
Developing English as a Second Language Learning Textbook with Islamic Perspective for Grade 1

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ABSTRACT

Scholars from the field of Islamization of Knowledge have written extensively on the need to Islamise the teaching of English as a second language (ESL) to Muslim students. Inspired by this ideal, the authors have attempted to develop chapter 1 of grade 1 textbook to teach ESL with Islamic Perspective. The research began with literature review on the discussion of Islamization in general and then specific to teaching ESL with Islamic Perspective. Literature was reviewed on the criteria to write textbooks and an informal but careful study of the Cambridge ESL Grade 1 syllabus and Oxford ESL Grade 1 syllabus was conducted. An earlier proposed and qualitatively tested model of Islamisation was deployed to Islamise the teaching of ESL and develop the contents of chapter 1 of grade 1 textbook in line with standard ESL syllabus with respect to reading, listening, writing, speaking and grammar skills. It is hoped that this humble effort will encourage further research into the field of Islamising the teaching of ESL for Muslim students.

Keywords: *Islamization of Knowledge; Integration of Islamic Perspective; Holistic education; English language; Teaching English as a second language.*

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The Problem

Al Faruqi (1982) had explained how the English language is fast becoming a standard language of communication between several countries and therefore schools are teaching the English Language with utmost seriousness. He further commented that the English language comes with its influence of western secular culture that differs from the Islamic culture in many ways. Agreeing with Al Faruqi, Hasan (2015) illustrated how English language had been a tool of the British Empire to influence and infuse western hegemonic ideas and mentally enslave colonized countries. While today most of these colonized Muslim countries have become free and independent, the threat of being mentally and culturally influenced by western and secular values through English language is very much alive (Hidayati & T., 2016; Madkur & Albantani, 2017). It must also be noted that in most integrated Islamic Schools, English is either the medium of instruction or is taught from grade 1 itself with seriousness. As explained above, language tends to influence the world view of people. Hence its no wonder that the way the language is written in textbooks to teach a foreign language also affects the worldview of students (Behnke, 2018). This has made the need to integrate Islamic Perspective into teaching English language and thereby developing primary and secondary school English learning textbooks with integrated Islamic Perspective a necessity.

What is a textbook?

Moving forward it is necessary to understand what exactly constitutes a textbook. According to Oxford Advanced Learner's Dictionary, a textbook is defined as "a book that teaches a particular subject and that is used especially in schools and colleges (Dignen, 2000, pg 1238). Explaining the purpose of textbooks, Bojanic & Topalov(2016) state that English textbooks aim to provide language skills and information about english speaking countries while preparing students to converse with people of different cultural backgrounds. Textbooks seem to be central to teachers as they help teachers plan the lesson and and provide a roadmap of learning (Cortazzi & Jin, 1999). However this very benefit of planning lessons is found to be a problem for some textbook critics who explain that this is not a benefit but rather rigidity that limits the original content that the teacher can deliver if there was no textbook (Renner, 1997) The authors are of the opinion that no one book is a silver bullet and that there should be a mix and match approach and that the textbook should be seen as a soft guide and the teacher should be given the oppertunity to improvise or add into the lesson from

his/her own teaching experience. This view of the authors is also shared by others including Bojanic & Topalov(2016) who explain it is a as a midway approach.

One more benefit of the textbook is that while more experienced teachers may limitedly depend on the textbook for teaching, novice teachers will have the opportunity to learn from the textbook about students's learning behaviour(as textbooks are designed by experts with the student in mind) and reach a level where the teacher has enough experience to use the textbook just as a guide.

The authors' efforts are directed towards those who are learning english as a second language in an english medium school. Educationists have emphasized the importance of textbooks and the pivotal role it plays in a curriculum (Roberts & Andrew, 2013).Yet, writing a textbook is not easy (Sternberg, 2017). Sternberg has listed down the challenges of writing a textbook ranging from writing for an audience who may know close to nothing about the subject, ensuring student interest, ensuring students are learning the content well and publication woes. To make things more difficult, information on how to write textbooks for schools is also scarce according to him. Thus, as Roberts & Andrew (2013) point out, the motivation to write a textbook can be strong in some academics. They explain that motivational reasons range from finding unsatisfactory textbooks on the subject, an opportunity to re-master the subject on which textbook has been written and most importatly the urge to propagate a philosophy close to the textbook writer which he/she does not find in the available textbooks. The last reason is very close to the heart of the authors as well. As Roberts & Andrew(2013) explain, textbooks writers write form their socio-economic and political perspexctive which influences the content of the textbooks and eventually its reader. Not finding enough textbooks with islamic perspective on English language, the authors have taken on this responsibiity and attempted to propose a framework to develop textboks with islamic perspective for teaching english language.

The proposed model of Integration

After reviewing models and propositions presented by al-Faurqi (1982), Al-Alwani (1989), Ragab (1999), Hasan (2010), Baba et al (2015); and Al-Hidabi (2019), the author had proposed a model to integrate Islamic Perspective into standard school textbooks and qualitatively tested the model with positive results (Alam & Al-Hidabi, 2019). The below model is a tweaked version of the proposed model to integrate Islamic Perspective into the discipline of English Language. It is hoped that the end result will produce; a) a conceptual and operational definition of Language and English

Language with Islamic Perspective and b) a curriculum for teaching English Language with Islamic Perspective including textbooks with integrated Islamic Perspective.

Phase A: Islamize Discipline

1. Think, Observe and Identify CIs (Central Ideas) and KWs (Keywords) related to the discipline.
2. Read CMS (classic Muslim scholars) related to discipline and identify CIs and KWs.
3. Read IOK scholars on related discipline and identify CIs and KWs.
4. Search the Quran and Hadith index based on identified KWs from steps 1-3.
5. Draft the COD [conceptual and operational definition] of the discipline.
6. Search related information on discipline from secular sources and identify CIs and KWs.
7. Search the Quran and Hadith Index based on identified CIs and KWs from secular reading.
8. Update conceptual and Operational definition of discipline if needed.

Phase B: Development of English Language curriculum with Islamic Perspective

9. Understand the curriculum needs for the subject: primary and second level.
10. Produce new Islamized textbooks based on the proposed operational definition of English Language from Islamic Perspective.
11. Develop training manual for teachers on how to use the textbook.
12. Suggest extra-curricular activities in line with the operational definition of English Language with Islamic Perspective.
13. Recommend examination methods and procedures.

Phase C: Evaluation of Islamic Curriculum and Training Manual for Teachers

14. Send for feedback to IOK scholars.
15. Revise based on feedback.
16. Train teachers on how to use and teach integrated textbook.
17. Deploy in classrooms.
18. Seek feedback from school management, teachers, classroom observations and interviews with students.
19. Revise based on feedback.

The above model is divided into three phases. In the first phase, what Ragab (1999) calls, “departure from Islamic Sciences” method is adopted i.e. literature by classical Muslim scholars and IOK scholars on related discipline is read prior to modern secular body of knowledge on related discipline and key words are extracted. In this sense, this phase differs from Al-Hidab’s (2019) model where secular knowledge is read in parallel or before even Muslim literature. It is to be noted, even before reading classical Muslim scholars, the curriculum developers are encouraged to write keywords that come to their mind when reflecting over the discipline even if it be just a few words. In this first phase, once the keywords are extracted from Muslim literature and the curriculum developer’s own reflection, these keywords are then run through the Quran and authentic Hadith databases to extract related Quranic ayaths and hadith. The related Quranic ayaths and hadith are then studied, coded and themes generated, and in their light, a conceptual and operational definition of the related discipline is drafted. In the final stage of the first phase, current modern and secular literature on the discipline is read and central ideas and keywords extracted which are then run against the Quran and authentic hadith data base to extract related ayahs and hadith. These are then studied, coded, and themes generated and upon reflecting, the conceptual and operational definitions are updated if needed.

In phase two, the primary and secondary curriculum for the subject is studied and thereby textbooks are produced that are inspired by the conceptual and operational definition of English Language from Islamic Perspective and yet fulfill the standard criteria for teaching English language. Examination material and extracurricular activities are prepared in line with the conceptual and operational definition of English Language from Islamic Perspective and modern standard curriculum requirements. In this stage, the training manual on how to teach the Integrated and Islamized Textbooks is also developed.

In the last phase, the curriculum for English Language from Islamic Perspective is submitted to experts for feedback. The submission will include:

1. The model for Islamization and Integration together with details of deployment of each step and related documents.
2. The Conceptual and Operational definition of Language and English Language from Islamic Perspective.
3. Standard Primary and Secondary curriculum guidelines for English Language.

4. The Integrated and Islamized textbooks.
5. The teacher training module and related documents.
6. The list of extracurricular activities.
7. The examination processes.

In the last stage of this phase, upon feedback received, the curriculum is revised.

Criteria to write English language learning textbook

Since the authors are planning to start with writing textbooks for primary students and the first textbook in this series will be for grade 1, particular attention needs to be given to the background and interests of grade 1 students. Behnke (2018) has provided several criteria to be considered when developing a textbook. The textbook layout is of prime importance. Research according to her has explained that contrary to general understanding, images may not be the best way to teach young students. In fact she states that students tend to pay less attention to images and more to words. She has also highlighted how too much designing and illustration in textbooks can create cognitive overload for students. Thus “less is more” seems to be the way forward according to current research on textbook design. Similarly the typesetting cannot be too difficult to read. Behnke (2018) states that while educationists in this field encourage slightly difficult fonts so that students put in more effort to read, other researchers are of the opinion that this is not needed and will only discourage the students and add to cognitive overloading. The authors agree with the second opinion that the typesetting and font should be easy to read. Furthermore, audio visuals are a necessity and help to create interaction and activity opportunities in the classroom and should thus be encouraged to be incorporated in the textbooks albeit moderately. The key components that need to be taught in each stage of the subject have been duly noted and some of the current textbooks teaching English as a second language studied (Schottman & Linse, 2020; Joyce, 2020). Based on the Cambridge ESL Grade 1 Syllabus (Schottman & Linse, 2021) and Oxford ESL Grade 1 Syllabus (Koustaff & Rivers, 2016), the key components that need to be taught in any English curriculum are the reading skills, writing skills, listening skills, speaking skills, vocabulary and grammar skills(also known as use of english skills). The key components of reading, writing, listening, speaking, vocabulary and grammar skills are taught in a highly systematic form. See appendix for details.

The syllabus is made with a teaching plan where a theme is introduced such as “School” or “Family” and the reading, writing, listening, speaking, vocabulary and

grammar skills are taught under the chosen theme. One can say that the skills are weaved into the theme and then presented to the students. In the same manner the authors will choose an Islamic theme and weave the necessary English language skills (reading, writing, listening, speaking, vocabulary and grammar) into the theme and present it to the students. Under this section of criterion the authors would like to stress that we are not against the English Language teaching requirements but concerned about the themes being presented to the students. Hence the language skills will be as per the syllabus for grade but the themes will be different. These themes will be Islamic themes which will be selected according to the age group or grade of the student. The Islamic themes will be based upon the conceptual and operational definition of Islamic English which will be presented in the coming sections.

The standard syllabus for ESL Grade 1 for reading skills is taught by revising alphabets, introducing phonics & simple vocabulary related to the theme of the chapter. Furthermore, a poem or short story is provided for students to practice reading skills by using some of the phonics and vocabulary learnt in the related chapter but more so with the help of the teacher. The speaking skills are usually taught by providing a conversation script in the context of the theme of the chapter and the vocabulary to be learnt. Finally, grammar skills are taught from grade 1 itself which is usually about common nouns, singular and plural words, pronouns, tenses and so on. Hence the developed content for ESL with Islamic Perspective also provides knowledge about phonics, introduces new simple words to improve vocabulary, presents poem and short story for reading skills. A conversation script is also provided for students to work on their speaking skills. Finally grammar is also taught in the developed chapters following standard ESL Grade 1 syllabus guidelines. Please see appendix for details.

Feedback on Integration Model

The feedback on the integration model has been generally positive. One IIUM professor stated it's an "innovative model" while another stated that he was satisfied with the model and had "nothing to add to it". The third professor also provided positive remarks. The TNG principal suggested that students should be involved in the creation of the integrated model but has overall provided positive feedback. The Islamic Studies and Global Perspectives teachers were also satisfied with the integrated model.

Deployment of the proposed model and production of the textbook units.

Phase A: Integrated and Islamize Discipline

The keywords that emerged from Steps 1 to 3 and Step 6 were:

1. Language
2. Foreign
3. Communication
4. Purpose of communication
5. Root words
6. Phonetics
7. Script
8. Depth in words
9. Pre Quranic Arabic and Post Quranic Arabic
10. Values
11. Culture
12. Spelling of names

A summary of the Quranic ayaths and Hadith against the available extracted keywords are presented in the appendix. Central ideas that emerged from reading of CMS and IOK scholars are also presented in the Appendix. An understanding of the Quranic ayaths and Hadith especially related to keywords such as 'language', 'foreign language' and 'communication' flow in the direction of instructing Muslims of two things and forbidding one so in total three injunctions: a) Say the truth but in the b) most beautiful and convincing manner and c) do not use foul language.

Based on the central ideas and a run of the Quran and Hadith indexes on the extracted keywords, the following conceptual definition of Language from Islamic Perspective followed: Language is defined as a form of communication which assigns names to things and feelings. This form of communication separates us from animals. The purpose of language is to inform people of the truth in a most appropriate and effective manner. The operational definition of Language from Islamic Perspective stood as: language is learnt to communicate the truth behind name of things and feelings. Its purpose is to spread the truth in the most graceful and befitting manner. Here, the supreme truth is the existence of Allah swt Who is the Creator of the entire universe, hence the purpose of learning a language is to conduct dawah upon non-Muslims speaking the language and performing Islah of Muslims speaking the language.

From the above, the conceptual definition of English Language from Islamic Perspective

is understood as follows: English language from Islamic Perspective is conceptually defined as a form of language that students need to learn and master it in order to inform the English native speakers about the Truth. The operational definition of English language from Islamic Perspective is defined as a language that we need to learn and master so that we can convey truth i.e. to conduct Dawah to non-Muslims who are native English-speaking and those comfortable in English and to perform Islah upon native English speaking Muslims and those comfortable in English.

Phase B: Development of English Language from Islamic Perspective Curriculum

Under the second phase, this link provides access to the Government [Any government in any country] Curriculum guide for primary class subjects including English. Six textbooks are to be developed teaching the competencies mentioned in the curriculum though the content in its philosophy would be very different from standard textbooks for English language. Extra-curricular activities provided by IIS schools are usually in the spirit of molding a holistic Islamic Personality of the student. Hence the author has provided only tests mashed up in the form of activities to provide examination and extracurricular activities in line with the conceptual and operational definition of English with Islamic Perspective.

A review of British, American curriculum for teaching English as a second language has helped authors understand how the Primary syllabus for English Language is developed. It has five main teaching requirements: Revising knowledge learnt in previous grades and developing students' listening, speaking, reading, writing and linguistic skills. It is no surprise that linguistic skills is the last of the focus of instructors because focusing too much on grammar does not help students in the earlier grades (Permana, 2020). Since this textbook is catered for the third category of students i.e. those for whom English is a second language but nonetheless are studying in an English medium school and have been exposed to some English either at home or in kindergarten. A look at some of the of current textbooks reveals that in grade 1 students are facilitated to revise alphabets, colors, understand their surroundings, how to greet one another, make basic conversations and be able to listen, understand very simple sentences. In fact, some syllabuses have even stipulated average number of words in sentence learnings for grade 1 to 3.

Noting on the learning requirements for Grade 1 students, and understanding the Islamic perspective for learning English language the authors have attempted to plan the textbook in the following way under phase Two. Under the "Getting Started

Section” the book begins with explaining: a) Who we are i.e. a Abd and Khalifah of Allah swt on earth, b) Why do we learn English language (i.e. for dawah and Islah purposes which for grade 1 students is explained as taking care of ourselves, our society and the environment); a recap of what is learnt in the Kindergarten i.e. c) How to greet; d) revising the alphabets; e) revising the numbers from 1-10 and f) revising name of some everyday colors.

Following this, the book is divided into 9 chapters. Since Dawah and Islah for Grade 1 is explained as taking care of self, society and the environment, the textbook is organized in two sections with the first section teaching the means to know what it means to take care of self and how it is done with the second section training students how to communicate and influence friends and family to learn the means to know how to take care of self and what it actually means to take care of self. In this regards, the first few chapters concern with taking care of ourselves and this is broken down into Chapter 1 that teaches how to know about ourselves which is from the Quran, Hadith, Observation, experimentation and thinking; Chapter 2 teaches about how to prepare ourselves for the Hereafter; Chapter 3 teaches how to train ourselves in this world as Abd and Khalifah which is further elaborated in the chapters 3-7 that teach the student “what is” and “how to” take care of the body(chapter 3 & 4), the bio chemical body(chapter 5), the mind(chapter 6), and the heart and soul(chapter 7) based on the book on holistic wellbeing by Ayad . The student is then taught “what is” and “how to” lead society which is the immediate family (Chapter 8&9). Under the Getting Started Section, only the sections: “Who am I”; “Why do I study English” and “How to greet one another” is integrated with Islamic Perspective. The remaining three sections: “Revision of Alphabets”.

Phase C: Evaluation of Integrated/Islamized Curriculum and Training Manual for Teachers

In the final phase, after completion of each textbook, it was sent to experts in the field of integration and Islamization of Knowledge, Islamization of Education, English Language, and Islamic Studies. Based upon their feedback, the textbook will be edited.

Discussion

As per the Quran, communities are destroyed when they lie and lying is done via language. Hence by speaking truth in English i.e. advocating Islam and its values in the English language, it can be perceived as Muslims are helping to preserve this language and culture and the English speaking community itself. Since education

[dawah] and reform [islah] are the primary purposes of learning a language, mastery of the language is necessary so that the native speakers can understand the message most convincingly. It is no wonder that the Quran often attaches phrases such as “speak in a beautiful manner, speak in the most convincing manner” when it uses the words “Speak”. The purpose of language is also to inform people about a thing, person or phenomenon’s background as well. Hence if we were to communicate to people that trees originate from the earth, it is not fulfilling the purpose of learning a language. The full use of the language would be when we mention that while a tree comes from the earth, we also mention about its Originator and the Creator - Allah swt and the right way of living through Islam. It too praises Allah albeit in its way which we humans cannot understand. Without conveying the whole truth, we have not used the full potential of the language that has been gifted to only humankind.

The authors further remark that in the case of English Language from Islamic Perspective, we should not only learn the language but master it so that we can most appropriately and most effectively be able to touch the hearts of the native English speaker when communicating. This means specific importance must be given to literature and understanding the depth of words and how to rouse consciousness by identify truth using words and phrases. Since we are instructed to avoid lying when speaking and influencing the other while communicating truth, it is essential to understand the metaphysical or deeper meaning of words, things and feelings. For example, a rock may be just a rock but the organ heart or the position of a leader have deeper meanings and values attached to them. Hence it is necessary to know how the English word was coined for these and observe if it is “beaming” the deeper meaning and values associated with it. This is necessary because without the right words the right message cannot be imparted. For example, the word “mercy” versus the word “rahm” in Arabic which also means mercy but its root word means the “womb”. Hence the word “rahm” beams more of protection and kindness than the word mercy. Prayer and Salat, Zakat and Charity are also prime examples. Since foul language is strongly discouraged in Islamic tradition, we must also endeavor to clean the language of foul dimension in terms of media, schools and public lay speaking. Foul language is usually a swear word or curse in which one is implying the other person to be or doing an unnatural act. An unnatural act is something which is not “true” to fitrah [nature]. Hence in other words, it’s a lie both in the sense that it is not a true description of the person who is cursed and the thing or act mentioned is also

an unnatural thing (hence used as a curse word) thus being a lie which is foremostly abhorred in the Quran and Hadith.

Contents of the textbook with Islamic Perspective

From the model it was conceived that the operational definition of English Language with Islamic perspective is to master English language to communicate the truth in the most befitting manner whereby the highest form of truth being the concept of Tawheed. Therefore, the purpose of learning English from Islamic Perspective is to perform Dawah on native English speaking non-Muslims and non-Muslims comfortable in English and to conduct Islah of native English speaking Muslims and those Muslims comfortable in English.

For this purpose, under the "Getting Started Section" the book begins with explaining: a) Who we are i.e. a Abd and Khalifah of Allah swt on earth, b) Why do we learn English language (i.e. for dawah and Islah purposes which for grade 1 students is explained as taking care of ourselves, our society and the environment); a recap of what is learnt in the Kindergarten i.e. c) How to greet; d) revising the alphabets; e) revising the numbers from 1-10 and f) revising name of some everyday colours.

Analysis

The Table 1 outlines two chapters in the Cambridge English (Schottmann & Linse, 2020) as a second language textbook and the textbook content developed by the author. In the standard textbook, no clear purpose or philosophy behind learning English Language is mentioned. In contrast, in the Islamised textbook, the purpose or philosophy behind learning English language is mentioned as, "I study English language to tell people about the Truth which is to believe in Allah(swt) and Prophet Muhammad(pbuh) and do good deeds. Good deeds are explained as taking care of self by means of hygiene, lifestyle and Islamic rituals applicable to Grade 1 students. By studying English from standard textbook the student is not understanding that the purpose of learning a language is to communicate the truth to the world which in others words is to conduct Dawah and Islah upon non-Muslim and Muslim English speaking people respectfully because the greatest truth is Tawheed.

Yet for Grade 1 students, dawah and islah is explained as taking care of self and others through mainly hygiene, life style, and Islamic rituals applicable to grade 1 students. [Quran, 14:4] And We did not send any messenger except [speaking] in the language of his people to state clearly for them, and Allah sends astray [thereby] whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise. Currently, students learn English to be able to simply communicate but if the student is taught from day one, that he/she is learning a language to communicate Truth, one can imagine the motivation and solid grounding the child is getting in dawah and islah

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training. In the standard English textbook, the concept of family is introduced with emphasis on explaining the different relationships and to convey the message about spending time with family. In the Islamized English textbook, instead of jumping to family, first information about how to know about anything is taught i.e. from the Quran, Hadith, Islamic Literature, observation, thinking and experimentation(explained as touching and trying for grade 1 young learners) parents, teachers and other literature. While it is important to know about family, it is more important to know how to know about anything. This will help the student follow the pattern of first seeking knowledge from Quran, Hadith, Islamic Literature, self (observation, experimentation, thinking) and then only from secular literature when the student wants to know more about anything.

Currently the trend is to seek Islamic Literature only for knowledge about religious rites like prayers, nikah etc. Hence this chapter will help reverse this kind of thinking and because it is in grade 1 of chapter 1, it will be easier for the student to learn the right steps to gain knowledge instead of learning it much later! The standard English textbook for grade 1 is focussing on teaching students English through teaching students about Family, Farms, Cities, Fun places to visit, etc. With the Islamised English Textbook for Grade 1, the student will learn through chapters 0-14 about why we study English, how to know self, what is our purpose in this world and here after; how to take care of self(lifestyle wise & spiritually) how to take care of others(dawah and Islah component) etc. This is far more beneficial interms of beginning to build a holistic Islamic personality of a grade 1 Muslim student than standard text books.

Cambridge Global English Grade 1				Global English with Islamic Perspective Grade 1			
Chapter s	Words & Expressi on	Use of English	Phonics	Chapters	Words & Expression	Use of English	Phonics
• 0: Getting Star ted	<ul style="list-style-type: none"> • Greeting s • Part s of Body • Colours • Acti ons • Obj ects • Alp hab ets 	<ul style="list-style-type: none"> • Num bers 1-10 	<ul style="list-style-type: none"> • Alp habet Song 	0: Why do I study English	<ul style="list-style-type: none"> • Allah • Prophet Muhamm ad(pbuh) • Say the truth. • Greatest truth is Tawheed. • Spread tawheed message. • Speak for good deeds. 	<ul style="list-style-type: none"> • Musli m Greet ings • Alph abets • Revis ion • Num ber • Revis ion • Colo urs 	<ul style="list-style-type: none"> • Alp habet Song

					<ul style="list-style-type: none"> • Speak against Bad deeds. 		
<ul style="list-style-type: none"> • 1: Welcome to School 	<ul style="list-style-type: none"> • School objects and activities • Greetings and Intros • Colours • Vehicles • Feelings • Things in nature 	<ul style="list-style-type: none"> • Singular and Plural nouns • Proper nouns • Present Simple Subject Pronouns: I, you, we, he, she • Possessive adjectives: my, your, his, her 	<ul style="list-style-type: none"> • Letter names • Alphabet Poem 	1: Taking care of myself: How to seek knowledge?	<ul style="list-style-type: none"> • Allah • Quran • Hadith • Islamic Lit • Parents • Teachers • Other Lit • See • Touch • Try out • Think 	<ul style="list-style-type: none"> • Singular and Plural nouns • Proper nouns • Verb (Think, touch, see, try) • Present Simple Subject Pronouns: I, you, we, he, she • Possessive adjectives: my, your, his, her 	<ul style="list-style-type: none"> • Letter names • Alphabet Poem
<ul style="list-style-type: none"> • 2: Family time 	<ul style="list-style-type: none"> • Family members 	<ul style="list-style-type: none"> • Prepositions of locations: in, at 	<ul style="list-style-type: none"> • Read and write 	2: Taking care of myself	<ul style="list-style-type: none"> • Here • Here after • Heaven • Hell • Adam • Iblis 	<ul style="list-style-type: none"> • Prepositions of locations: in, at 	<ul style="list-style-type: none"> • Read and write

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	<ul style="list-style-type: none"> • Home & School activities • Food • Numbers • Days of the week 	<ul style="list-style-type: none"> • Use of with & for 	<ul style="list-style-type: none"> • ds with short a • Consonant diagraph : th • Rhyming words 	<ul style="list-style-type: none"> • If - Knowledge about here after 	<ul style="list-style-type: none"> • Good deeds • Bad deeds 	<ul style="list-style-type: none"> • Use of with & for • Singular and Plural Pronouns (revis e) • Pronouns (revis e) 	<ul style="list-style-type: none"> • ds with short a • Consonant diagraph : wh • Rhyming words
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Analysis

Based on literature review, three main questions required attention for Islamizing the English Language. First being, what is the framework or model for developing a textbook for teaching English as a second language with Islamic Perspective? Secondly, what are the learning outcomes of a textbook for teaching English as a second language with Islamic Perspective and finally what is the assessment content of a textbook for teaching English as a second language with Islamic Perspective. To answer the first question, the authors re-introduced a model to integrate Islamic Perspective into standard school textbooks which was proposed and successfully qualitatively tested in an earlier article by the same authors (Alam & Al-Hidabi, 2019). Consequently, based on the integration model, conceptual and operational definitions of language were conceived that helped write the first 3 units of a grade 1 textbook for teaching English as a second language with Islamic Perspective thereby answering the other two questions that delved upon learning outcomes and assessment strategy. It is hoped that this humble effort will encourage further research into the field of IOK on the practical front.



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