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From Tradition to Transition: Enhancing English Language Learning for Girls Qawmi Madrasas in Bangladesh

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Abstract

The study, *From Tradition to Transition: Enhancing English Language Learning for Girls in Qawmi Madrasas in Bangladesh*, investigates the challenges and opportunities of integrating English language education into girls' Qawmi madrasas, institutions rooted in preserving Islamic education and cultural values. Using a descriptive research method, the study identifies key cultural, institutional, and pedagogical barriers, including adherence to the traditional Dars-i-Nizami curriculum, limited resources, resistance to modern education, and a lack of qualified female English teachers. These challenges hinder students' ability to develop essential language skills and adapt to a globalized world. As noted by Burns (2009), "*Language education should not only develop skills but also empower learners to participate in the broader societal context.*" In alignment with this, the research explores context-sensitive and culturally aligned approaches to enhance English language education, emphasizing methodologies that integrate practical skills, such as listening and speaking, while respecting the religious and cultural ethos of these institutions. Furthermore, the study evaluates the academic, social, and professional impacts of improved English proficiency, highlighting its potential to empower female students to pursue higher education and professional opportunities. By applying a descriptive approach, the study bridges the gap between tradition and modernity, proposing actionable insights to transform girls' Qawmi madrasas into inclusive and progressive centers of learning. The findings are intended to guide educators, policymakers, and stakeholders in modernizing education within the framework of traditional values.

Keywords

Qawmi Madrasas, English Language Education, Girls' Education, Tradition

and Modernity, Culturally Sensitive Pedagogy

1. Introduction

Etymologically the word "Madrasa" is derived from the Arabic root "darasa" which means "to study" and refers to any type of institution, secular or religious. Qawmi madrasas in Bangladesh are representative of a deeply rooted practice of Islamic education, serving as upholders of religious scholarship and cultural preservation for years. These institutions operate autonomously, free from government oversight, and rely predominantly on community inheritances. Historically, the curriculum has been affixed in the Dars-i-Nizami, which prioritizes theological and jurisprudential studies, yet has remained largely resilient to the inclusion of modern disciplines. However, the sprouting demands of a globalized world necessitate a paradigm shift, particularly in fostering proficiency in the English language to excel in all spheres parallelly.

On the other hand, girls' madrasas stand for a separate and indispensable subset of the Qawmi system, not only safeguarding society's religious and cultural fabric but also addressing the unique educational needs of female students within a traditionally conservative framework. Institutions like Al-Jamiatul Arabia Lil Baneena Wal Banaat Haildhar exemplify the integration of gender-specific education while upholding Islamic values. Yet, as the world becomes increasingly interconnected, these institutions face mounting pressure to excel in their traditional focus and embrace broader academic competencies without compromising their foundational code.

Having English proficiency has become demanded in the 21st century, serving as a lingua franca and a bridge to global education and professional landscapes. However, within the Qawmi madrasa framework, English instruction often remains undeveloped, constrained by a traditional curriculum that privileges rote learning over communicative competence. The emphasis found only on reading and writing, at the outflow of listening and speaking skills, limits students' ability to engage implicitly in diverse socio-economic domains. Research by Rahman (2019) highlights the challenges and prospects of English language teaching in girls' Qawmi madrasas, noting that while these institutions play a crucial role in religious education, there is a pressing need to develop English proficiency to meet the demands of the modern world. These deficiencies are particularly noticed in girls' madrasas, where structural and long-term conceptual challenges frequently hinder pedagogical innovation.

The proposed study, titled *From Tradition to Transition: Enhancing English Language Learning for Girls in Qawmi Madrasas in Bangladesh*, seeks to address this critical juncture. It underscores the dominance of merging tradition with modernity, advocating for the inclusion of dynamic, context-sensitive methodologies that respect the religious and cultural integrity of these institutions while equip-

ping female students with the linguistic tools necessary for global integration. By navigating this delicate balance, the initiative aims to empower young women in Qawmi madrasas, supporting them to rise above traditional boundaries and contribute evocatively to an interconnected world.

2. Problem Statement

Qawmi madrasas in Bangladesh, while serving as vital institutions for Islamic education and cultural preservation, struggle to integrate English language education due to their belief in the traditional Dars-i-Nizami curriculum, which prioritizes divinity over modern subjects for years. Resource limitations, dependence on community funding, social ideologies and discrimination stand for modern education, and stakeholder resistance exacerbates the issue, leaving little room for modern educational advancements. In this regard, Girls' madrasas face additional challenges, including cultural barriers. These different customs deprioritize English education for girls, inadequate facilities, and a severe lack of trained female English teachers, resulting in limited pedagogical innovation.

The focus on outmoded learning rather than practical skills, particularly in listening and speaking, leaves female students ill-equipped to engage with a globalized world. This study addresses these challenges by advocating for innovative, culturally respectful approaches to enhance English language education in girls' Qawmi madrasas. By fostering linguistic skills, empowering female learners, and bridging the gap between tradition and modernity, the initiative aims to equip students with the tools needed for higher education and gain entry into global opportunities, transforming these institutions into inclusive and progressive learning centers.

3. Research Questions

To explore the challenges and opportunities for enhancing English language learning in girls' Qawmi madrasas in Bangladesh, this study is guided by the following research questions. These questions aim to identify the barriers, propose context-sensitive solutions, and evaluate the broader impacts of improving English language proficiency among female students within the traditional framework of Qawmi madrasas:

1) What are the cultural, institutional, and pedagogical barriers to integrating English language education in girls' Qawmi madrasas in Bangladesh?

2) How can context-sensitive and culturally appropriate methodologies be developed to enhance English language learning in girls' Qawmi madrasas?

3) What are the potential academic, social, and professional impacts of improving English language proficiency among female students in Qawmi madrasas?

4. Significance of the Study

This study stresses the vital need to harmonize tradition with modernity in girls' Qawmi madrasas by enhancing English language education while upholding reli-

gious and cultural values. It pursues to empower female students with essential linguistic skills to navigate academic, professional, and social landscapes, fostering innovation through culturally sensitive teaching approaches. By addressing key challenges such as cultural resistance, resource limitations, and the shortage of qualified female educators, the study aims to integrate modern competencies without compromising the sanctity of religious principles. Amended English proficiency is presented as a transformative force, opening pathways to global integration, advanced education, and career opportunities, ultimately redefining girls' Qawmi madrasas as inclusive and progressive institutions. As Ruman (2021a) aptly highlights, these challenges necessitate "*educational innovation through culturally sensitive teaching methods to integrate modern competencies without compromising religious integrity.*"

5. Literature Review

5.1. Integrating English Education in Qawmi Madrasas

English is a gateway to access everywhere in the world. Integrating English language education into Qawmi madrasas is critical in aligning traditional Islamic education with modern academic and professional competencies. However, numerous systemic challenges like cultural resistance, resource constraints, and the scarcity of qualified female educator's stance significant barriers to the inclusion of English in these institutions. *As Ruman (2021b) notes, educational innovation through culturally sensitive teaching methods is essential for integrating modern competencies without compromising religious integrity. Sultana (2023) highlights linguistic and socio-psychological barriers, such as limited exposure to the English language and a lack of confidence in speaking and listening skills, particularly among rural madrasa students.* These challenges underline the importance of addressing deep-rooted obstacles to enhance the quality of English education in Qawmi madrasas.

5.2. Curriculum Gaps and Instructional Deficiencies

Curriculum gaps and instructional deficiencies are considered the most significant barriers exacerbating English education disparities in Qawmi madrasas—low standardization and apart from the updated pedagogy results in poor outcomes. Azam and Kusakabe (2020) emphasize that many existing teaching methodologies are outdated and disconnected from modern pedagogical practices, limiting students' ability to acquire practical language skills. Additionally, the absence of professional teacher training programs leaves educators ill-prepared to implement innovative teaching strategies. Golam (2020) contrasts Qawmi madrasas with Alia madrasas, noting that the former prioritizes religious texts over practical language applications. This instructional disconnect underscores the need for reforms to introduce hybrid curricula that integrate Islamic studies with modern subjects.

5.3. Global Perspectives on English Education in Faith-Based Schools

Globally, faith-based schools face similar challenges when integrating English education. Azam and Kusakabe (2020) observe that resistance from stakeholders, who perceive English as a potential threat to cultural or religious identity, complicates such efforts. However, successful models from countries like Indonesia demonstrate that bilingual education programs can harmonize traditional and modern educational objectives. In Islamic education, English serves as a critical medium for accessing global knowledge and engaging in academic and professional contexts. However, it is considered in Bangladesh that English education may mislead the practitioners to Westernization. Ruman (2021b) highlights how English proficiency bridges the gap between traditional madrasa education and global integration, placing students for socio-economic mobility.

5.4. Gendered Dimensions of Education in Qawmi Madrasas

Gender discrimination is still evident in the academic institutions of Bangladesh. The drift becomes more when it focuses especially on the Girls Qawmi madrasas where girls face unique barriers, including societal expectations, restricted agility, and limited access to female role models. Salma (2020) notes that cultural norms often restrict girls from pursuing advanced education in subjects perceived as non-essential, such as English. These challenges are compounded by a lack of gender-specific infrastructure and policies tailored to female students' needs. Sultana (2023) observes that English learning can act as a transformative tool, empowering girls to engage in academic, professional, and social contexts while preserving their cultural identity. Addressing the intersection of gender, religion, and language learning requires specific reforms that prioritize the inclusion of female educators and culturally sensitive teaching methods.

5.5. Culturally Sensitive Educational Innovation

Culturally sensitive educational modernization is challenging for the successful integration of English education in Qawmi madrasas. Ruman (2021a) advocates for bilingual teaching methods that align with the religious and cultural attitudes of these institutions while introducing modern competencies. Salma (2020) emphasizes the role of female educators and interactive teaching strategies in addressing gender-specific challenges. By aligning educational reforms with Islamic values, these innovations ensure greater acceptance among stakeholders and foster a supportive learning environment.

5.6. Empowerment Through English Proficiency

English proficiency is broadly recognized as a transformative tool for empowerment in Qawmi madrasas. Boosted adequate language skills enable students to access higher education and career opportunities, bridging the gap between traditional madrasa education and global integration (Ruman, 2021b). Sultana (2023)

highlights how English proficiency promotes socio-economic independence and allows female students to participate confidently in academic and professional contexts. These transmuted outcomes accentuate the potential of English education to redefine Qawmi madrasas as inclusive and progressive institutions.

5.7. Pathways for Reform

Several pathways for reform have been proposed to assimilate English education effectively into Qawmi madrasas. These include developing hybrid curricula that combine Islamic studies with modern subjects, incorporating technology to support language learning, and implementing teacher training programs to enhance instructional practices (Azam & Kusakabe, 2020). Ruman (2021b) stresses the importance of engaging all stakeholders—students, teachers, and parents—to ensure cultural acceptance and the long-term attainability of reforms. Such measures align with broader goals of fostering global citizenship and socio-economic progress.

Despite growing interest in English education in religious institutions, significant research gaps persist, particularly in the context of Qawmi madrasas. Existing studies, such as those by Azam and Kusakabe (2020) and Golam (2020), primarily address general challenges in these institutions but fail to explore the sole barriers faced by female students, including societal expectations, restricted mobility, gender discrimination, and limited access to female educators. Moreover, there is a lack of experimental data on the effectiveness of culturally sensitive teaching methods tailored to the religious and cultural code of Qawmi madrasas. Research on the gendered dimensions of education, such as the impact of female educators and bilingual resources, remains scarce, leaving critical questions unanswered. Furthermore, the absence of comparative studies evaluating successful global models and their applicability to the Bangladeshi context limits the understanding of best and pragmatic practices. These gaps underscore the need for targeted research that bridges tradition and modernity while addressing gender-specific challenges and providing actionable visions for reform.

The reviewed literature accentuates the critical importance of integrating English language education into Qawmi madrasas through innovative, culturally sensitive approaches. These institutions can transform into progressive learning centers by addressing systemic challenges, curriculum gaps, and gender-specific barriers. English proficiency catalyzes empowerment, aiding students to access global opportunities while preserving their cultural and religious identity. This study builds on these insights, aiming to identify practical strategies to connect effectively tradition and modernity within the Qawmi madrasa framework.

6. Methodology

This study employs a descriptive research model to examine the challenges and opportunities of integrating English language education into girls' Qawmi madrasas in Bangladesh. This model is chosen for its capacity to provide a detailed and

nuanced understanding of institutional, cultural, and pedagogical barriers while identifying actionable insights to bridge tradition and modernity. The methodology prioritizes preserving the religious and cultural ethos of the institutions while exploring context-sensitive strategies for English language instruction. As Burns (2009) notes, "*Language education should not only develop skills but also empower learners to participate in the broader societal context.*" This quotation underscores the relevance of aligning educational methodologies with broader societal demands, supporting the study's focus on enhancing English language education for global integration while respecting cultural and religious values.

7. Data Collection

The data collection process incorporates multiple qualitative methods to ensure a well-rounded understanding of the research context. Semi-structured interviews are conducted with some representatives of the key stakeholders, including five madrasa administrators, five female English teachers, five parents, and five female students to gather diverse perspectives on the challenges and prospects of English education in urban and rural areas from the Chattogram division. Two individual Focus group discussions are held with ten female students from four different Girls' madrasas to capture their experiences, aspirations, and obstacles in developing English language skills. Additionally, document analysis is performed to review institutional records, curriculum materials such as the Dars-i-Nizami framework, and teaching resources currently in use. Ahmed (2022) emphasizes that "*empowering students in faith-based institutions with practical English language skills allows them to navigate academic, social, and professional arenas, thereby creating opportunities for them to contribute both locally and globally while maintaining their cultural values.*" This quotation highlights the importance of collecting qualitative data to understand how cultural and institutional contexts shape the learning environment, ensuring that the proposed strategies align with these realities.

8. Data Tools

To gather comprehensive data for this study, three primary tools are labored, each tailored to provide unique insights into the integration of English language education in girls' Qawmi madrasas. Semi-structured interviews with administrators, teachers, and parents capture detailed perspectives on the challenges and opportunities of English instruction, shedding light on institutional and cultural dynamics. Focus group discussions with female students offer an in-depth exploration of their experiences, aspirations, and the obstacles they face in developing English proficiency, ensuring their voices are central to the research. Additionally, document analysis involves reviewing key institutional materials, such as the curriculum, teaching resources, and policies, to assess existing practices and identify gaps in English education. These tools work together to provide a tested understanding of the issue. As Yin (2016) observes, "*The use of diverse data collection methods*

strengthens the credibility and depth of case study research, enabling a holistic view of complex phenomena." This robust approach allows the study to effectively document the intersection of traditional religious education and modern academic needs.

9. Data Analysis

The collected qualitative data is analyzed using thematic analysis, a method that enables the identification and interpretation of recurring patterns and themes. The data is systematically coded to uncover key issues such as institutional resistance, resource constraints, and limitations in teaching methodologies. As Braun and Clarke (2006) note, "*Thematic analysis provides a flexible and useful research tool that can potentially provide a rich and detailed, yet complex, account of data.*" This approach is particularly relevant in this study, as it allows for a nuanced understanding of the interplay between traditional practices and the need for educational reform. The themes are further contextualized within the broader framework of cultural sensitivity and alignment with Islamic values. The findings are categorized and interpreted to propose actionable strategies for improving English language education by enhancing listening and speaking skills alongside traditional reading and writing competencies, systematically bridging the gap between tradition and modernity to provide practical recommendations for transforming girls' Qawmi madrasas into inclusive and progressive hubs of learning.

10. Findings

The findings of this research reveal a complex and layered matrix of challenges and latent possibilities surrounding English language instruction within girls' Qawmi madrasas in Bangladesh. These institutions, rooted in a long-standing tradition of Islamic pedagogy, continue to prioritize the classical *Dars-i-Nizami* curriculum, which emphasizes religious and jurisprudential knowledge. Chief among the barriers to effective English language integration is the rigid curricular framework, which remains largely resistant to modernization. This inflexibility not only stifles pedagogical evolution but also boosts institutional attitudes that view English as ideologically contradictory to Islamic values. Azam and Kusakabe (2020) observe that "*curricular orthodoxy in faith-based institutions often precludes engagement with modern academic paradigms,*" capturing the deep-rooted aversion to reforms perceived as externally imposed or culturally alien.

A second prominent finding is the continuing scarcity of qualified female English language instructors. This deficiency not only undermines instructional quality but also limits the culturally appropriate delivery of education to female students, particularly in settings where gender segregation is strictly observed. Salma (2020) rightly notes that "*the absence of female educators reinforces educational inequality and limits the aspirational scope of female learners in conservative institutions.*" The findings suggest that this deficiency contributes directly to the pedagogical stagnation and gendered disparities observed across many girls'

Qawmi madrasas.

Moreover, the study identifies considerable deficiencies in instructional methodologies. Teaching practices within these madrasas continue to rely heavily on rote memorization, grammar-translation exercises, and teacher-centered instruction. These outdated techniques prioritize passive knowledge reproduction over critical thinking or communicative competence. The neglect of core language skills such as listening and speaking significantly limits students' ability to use English in practical, real-world scenarios. As Golam (2020) points out, "*the dominance of text-based instruction in Qawmi madrasas fails to cultivate communicative proficiency, isolating students from real-world language use.*" This disconnect between instructional methods and communicative language needs reflects a deeper pedagogical inertia that is difficult to overcome without systemic reform.

The findings also highlight the profound influence of cultural and socio-psychological barriers on female students' learning trajectories. In many cases, societal norms and familial expectations act as invisible yet powerful forces that marginalize English education, particularly for girls. These cultural narratives frame English as either unnecessary or potentially destabilizing to moral development. Consequently, female students often internalize low self-expectations, leading to performance anxiety, diminished motivation, and limited self-efficacy. Sultana (2023) captures this dynamic, noting that "*language anxiety, low self-efficacy, and restricted agency significantly impair girls' linguistic confidence in traditional settings.*" These psychological and cultural pressures further complex the structural limitations imposed by curriculum and teacher shortages.

However, amid these entrenched challenges, the study reveals a considerable wellspring of potential. Many female students across both rural and urban madrasas articulate a clear and compelling motivation to learn English, associating language proficiency with educational advancement, economic opportunity, and greater autonomy. Their interest in English is not superficial or externally imposed but deeply tied to their personal aspirations and future-oriented thinking. Ahmed (2022) articulates this sentiment succinctly: "*the integration of English within Islamic education is not a threat but a conduit—empowering students to navigate both faith-based and global domains simultaneously.*" This intrinsic drive to learn, despite institutional and societal constraints, suggests that with the right support mechanisms—particularly culturally responsive pedagogy and qualified educators—Qawmi madrasas could become sites of transformative learning for female students.

In summary, the study's findings highlight a critical paradox: while girls' Qawmi madrasas remain structurally and ideologically resistant to English language education, their students—particularly the girls themselves—express strong aspirations to learn and thrive in both religious and global contexts. This tension underscores the urgent need for reform that honors cultural and religious values while embracing educational inclusivity, gender equity, and modern linguistic competency.

11. Discussions

This study brings to the fore the inherent and persistent tension within girls' Qawmi madrasas in Bangladesh as they struggle with the dual imperatives of upholding Islamic orthodoxy and responding to the realities of globalized education. At the heart of this tension lies the enduring influence of the *Dars-i-Nizami* curriculum, which, though central to the preservation of classical Islamic scholarship, acts as a gatekeeper that limits curricular innovation. This educational framework—immersed in theological tradition—often views English as a foreign element, laden with ideological risks. As Ruman (2021a) aptly asserts, "*the integration of English in Qawmi madrasas must proceed through educational innovation that respects and incorporates the religious ethos.*" Without such culturally consistent reform, attempts at modernization are likely to be met with institutional skepticism or absolute resistance.

Yet curricular rigidity is only one dimension of the problem. The study reveals that significant gaps in human capital, particularly the shortage of trained female English teachers, further obstruct the effective integration of English instruction. This scarcity is not merely logistical but symbolic, reflecting deep-rooted gender hierarchies that deprioritize investment in women's professional development within religious education. Salma (2020) makes this point clear: "*gender-aligned pedagogical structures are not optional but foundational in faith-based girls' education.*" Without the presence of capable and culturally aware female instructors, girls are less likely to receive language instruction that is both effective and contextually sensitive. This absence not only undermines instructional quality but also reinforces gender-based exclusion from modern educational pathways.

The pedagogical methodologies currently employed in most Qawmi madrasas further intensify this challenge. Golam (2020) characterizes this as a "performative" model of instruction, one that prioritizes textual overreliance on rote memorization and grammar-translation methods—approaches designed more for theological exegesis than communicative language acquisition—leaves learners ill-equipped to engage with English in meaningful, real-world contexts, decoding over practical language use. Such methods fail to nurture the speaking and listening skills that are essential for students seeking to access higher education, employment opportunities, or even meaningful participation in public discourse.

Beyond curricular and instructional constraints, the study reveals the profound influence of sociocultural norms on girls' access to English education. In many Qawmi madrasas, English is not merely neglected; it is often actively discouraged for girls, viewed as non-essential or even morally suspect. This perspective reflects broader patriarchal attitudes that limit girls' mobility—both physically and intellectually. Yet, the paradox lies in the students themselves: despite facing these institutional and cultural barriers, many girls express a strong intrinsic desire to learn English. Their aspirations are not confined to personal development but are tied to broader visions of empowerment, mobility, and self-determination. As Sultana (2023) insightfully observes, "*where institutional pathways fail, students' as-*

pirations often chart their own invisible trajectories toward transformation."

In this light, English language education exceeds its utilitarian function and emerges as a potent means of empowerment. It becomes a bridge between the sacred and the secular, the local and the global. Burns (2009) encapsulates this dual function, asserting that "*language education should not only develop skills but also empower learners to participate in the broader societal context.*" Thus, the challenge before educators and policymakers is not merely technical but philosophical: how to reconceptualize English not as a cultural threat, but as a complementary resource—one that can enrich rather than diminish the moral and intellectual life of girls in Qawmi madrasas.

While these insights offer significant contributions to the discourse on faith-based education reform, the present study is not without its limitations. First, the participant pool—though diverse in stakeholder type—was regionally concentrated and limited in scale, which may constrain the generalizability of findings across the broader Qawmi network in Bangladesh. Second, the study relied solely on qualitative methods, providing depth and nuance but lacking the experimental breadth that quantitative data could offer. As Yin (2016) argues, "*methodological triangulation strengthens the validity of case study research,*" suggesting that future studies should employ mixed-method approaches to capture a fuller picture of the challenges at hand.

Moreover, the sensitive nature of the research topic, particularly regarding institutional practices and ideological stances, may have influenced participant responses. It is conceivable that madrasa administrators moderated their views in favor of socially acceptable or institutionally sanctioned narratives, leading to potential underreporting of resistance to reform. This reflects a broader issue in qualitative fieldwork: the need to negotiate power dynamics and respondent hesitancy when dealing with culturally sensitive topics. Additionally, the study was constrained by time and access, preventing longitudinal observation of teaching practices and the longer-term effects of language instruction reforms. As a result, this study captures a moment-in-time perspective rather than an evolving trajectory of change.

These limitations underscore the necessity for continued research, particularly studies that expand geographic scope, diversify methodological tools, and observe classroom dynamics over extended periods. Future investigations could also benefit from comparative analysis between Qawmi and Alia madrasa systems or from exploring successful reform models in other Muslim-majority contexts, such as Indonesia or Malaysia. Such comparative insights would be instrumental in guiding scalable, culturally respectful reforms that honor the religious commitments of Qawmi institutions while enabling girls to fully participate in the intellectual and social life of the twenty-first century.

12. Conclusion

This study has illuminated the intricate challenges and emerging opportunities in

integrating English language education into girls' Qawmi madrasas in Bangladesh. Deeply embedded in the *Dars-i-Nizami* curriculum, these institutions often resist English instruction due to ideological and cultural concerns. As Azam and Kusakabe (2020) argue, "*curricular orthodoxy in faith-based institutions often precludes engagement with modern academic paradigms.*"

The lack of trained female English teachers and reliance on rote, grammar-based instruction remain significant barriers, limiting communicative competence and reinforcing gender disparities. Salma (2020) emphasizes that "*female educators are essential for breaking gender barriers in conservative educational settings,*" while Golam (2020) critiques existing pedagogy as "*performative, aimed at textual decoding rather than communicative engagement.*"

Yet, students' strong aspirations to acquire English point to a readiness for culturally grounded reform. As Sultana (2023) notes, "*students' aspirations often chart their own invisible trajectories toward transformation.*" English, in this context, is not a threat but a bridge, supporting religious identity while enabling academic and professional mobility. Ahmed (2022) underscores this, stating that "*practical English skills allow faith-based students to contribute both locally and globally.*"

Ultimately, this study upholds the potential for Qawmi madrasas to evolve into inclusive institutions through gender-sensitive, culturally responsive approaches. As Ruman (2021a) stresses, "*educational innovation must respect and incorporate the religious ethos.*" Though limited by scope and method, this research lays a foundation for broader inquiries into balancing tradition with modernity in faith-based education. Collaborative reform—rooted in respect, equity, and cultural insight—remains vital for the empowerment of girls within these transformative spaces.

Conflicts of Interest

The author declares no conflicts of interest regarding the publication of this paper.

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