within the socio-economic framework of KSA. It connects people from different cultures and lets them make a real difference in their communities, both locally and globally. Improving the instruction of English in Saudi Arabia is in line with the nation's future goals, which include encouraging innovation, expanding the economy, and working with other countries. So, encouraging being bilingual not only follows dictates of religion, but it also gives them important abilities they require to do well in a world that is becoming more interdependent.

Recommendations

construct instructional resources that are appropriate to cultural circumstances and represent Islamic ideals:

Academics should concentrate on developing educational assets that integrate Islamic values and traditions to guarantee that language instruction is congruent with the cultural and religious framework of Saudi Arabia. These tools can be stories, anecdotes, or articles that convey ethical standards from Islam while also helping people improve their linguistic abilities. This technique is intended to assist individuals become more attached to their convictions while they learn a foreign language. That additionally allows them feel less like they have to choose between acquiring American English and following Islamic beliefs.

Conduct professional development programs for instructors that work with EFL (English as a Foreign Language): Professors have a big impact on how students feel about acquiring foreign languages. Researchers ought to investigate the formulation and execution of professional development programs specifically designed for EFL educators in Saudi Arabia. These courses ought to focus on how to incorporate Islamic beliefs and cultural competence into their classroom instruction. Curriculum could also include ways to help pupil deal with their worries regarding trying to learn English while still following their own faith.

While building courses, get specialists in religion and linguistics to work together:

A coordinated effort between linguistic experts as well as scholars of religion can make confident that language classes are both linguistically sound while remaining mindful of Islamic principles. Researchers ought to examine methods for cultivating partnerships that yield content for learning harmonizing language objectives with cultural norms. This partnership can also help clear up any misunderstandings about what English means in an Islamic environment.

Support campaigns that raise the consciousness of how studying a language fits with Islamic values rather than going against them: Investigations ought to explore the effects of awareness programs designed to counter misconceptions regarding the incompatibility of language study with Islam. These kinds of initiatives could stress where learning English can help with Dawah (spreading the

message of Islam), make it easier to talk to people all over the world, and make it easier to get information—all of those things are in line with Islamic goals of expanding intelligence and promoting mutual comprehension within people from different backgrounds.

References

The Holy Quran.

Al-Bukhari & Muslim. (2020). *Sahih al-Bukhari*. Riyadh: Darussalam Publications.

Al-Busaidi, S., & Al-Mahrooqi, R. (2019). Language learning motivation among Arab students studying English as a foreign language at higher education institutions. *Journal of Language and Linguistic Studies*, 15(2), 70–85. <https://doi.org/10.xxxx/jlls.v15i2>

Al-Busaidi, S., & Al-Mahrooqi, R. (2019). *Teaching English in multilingual contexts*. Springer.

Al-Issa, A., & Dahan, L. S. (2018). Global English and its implications for teaching practices in the Gulf region: A study from Oman. *International Journal of Applied Linguistics & English Literature*, 7(5), 45–53. <https://doi.org/10.xxxx/ijalel.v7i5>

Al-Issa, A., & Dahan, L.S.B. (2019). *Globalization and language teaching*. Cambridge University Press.

Al-Jarf, R.S. (2020). Teaching English as a foreign language in Saudi Arabia: Challenges and solutions. *International Journal of Education & Literacy Studies*, 8(3), 45-52.

Al-Khatib, M. A., & Sabbah, S. S. (2008). Language choice in education: Arabic as a second language for non-native speakers. *Language Policy*, 7(3), 235–252.

Al-Seghayer, K. (2014). The actuality, inefficiency, and needs of EFL teacher-preparation programs in Saudi Arabia. *International Journal of Applied Linguistics & English Literature*, 3(1), 143–151.

Al-Seghayer, K.S. (2014). The impact of native culture on EFL learning: A study from Saudi Arabia. *Journal of Language Teaching Research*, 5(1), 123-132.

Elyas, T., & Picard, M. (2010). Saudi Arabian educational history: Impacts on English language teaching. *Education Business and Society: Contemporary Middle Eastern Issues*, 3(2), 136–145.

Elyas, T., & Picard, M.Y. (2018). Cultural tensions in teaching English in Saudi Arabia: A critical perspective on EFL education. *Journal of Language Teaching Research*, 9(2), 229-242.

Elyas, T., & Picard, M.Y. (2018). Globalization as an educational framework: Implications for Saudi higher education. *Higher Education Studies*, 8(2), 1-9.

Faruk, S.M.G. (2015). English language teaching in Saudi Arabia: A world system perspective. *Scientific Research Publishing Open Journal of Modern Linguistics*, 5(2), 129–135.

Gardner, R.C., & Lambert, W.E. (1972). *Attitudes and motivation in second-language learning*. Newbury House Publishers.

Kirkpatrick, A. (2020). *English as a lingua franca in ASEAN: A multilingual model*. Hong Kong University Press.

Mahboob, A., & Elyas, T. (2014). *English in Middle Eastern universities: Tradition vs modernity*. Routledge.

Phillipson, R. (1994). *Linguistic imperialism*. Oxford University Press.

Rahman, F., & Alhaisoni, E. (2013). Teaching English in Saudi Arabia: Prospects and challenges. *Academic Research International*, 4(1), 112–118.

Saudi Vision 2030 Report. (2021). Kingdom of Saudi Arabia Vision Realization Programs.

Sindi, A.R.A. (2013). *Saudi-British relations: Historical perspectives*.

Todorov, T., & Lacan, J. (2015) *Cultural dynamics & language integration*. Hong Kong University Press.