Self - Realization & The Religious Representation of The 'Other' in the Islamic Studies Textbooks

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Abstract

This paper aims to explore the nature of the values and modes of their transmission in the Islamic Studies Textbooks (IST) used by Secondary school students at the International Islamic School Malaysia (IISMS). It also aims to investigate how these values reinforce students' self-understanding and self-realization vis-à-vis the religious representation of the Other. It also aims to investigate whether these values create a world view tainted by tolerance and co-existence or foster a feeling of rupture, mistrust and enmity. A 'Content Analysis Model' was developed based on little john's (1998) textbook analysis model. Besides two other models were designed based on Patrick R. Moran's (2001) Teaching Culture Perspectives. These two models consist of 'Religious Knowing Model' used to analyze self-realization and 'Religious Representation of the Other Model' employed to analyze the representation of the Other. The subject of analysis in this study is the Islamic Studies textbook used at the 7th, 8th and the 9th grades for the academic year 2019-2020. The findings have shown that these textbooks create both tolerant or intolerant trends among Muslim students through the depiction of the Other. They also show that there is a meager presence of civic values such as tolerance, moderation and coexistence. As for the religious representation of the Other, the findings show that it was secondary to religious correctness showcasing, self-glorification and realization. It is believed that this study will help understand the causes of alienation Muslim students feel vis-a-vis non-Muslims. It will also explain the role of Islamic Studies syllabus in shaping Muslim students' views towards themselves. Besides it will assist teachers and those who are responsible or concerned about Islamic education curriculum to realize that, there is a dire need to write up to -date Islamic Studies textbooks by taking into consideration the current social reality of life and treat students as global citizens and not to confine them to their group of believers only.

Keywords: *Other, Curriculum, Islamic Studies, Textbooks, Tolerance, Moderation, Self-realization & cultural representation*

Introduction

In both government and private sectors in many Muslim countries, the subject of Islamic Studies[1] (Sahin, A., 2018) is compulsory for Muslim students up to secondary school level. The mandatory use of Islamic Studies textbooks in Islamic schools rendered them a potent tool which can influence the formulation of learners' emotions and perceptions. Beside material related to Islamic faith (*aqidah*), law (*fiqh*) morals and values (*akhlaq*), cultures and religions of others also occupy a decent space in the discourse of the primary, elementary and secondary Islamic syllabus. Moreover, Islamic Studies textbooks often guide students to connect rationally and spiritualy with the religion. It is through these textbooks that Muslim pupils' personality traits, norms, values, behaviors, and convictions are built. In addition, most schools' policies state that the main aim of IS training is to enable students to lead their lives according to the teachings of the Qur'an and Sunnah so that they grow up as true practicing Muslims. Furthermore, cultures and religions of others also occupy a decent space in the discourse of the primary, elementary and secondary Islamic syllabus. In theory, Islamic curriculum promotes mutual respect, harmony and cooperation with other faiths. In practice, however, intolerant and negative images of the Other are often presented through the interpretation of Islamic holy texts by some Islamic Studies teachers, or by discarding the incorporation of some crucial civic values which enhance the relation with the Other. The current study aims to investigate the self-realization and the cultural representation of the Other in the IS textbooks stimulated by firstly, "the importance of textbooks in providing learners with their first authoritative glimpses of the target culture" Karen Risager & Carol A. Chapelle, (2013) particularly textbooks used in teaching religion, and secondly in the wake of September 11th, 2001 events[2] and after Paris terrorist attacks[3], the debate about Islam and terrorism re-emerged strongly in public forums, in traditional media and on social media as well. The main call in those debates was about 'who fed the extreme interpretations' of Islam, and 'how to uproot these interpretations and drain its sources'. Islamic schools and their curriculum and textbooks were *tête de liste*. Many thoughtful people in the West overtly held that curriculum of Islamic studies in a number of Muslim countries was actually fostering intolerance and animosity that helped to lead to the murderous attacks against the West. (Shea, N. and Al-Ahmed, A., 2006).Others called for extensive reforms of Islamic Studies curriculum via indoctrinating students with concepts of love, tolerance and moderation, especially in relation to non-Muslims (Tan, C. ed., 2014) & (Sahin, A., 2018) Such shift, they claim could help in the efforts of transforming Muslim students from natural antagonists to the modern culture, to global and multiculturalist citizens who contribute to the global community.

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[1] Despite a decent amount of literature, definition of Islamic education, also called Islamic Studies remains unsystematic and conceptually superficial. Nevertheless, it could be defined as a category of subjects/courses that forms the basis of Islamic education programs at primary, elementary and secondary levels covering major religious sciences.

[2] The September 11 attacks (also referred to as 9/11) were a series of four coordinated terrorist attacks against the United States. The perpetuators killed 2,977, injured over 6,000 others, and caused at least $10 billion in infrastructure and property damage.

[3] A series of coordinated terrorist attacks that took place on 13 November 2015 in France, and claimed the lives of 130 people.

And thirdly, the rise of Islamophobia[4] which is intensely deployed to mobilize the so called modern liberal world against Islam and any rhetoric related to it. Their claim of Islamophobia advocates is that Islam is originally an exclusionary ideology and the Islamic rhetoric is conservative and ignores or undermines crucial contemporary civic values such as coexistence, human rights, freedom, tolerance and moderation. The Islamic discourse is accused of manipulating Muslims in a way that blinds them to recognize the existence of the Other. The result was the creation of a feeling of discomfort of anything done in the name of Islam including learning the religion itself.

The Role of Textbooks in Formulating Students' World view
A textbook is usually defined as; **"**A comprehensive learning resource that is in print or electronic form, or that consists of any combination of print, electronic, and non-print materials collectively designed to support a substantial portion of the … curriculum expectations for a specific grade and subject in elementary school or for a course in secondary school... Such a resource is intended for use by an entire class or group of students" (The Ministry of Education of Ontario, 2006, p.6). They are usually considered pivotal instructional materials in education, sources of information, facts, skills and values. "Textbooks are also an integral part of a teachers' daily work and are intimately connected to the enactment of instruction." (Madis Lepik, Barbro Grevholm and Antti Viholainen, 2015) They guide teachers, and most importantly they mold students' world view. The literature has asserted that, textbooks, for better or worse, dominate what students learn. For many students, textbooks are their first and sometimes only early exposure to books and to reading." (A. Garaham Down as cited in Michael W. Apple & Linda K. Christian-Smith1991) p. 5. It is naïve to think that textbooks are ideology-free educational tools, they contain a complex array of experiences, relationships, values and activities which need to be renewed, recreated, defended and mediated. (Raymond Williams, 1977). Heyneman (2006) has explained that different school textbooks are designed as a collection of knowledge presented in an instructional sequence based on a well ordered curriculum covering the different aspects of learning a student should have in light of society's aspirations. Any textbook content has its ideology that stands behind it. (Michael W. Apple & Linda K. Christian-Smith1991). Therefore, there is no doubt that any "instructional materials significantly affects students' attitudes and dispositions towards themselves, other people and society" (Elavie Ndura,2004) due to the fact that textbooks are vital mechanisms in providing systematic and comprehensive cultural perspectives to both teachers and learners. (Zu and Kong,2009).These perspectives are overtly and covertly disseminated to students. The literature indicates that "some messages or ideologies (are usually) hidden in texts, usually called 'hidden curriculum', they are often delivered unintentionally when the knowledge of textbooks is transmitted to students. In general, hidden curriculum refers to the outcomes or by-products that are generated unconsciously during the process of learning experiences in school settings (such as teaching methods and textbooks) without open intention (Giroux, 1988; Huang, 1990 & 1993; Huang & Lu, 2006; Jackson, 1990; Myles & Sympson, 2001) as cited in Tzu-chia Chao (2011). Textbooks are fundamental for human comprehension of content (Walter Kintsch, 1998). Despite the technological development and the widespread of the 'electronic classroom' and the usage of different gadgets in the learning space "not much seems to have

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[4] Islamophobia is the fear, hatred of, or prejudice against the Islamic religion or Muslims generally, especially when seen as a geopolitical force or the source of terrorism. (Wikipedia)

changed in the way teachers and students learn…despite the promise of other media, it is quite clear that the print media, especially textbooks, still dominate the classroom. Although there is some disagreement regarding how much teachers use and depend on the textbooks … it is clear that textbooks are ubiquitous part of classroom life." (Bruce K. Briton, Arthur Woodward & Marilyn Binkley, 1993) p. vii-viii

Given the centrality of textbooks for both teachers and students, it is vital to analyze them and decode the different genre of messages they contain.

The 'Other'

When the Cultural theorist Edward W. Said (1935 – 2003) coined the 'Otherness' he referred to minority groups who are different from the rest. However, the sociological usage of the 'Other' is usually in reference to non-members or non-adherents to any social, political, religious, racial or cultural groups. When a person identifies the Other he in fact draws a distinct boundary with those who have differences with the self. "The condition and quality of Otherness, the characteristics of the Other, is the state of being different from and alien to the social identity of a person and to the identity of the Self." (Miller, J. (2008). From the dawn of civilization, all humans, individually or collectively, tended to perceive the Other based on mutual scepticism, rejection and in some cases enmity. Modern Socio-biology went far in explaining this phenomenon by referring to certain biological prerequisites. It is claimed that there is a gene that instigate humans to favour those who are similar and distant themselves from those who are different. "the gene is the basic unit of selection, and that selection favours genes that produce behaviour benefiting anyone who carries those genes by common descent or kin relationships. (Archer 1991 as cited in Marilyn. B. Brewer and Norman Miller (1996) pg.37). Humans usually, hold dearly all that belongs to them and sceptically reject all that belongs to others. A feeling much exploited by political and religious authorities and elites across the human history. For instance, Post-colonial scholarship demonstrated that, in pursuit of empire, "the colonizing powers narrated an 'Other' whom they set out to save, dominate, control, [and] civilize . . . [in order to] extract resources through colonization" of the country whose people the colonial power designated as the Other." (Gallagher, et. al, 2009). Michel Foucault stated that 'Othering' is the creation and maintenance of imaginary "knowledge of the Other" — which consists of cultural representations in service to socio-political power and the establishment of hierarchies of domination (Jouhki, Jukka, 2005) . Jacques Derrida (1930- 2004) has also explained that the absolute 'alterity' of the Other is compromised, … The reasoning of *alterity* (otherness) is negative particularly in the sphere of human geography, wherein the native Other is usually denied ethical priority as a person with the right to participate in the geopolitical discourse. Jack Reynolds. (2001). The critical theory has claimed that the negative cultural representation of the Other is a result of the xenophobia inherent to the European historiographies that defined and labelled non–Europeans as the 'Different Other'. Exaggeration, fantasy and imagination together with a range of stereotypes connected to popular prejudices have been essential to these views. (Jouhki, Jukka, 2005). Religions as well, favour this type of division and classification which is usually formed on the ideas of 'belief' and 'disbelief'. There is always a distinct division between the in-group (believers) and the out-group (non-believers). In fact, what makes the existence of the believers real is their contrast with the non-believers. In Christianity non-Christians are referred to as unbelievers, meanwhile in Judaism 'Gentile' is the label used for a person who is not Jewish. Like the two other monotheistic religions, in Islam, there is a clear division between the Self and the Other. This division implies rights and duties as determined by the Qur'an and the prophetic tradition and -to some extent- the historical practices of the successive Muslim

states. The classical Islamic legal position vis-a-vis non-Muslims was distinguished by the identification of *ahl-a-dhimma* (non- Muslims living within the Muslim state) and other non-Muslims living outside the Muslim state. For instance, the framework for dealing with *ahl-a-dhimma* is in fact a form of "contract of protection… through which the Muslim community accorded hospitality and protection to Jews, Christians Zoroastrians (known collectively as people of the book) … on condition they paid the *jizya* (a poll tax) and acknowledged the domination of Islam." (Rachel M. Scott 2010) p. 16. However, for other non-Muslims in general they are looked upon as *kafir*s which means infidels, disbelievers or non-believers. And sometimes *mushriks* (those who commit polytheism or worship Allah in association with other God/Gods/Goddess/Goddesses) is used interchangeably with *kafirs.* Referring to the Qur'anic text it is explicitly mentioned that {I will not worship (in reference to the believers) That which ye have been Wont to worship, nor will ye (in reference to non-believers) worship That which I worship, to you be your way, and to me mine}. [109: 4,5 & 6] which means that "I, having been given the Truth, cannot come to your false ways; you, having your vested interests, will not give them up. For your ways the responsibility is yours: I have shown you the Truth. For my ways the responsibility is mine; you have no right to ask me to abandon the Truth. Your persecutions will be in vain; the Truth must prevail in the end." (Abdullah Yusuf Ali, 1989) p.1708. This verse shows the basis of division between Muslims and non- Muslims. It also contains is a clear declaration that interfaith relation should be constructed on mutual understanding, freedom and respect.

Nowadays, Islam has become the most victimized ideology in regard to its stand on non-Muslims, because it is perceived as incompatible with human rights. For instance, Ann Elizabeth Mayer (2018) vivisects the political motives behind the intentional selective usage of the different parts of the Islamic tradition by conservative forces seeking to delegitimize demands for democracy and human rights and reinforce their grip on the minds and hearts of the believers. Besides the different interpretations of the Islamic religious texts on the scale of moderation and extremism is another determinant factor and the different sectarian interpretation is another one. Therefore, the rights and duties of non-Muslims living within any Islamic state and how Muslims should deal with non-Muslims outside are politically charged topics, (Rachel M. Scott, 2010) and misused in some cases. These different views are usually reflected in the type of religious education young learners are exposed to.

Given the three prepositions, it is crucial to investigate 'what is going on in Islamic Studies classes and how students form their self-image and self- realization and also to investigate the Cultural representation of the Other and its influence on creating tolerant and intolerant trends among students.

Methodology
The Textbook

 This paper aims to investigate the cultural representation of the 'Other' and the self-realization through the Islamic Studies Textbooks for Secondary School Muslim Students (7th, 8th & 9th Grades) at the International Islamic School, Malaysia (Secondary) IISMS. The 'Islamic Studies' textbooks subject of the study are; book 1 for grade 7, 2 for grade 8 and 3 for grade 9. They are authored by Dr. Abu Ameenah Bilal Philips, and forwarded by Rizk Ibrahim Kamh, Principal English Section, Manarat Al Riyadh International School, Riyadh, Saudi Arabia. These textbooks were utilized in this school for more than 10 years.

The school: IISMS

The selection of this school is due to its status, as one of the leading Islamic schools adopting the approach of "Integrated Curriculum" which consists of merging secular sciences with revealed knowledge. Besides the fact that students learn in an international environment whereby many of them come from different racial, sectarian and in some cases religious backgrounds. In addition IISMS tries to provide suitable textbooks to market itself as a moderate, modern and progressive Islamic school on one side and on the other side, to prepare its students to take the International Cambridge Examinations the end of Grade 11 in which Islamic studies or Islamiyat[5] are compulsory subjects.

procedure

Data Collection from IS textbooks
A Content Analysis (CA) of the 55 chapters in the three Islamic Studies textbooks -under investigation- was conducted in alignment with Littlejohn (1998) Model of Textbook Analysis to explore the nature of the values disseminated across the content of the three IS textbooks and their role in creating tolerant and intolerant trends among Secondary school students. In addition, a 'Religious Knowing Model' was also developed in light of Patrick R. Moran's (2001) 'Cultural Knowing Model' and was utilized for self-realization and the 'Perspectives of Culture model' was used to analyze the religious representation of the Other. Patrick R. Moran's (2001).

Littlejohn textbook analysis model
This model has helped the researchers in this study to conduct a comprehensive analysis without neglecting any component. including the general framework of each textbook because in analyzing any material a general framework is needed so that the assumptions about what is necessary are separated from a detailed description of the materials (Tomlinson, 2011). In other words, a general framework is needed because it "allows materials 'to speak for themselves'. According to Humphries, Miyakoshi, and Miyoshi (2014), the analytical framework designed by Littlejohn (1998) consists of a three-stage process which begins from the concrete to the abstract. Therefore, under a general framework for analyzing textbook material, Littlejohn (1998) has designed three separate themes in a form of questions which were applied in this study (p.8):
What aspects of materials should we examine?

There are two main aspects when analyzing text books. Table 3.1 shows two main sections, namely publication and design. Littlejohn (1998) defines that publication is related to the 'tangible' or physical aspects of the materials and how they exist as a complete set, either on paper or electronically saved copy (p.183) and the material under investigation in this study is the Islamic Studies textbooks for grade 7,8 & 9.

Table1. Littlejohn's (1998) Framework of Analysis

1. Publication
▪ Place of the learner's materials in any wider set of materials
▪ Published form of the learner's materials

▪ Subdivision of the learner's materials into sections ▪ Subdivision of sections into sub-sections ▪ Continuity ▪ Route ▪ Access	
2. Design	
▪ Aims ▪ Principles of selection ▪ Principles of sequencing ▪ Subject matter and focus of subject matter ▪ Types of teaching/learning activities: - What they require learner to do - Manner in which they draw on the learner's process competence (knowledge, affects, abilities, skills. ▪ Participation: who does what with whom ▪ Learner roles ▪ Teacher roles - Role of the materials as a whole.	

Source: Littlejohn (1998, p.183)

How can we examine materials?

According to Littlejohn (1998), in building-up an analysis of material sets, an analyst has to examine different sections of the materials through different 'levels of analysis.

1. For level one of the analysis, it lists explicitly the nature of materials, where we can see some disagreement in defining the materials (Littlejohn, 1998, p.186).
2. For level two of the analysis, it specifically guides the analyst to a slightly deeper level of analysis as to what is the most important aspect of materials.
3. Finally, level three of the analysis is to deduce about what exactly teachers and learners using the materials should do. The levels of analysis are shown in table 2.

Table 2. Levels of Analysis

1. WHAT IS THERE *objective* *description* - Statements of description - Physical aspects of the material - Main steps in the instructional sections	

2. WHAT IS REQUIRED OF USERS *subjective* *analysis* - Subdivision into constituent tasks	
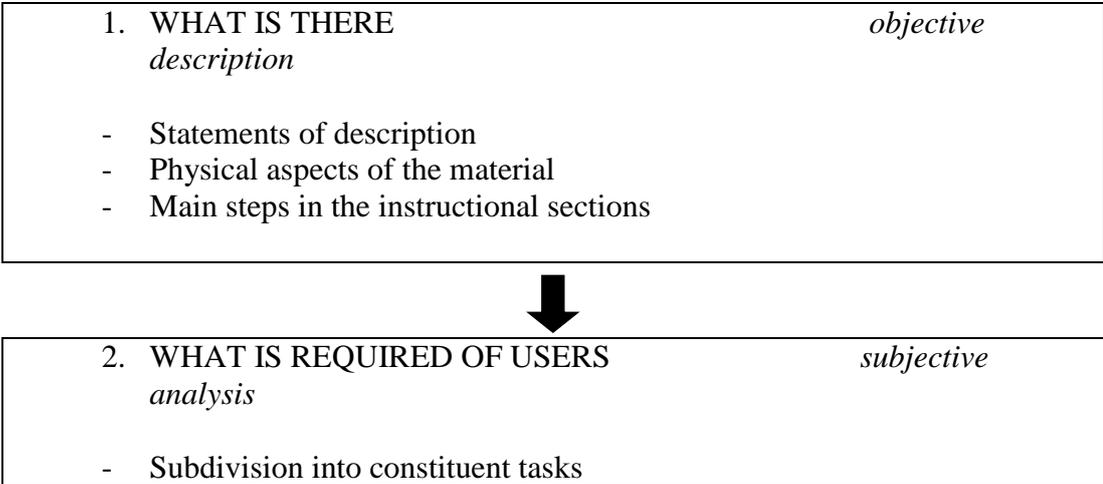
-	An analysis of tasks: what is the learner expected to do? Who with? With what content?

3. WHAT IS IMPLIED - Deducing aims, principles of selection and sequence - Deducing teacher and learner roles - Deducing demands on learner's process competence

Source: Littlejohn (1998, p.185)

How can we relate the findings to our own teaching contexts?

This question refers to the teachers on how to match and evaluate the teaching materials by either to reject, adopt, adapt or adding other… materials for learners (Littlejohn, 1998, p.202).

Moran's Models

Moran's (2001) models of 'Cultural Knowing' and 'Cultural perspectives' were modified respectively into 'Religious Knowing Model: Content, Activities & Outcomes'. This model was used to analyze self- realization and 'Religious representation of the Other' was used to analyze the manifestation of the Other in the religious discourse in the three textbooks subject of the study. The two models provide means for coding and analyzing the content to serve the objectives of the study. They are explained as follows;

Table3. Religious Knowing Model: Content, Activities, Outcomes

Processes	**Content**	**Activities**	**Outcomes**
Knowing About	religious information	gathering Information	Religious knowledge
Knowing How	religious practices	developing skills	religious behaviors
Knowing Why	Religious perspectives	Discovering explanations	Religious understanding
Knowing Oneself/Other	Self	Reflection	Self-awareness

Source: Moran (2001, p.18)

Table 4. Religious Representation of the Other in IS Textbooks

Dimensions	Characteristics
1. Persons/Communities	Characters, specific social spheres/realms, groups
2. Perspectives	Beliefs, values, perceptions
3. Practices	Rituals, ceremonies

Source: Moran (2001, p. 36)

Data Analysis

Relying on the Littlejohn and Moran's models, raw data was collected from the fifty-five (55) units of the three textbooks. Discussions among the two researchers were held in order to eliminate any discrepancies and also to create a consensus over certain meanings especially

certain formal legal rules *(fatwas)* and stands vis-à-vis different sectarian views *(ikhtilaf al madhahib)* and other matters deemed controversial. The information was analysed and related to the literature as follows:

Level One: What is it there?

The 'Islamic Studies' textbooks; 1 for grade 7, 2 for grade 8 and 3 for grade 9, are authored by Dr. Abu Ameenah Bilal Philips, and forwarded Rizk Ibrahim Kamh, Principal English Section, Manarat Al Riyadh International School, Riyadh, Saudi Arabia. The Fourth print of the textbook was published by A.S Noordeen, Malaysia 2019. These series of books were designed for students of Intermediate level who are studying in English (mainly private or International schools). According to the author "This text book is based on the Islamic Studies syllabus covering the following four major areas of study: *Tawheed*, *Tafseer*, *Hadeeth* and *Fiqh.*[6]It is therefore assumed that the "Qur'aanic skills" of reading and recitation would be covered in Arabic classes, and "Islamic History" including the *Seerah* (Biography) of the Prophet (pbuh) would be included either in the Social Studies syllabus as a major topic, or taught as a separate subject." (Abu Ameenah Bilal Philips 2007). The three textbooks are used by both teachers and students of the International Islamic School Malaysia (Secondary) as they are not accompanied with a teacher's book or any other teaching resources. The content of each textbooks is divided as follows;

Table 5. Content of Textbook 1,2 &3

Textbook	Content
Textbook 1	Total Chapters 18 Covering: *Tawheed, Tafseer, Hadeeth, Fiqh,*
Textbook 2	Total Chapters 22 covering: *Tawheed , Usool at-Tafseer,Usool al Hadeeth, Usool al Fiqh, Fiqh as-salaah, Fiqh as-sawm, Fiqh Hajj*
Textbook 3	Total Chapters: 15 covering: *Tawheed, The Qur'aan. Usool at Tafseer, Hadeeth , Fiqh as-salaah Fiqh Sawm*

Level Two: What is Required of Users?
Among the main objectives of the three textbooks as highlighted in the introduction of each book is to acquaint the students with the unique Islamic concept of God, introduce them to the meanings of the final book (Qur'an) and make them realize that the clarity, firmness and rationality of the Islamic argumentation. According to the author these objectives together serve the bigger aim of building a good Islamic character with no mention of other fundamental social values
As far as the method of presentation in the Islamic studies textbooks is concerned, the author explained that the sequence of topics arrangement is logical and serve the purposes he set for this series: "*Tawheed* represents the most fundamental principle of Islaam while the teachings of Islaam are based on the Qur'aan (the understanding of which is called *Tafseer*), and the Sunnah (the teaching of the prophet (pbuh) contained in hadeeths). The application of the teachings falls within the frames work of *Fiqh* (Isalmic Law). The teacher, however, is free to

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[6] The mode of transliteration of excerpts follows author's style, which is quite different from the standardized transliteration commonly used especially when it come to the long vowels.

vary the order according to the class response and his or her personal preferences, as long as the whole syllabus is covered." (Textbook 1. pg.iv)

Although he never recommended a specific teaching method that is compatible in the teaching of the content of IS textbooks, it is not difficult to deduce that a teacher centered approach is most likely to suit the author's vision about learning via his textbooks relying on the lecture-based style in which the lessons were formatted into. However, the author recommends that discussion about each of the topics of the syllabus should be encouraged among the students, and reasoned explanations should be given to their questions where possible. Textbook 1. Pg. iv)

The division of the lessons, content, sample work scheme, transliteration and a table of consonants were clarified at the beginning of each textbook as well.

Level Three: What is implied

The Islamic Studies textbooks for grade 7, 8 & 9 are designed in a very conventional format which suits the traditional delivery of 'rote teaching. The texts are considerably lengthy, with no pictures, colors on any form of simplified information boxes which normally contain additional information and summaries. In the category of *Hadith*[7], a summary of the ethical lessons derived from each *hadith* is provided at the end of the lesson. The preaching style is visible in those summaries, and information takes the form of commands which seem to flow in a vertical sequence from a sender to a passive receiver. They usually start with 'we should…' 'it is compulsory…' 'the believer must…' or 'a Muslim should'. At the end of each Chapter - lesson a set of questions is presented. Most -if not all- of these questions are about the primary levels of the learning taxonomy, direct and memory-testing. They don't trigger any thinking or interactive activities. They are mainly presented in a "multiple choice questions" testing the ability of the students to memorize with a special emphasis on definitions. As for the length of paragraphs, across the three textbooks they seem to be lengthy. An example of this is well demonstrated in the first lesson in textbook 3 for grade 9. In this lesson which is titled '*Tawheed: Sihr* (Magic) p. 16, there is a long paragraph which consists of 35 lines pg. 21-22 and another one 33 lines p. 22-23. Another example is found in textbook 2 for grade 8 in the lesson titled '*Tafseer Soorah al-Qaar'ah* (101) pg. 75. There is a paragraph which consists of 24 lines on page 79-80. In another lesson in the same textbook titled "*Hadeeth* four: Islam in the Theory and Practice" on page 121, there is a paragraph on page 123-124 which consist of 33 lines. The length of the paragraphs is an indication that the subject delivery will depend mainly on reading, which is quite boring for the students at this level especially for this kind of dry and abstract information. As for the language used in the three books and due to the nature of the subject the author has used a mixture of English and Arabic terminology with a quite different transliteration that is different from the commonly transliteration used by renowned scholars and institutions especially in using the Arabic long vowels. The author's style is to double the vowels which, in some cases create weird sounds even for Arabic native speakers. The three textbooks contain hundreds of words '*salaah at-Taraaweeh' Zakaah ,soorah,* in book 3 for grade 9 on page 191. In fact, the three books are filled with examples of such transliteration.

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[7] Commentaries on Prophetic traditions.

Findings
The findings are discussed based on the themes
The Self-realization

In relation to Self-realization it has been coded in the following:

Knowing About: Religious information →Gathering information →Religious knowledge

No doubt that the three textbooks are filled with religious information, sacred texts from the Qur'an, quotations from the prophetic tradition in a form of sayings and reporting incidents in addition to legal rules pertaining to the different aspects of the religion in accordance with the themes of the 55 chapters. The author has stated that "a concerted effort has been made to insure that all of the material contained in this series of texts is authentic. This is of utmost importance where the dissemination of Islamic knowledge is concerned." (Book 1) p. vii Besides, he has also declared that he did not preferred any particular school of legal thought, but he instead followed the school which has the strongest support in the Qur'aan and Sunnah. (Book 1 p. viii, Book 2 p. 13 & Book 3 p. 12). This statement, is in fact an issue in itself. As it is known, there are many religious issues which are not settled among the different Islamic school of thoughts and to claim that you select what is strongly supported by the Qur'an and Sunnah is in itself a controversy. As for the religious information, it was explicitly mentioned that all the needed good values are embedded in the fundamental rule that Islam covers all aspects of life (Book1) p. 11 and the religiosity of a Muslim is the key to realize the best values a human being could have. For the religious information it is was disseminated via firstly; *tawheed* (monotheism)and all the necessary requirements associated with it book1, 2 & 3). In order to acquaint the student with the uniqueness of the Islamic concept of God and how it affects man' relationship with God, with his fellow man and with the creation in which he lives." (Book2) p. 9. Secondly *tafseer* (interpretation) and its fundamental principles with the provision of examples of three surah and three hadith in Book 1, three surah and five hadeeth in book 2 and three surah and five hadeeth in book 3. These segments in the three books aim to help students to deduct lessons and Islamic rules and provide an example on how religious texts should be studied and understood. Besides the three books provide information derived from the selection of the Quranic verses and the prophetic tradition such as believing in miracles in book 3 p.74, the creation of man in the same book p.91and characters of the human being in p.102-103.Scenes of the day of judgement are explained in the selection of the Qur'anic verses in book 1 p.66-82 and p 91-92.

Knowing How: Religious practices →Developing skills →Religious behavior

Islam and Islamic teaching seem to be taught for the sake of them, meaning to know the information per se. without relating this information to a long term objective of constructing a contemporary comprehensive Islamic world view that enlightens students in making their convictions, choices and decisions in an intricate world full of options. As for the religious practices the three books focused on training individuals which will automatically lead to forming the group of the good Muslim. "obviously, group actions and individual actions are closely related. Group actions are made up of individual actions." Philip Petit, Ricahrd Sylvan & Jean Norman, 19987). Teaching the five pillars of Islam constitute a fundamental foundation in the making of the intended good Muslim. They comprise of *shahadah* (the testimony that God is one and Muhammad is his messenger) in chapters dedicated to

tawheed. *Salah* (prayer) and all its pre-requisites such as ablution, big bath and tayammum (dry ablution) in book 1, types of prayers and its format in book 2 & 3, *zakkat* (alms-giving) in book 1 and *sawm* (Fasting) in book 2 & 3. As for *hajj* (pilgrimage) it was presented in book 3. Besides the call to practice the five pillars of Islam, the three textbooks emphasize on other practices related to *adab* (manners) such as saying *bismillah* (in the name of god), using the toilet, avoidance of drinking alcohol, gambling, sacrificial altars, hypocrisy, superstition, magic, suspicion and jealousy and the call to speak good and do good deeds in book 1,2 & 3. Students are required to understand and be able to relate to their daily life religious practices. As for skills the textbooks provide an array of skills pertaining to *fiqh al ibadat* such as the practical details of performing, correcting and making up *salah, covering oneself, taharah, wuduu, sawm and using the toilets.* Book 1,2&3

Knowing Why: Religious perspectives →Discovering explanations → Religious understanding

Founding a holistic Islamic perspective seem to be the main objective of the three textbooks. The three textbooks discourse is assertive in calling Muslims to perceive themselves as righteous compared to Others since the message of Islam is the right one. The provided evidences are two types; form the holy text itself and this form of argument is directly addressed to the believers and non-textual evidences such rational thinking, historical events evidence to be used with the Other. Many examples could be cited here such the miracle of the creation, Allah's might, the unseen, the miracle of the Qur'an and the spiritual merits of the different religious rituals. Therefore, calling others to Islam shouldn't be ignored because by doing it a Muslim is spreading the goodness of Islam to Others following the footsteps of the early Muslims when the called to Islam. (Book2) p. 62

Knowing Oneself → Self →Reflection →Self Awareness

Knowing Oneself is accomplished via Others' mirror. **"**Dividing the world into a manageable number of categories does not just help us to identify and make sense of it, it also serves one other very important function, it helps us to define who we are." (Marilyn B. Brewer & Norman Miller, 1996) p.13**.** Self-glorification is the dominant trend across the content of the three textbooks, and the perception of the oneself is fundamentally purist-religious. A Muslim is a good practicing believer when he exercises his *ibadaat* in line with religious texts and Islamic tradition. The analysis has revealed that there is a total absence of any kind of civic, pro-social and humanistic values. It is understandable that the selection and dissemination of values in the three textbooks is primarily based on what is religious, in order to help students to become good practicing Muslims but the strict division between the 'sacred' and the 'profane' is a strongly felt defect. In a conventional style the texts emphasize on the performance of rituals and acquirement of values for self-salvation at the expense of societal salvation. By such division, the two sets of morals; 'pro-social' and 'individuals', seem to belong to two different spheres of life and therefore it is hard or impossible to integrate them. However, in the real practical life, such division doesn't exist. Teaching other non-religious values are deemed crucial. "The question what constitutes education for citizenship in various nations appropriate to the demands and needs of a rapidly changing global community is critical in both national and international contexts." (John Cogan & Ray Derricot, 1998) p.1 Therefore the integration of other non-religious values is fundamental to prepare Muslim students to play their role as global citizens.

Religious Representation of the Other in IS Textbooks

Persons/Communities

As mentioned earlier, In Islam there is a clear division and distinction between the group of *al-mouminoun* (believers)and *al-kafiroun* (non-believers/infidels). In the three Islamic Studies textbooks, students are introduced to non-Muslims especially in lessons related to *tawhid* through the following labels: people of the book, people of the Old, *Kafiroon*, disbelievers, *munafikooun* (hypocrites) in book 1,2 & 3 and 'enemy' which was used in the part dedicated to explain the right to jihad (fight) during the prophet's time. (Book 2) p.59. In fact, the most mentioned non-Muslims are the Jews, Christians, pre-Islamic Arabs, Zoroastrians, Hindu, Middle ages Europeans and modern Americans. (Book 3) p 19-46. Non-Muslims are usually mentioned in a form of a group in order to give examples about religious incorrectness. In this aspect the learners are supplied with examples that help them to understand certain religious teaching.

Perspectives

Generally speaking, the three textbooks emphasize on how great the believers are when they literally follow the religious teaching and how 'bad the disbelievers are' when they reject the true call. Muslims and Others are presented as binary opposites. Although the author was not hostile towards non-Muslims in the three textbooks, values pertaining to dealing with their religious perspectives were totally absent. Values such as co-existence, tolerance, moderation and interfaith dialogue were invisible. Though, there were quick indirect hints about them. For example, in the lesson about the *hadith* (the prophet's saying) in book 1 about jealousy one of the lessons derived from the hadith as a form of conclusion to the lesson, was the advice to 'remove negative emotions from people in order to bring about harmony and peace in society' p.94. However, this statement didn't specify among whom 'Muslim to Muslim' or 'Muslim to non-Muslim'. The other example is from another *hadith* (p. 96), about seeking permission, it was stated that "the system of Islam covers all the areas and protects people from accidentally offending each other" p.100. Once more the statement is general and doesn't specify any particular moral value though it indicates that one shouldn't harm others which implies a level of tolerance while dealing with people.

Practices

Across the three textbooks, the Other was mentioned mainly in relation to religious incorrectness. In order to prove the validity of any kind of religious idea or rule, examples of their contrasts were given. In order to justify or prove his point, the author usually compares between the views of the different religions pertaining to certain issues. In lesson one in book 1, while presenting *Tawhid* the author has stated an example about how other religions explain 'the creation'. It was mentioned that: "In the Bible of the Christians and the Torah of the Jews they have written that Allaah spent the first six days creating the universe." P.4. The falsehood of the books of these two religions is highlighted through the expression of 'they have written'. In another similar example it was stated that due to the "loss of the Gospel of Jesus means that Christian can never return to the true teaching of prophet Jesus except by excepting Islam." (Book 1) p.34. Phrases such as "they have committed the greatest sin of shirk" (Book1) p.4 and others' practices were also criticized. Statements such as "The Jews used to justify their practice of magic", "they did not obey the scripture, pretending they

weren't there", "the Christian practice of exorcism", "Zoroastrians whom they found to dissolve marriages to their mothers, daughters and sisters", "In America the number 13 is considered unlucky" (Book 3) p. 16-46. "Hindus also believe in one God called Brahman, but they, too believe that He takes three forms: Brahma the creator-god, Vishnu the preserver-god and Shiva the destroyer-god" however, "God is one in all senses." Book 2 p.18, ´the Hindus and Buddhists worship idols in the likeness of men and called them God…" Book 2 p.20 "The Christians belief that prophet "Esaa (Jesus) was God can also be considered Shirk by deification. Jesus was a man and a prophet of Allah" Book 2 p. 21. It is worth mentioning that all these examples are usually mentioned to highlight the righteousness of Muslims in what they believe in and practice as for "self-identification, realization and evaluation usually individuals and groups have a strong need to evaluate their own abilities and achievements in comparison to others' achievements." (Marilyn B. Brewer & Norman Miller, 1996) p.13. It is due to this classification a sense is given to our identity and existence. Though "religious education can play a role in fostering religious literacy and promoting a positive view of diversity" (Theodora van Boven, 2017) p.2

Discussion
The objective of this study was to explore the nature of the values and modes of their transmission in the Islamic Studies Textbooks used by Secondary school students at the International Islamic School Malaysia (IISMS). It also aims to investigate how these values reinforce students' self- understanding and self-realization vis-à-vis the religious representation of the Other. From the analysis the analysis, it has been observed that the religious values disseminated through the three textbooks via a 'preaching' style. The argument takes the form of determinist consequentialism clarification of values, as there is always a dual end to one's actions, either a reward or a punishment. Many think that when morality is introduced to students as something brought in from outside their experience, as merely a command from some adult authority reinforced by fear or bribes and taught through indoctrination and memorization, it won't have a real impact on the morality of these students. (Mathew Lipman 1991). A second observation is the presence of "Ultimate attributions error" (Marilyn Brewer & Norman Miller, 1996). This trend was clearly manifested though out the content of the three textbooks. This bias was utilized to enhance the positive image of the self, compared to Other's, who is usually associated with religious incorrectness. The objective of such discourse is to protect the in-group (believers) from any potential external negative influence. (Max Weber, 1994). Besides the textbooks do not take into consideration the current social reality of life as it doesn't treat the students as global citizens. Instead the book confines them to the group of practicing believes as it is designed to mainly address *al–ibadat* (rituals) though there are some parts dedicated to morals and values and *mu'amalat* (transactions. "When we are embedded, we walk through the world bearing the labels of our connections." (Ruthellen Josselson,1996) p. 186, and acting upon them. In addition, "teachers are facing a public both increasingly fearful of Islam and somewhat skeptical of educators' ability to handle religion as an academic subject." (Linda K. Wertheimer, 2016). Besides, Recent studies have shown that in general, education is one of the most effective means of preventing intolerance (UNESCO, 2014, p. 174). As cited in Elena Vander Dussen Toukan (2017). Therefore incorporating values of co-existence, tolerance and moderation are deemed crucial in contemporary education. According to the United Nations' Declaration, tolerance is defined as 'respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and

ways of being human' (Declaration of Principles on Tolerance). Our acceptance of others is tested only when these Others are different from us (Vogt 1997). No trace of the civic values of tolerance and moderation in the three textbooks. The author has made a distinct division between the 'sacred' and the 'profane' in the life of the students and these textbooks discuss the sacred only. Therefore, all lessons were presented in a very formal and rigid preaching type. The selection of the Qur'anic verses is another example about this rigidity. Most of the selected Qur'anic verses talk about Frightening scenes from the day of judgements and what awaits those who don't follow God's way such in book 1 (pg.620 *surah al-Humazah* which contains an epic description of hell fire. Book 2 contains such frightening scenes about the day of judgement and the fate of the disbelievers in two chapters from the Qur'an; surah *al - zalazalah* (pg. 66) and surah *al- Qaariah* (pg.75) both *surahs* describe the judgement day as the day of clamour, when men will be distracted and the landmarks of this world will be lost in *surah al qaariah*. (Yususf Abdullah Ali, 1989). *Surah al-zalzaalah* refers to the tremendous convulsion and uprooting which will take place when the present order of the world is dissolved. (Abdullah Yusuf Ali, 1989). In Grade nine book the author has selected three surah for the *tafseer* section. Namely: *Surahal -Inshiraah,* surah *al -Teen* and surah *al-Adiyat.* As for the first surah (*al-Inshirah*), it is a short *surah* which conveys the message of hope and encouragement in a time of darkness and difficulty. It tells that the prophet's mind and heart had indeed been expanded and purified and the burden which pressed on his soul had been removed. The second surah is a very early surah in terms of revelation. It appeals to the most sacred symbols to show that Allah created man in the best form, but the same man is capable to put himself in the utmost degradation unless he maintains his faith and leads a good life.As for *al-Adiyat*, Abdullah Yusuf Ali has commented that "This is one of the earliest *Makkan Surahs* (verses). In the depth of its mystery and the rhythm and sublimity of its language and symbolism … Its subject matter is the irresistible nature of spiritual power and knowledge, contrasted with unregenerate man's ingratitude, pettiness, helplessness and ignorance. (Abdullah Yusuf Ali, 1989) As it was mentioned earlier, the rationale behind the selection of the *surahs* for *tafseer* is not clear as it seems that the only criteria for the selection is that these *surahs* are short Mainly from *juzu' amm'ah*, (the last part of the holy Qur'an). The moral lessons to be learnt from these *surahs* are general and vague and not specific for students at this age (Intermediate school students).

Conclusion

The present study presents an insight into Islamic studies textbooks content. Due to many internal and external challenges, it is incumbent upon Muslims in general and Muslim educationists in particular to look into what is being transmitted to students in Islamic studies textbooks. In fact, a comprehensive review of the curriculum content (teachers training, methods of teaching, teaching material, assessment and evaluation…) is needed. A process in which the Islamic Studies learning experience at all levels is candidly securitized. And also taking into consideration the contemporary educational requirements to prepare not only good practicing Muslims but good global citizens open on the Other. Values such as tolerance, moderation, co-existence and love are deemed crucial in designing contemporary textbooks. Finally, it is recommended that more researches to be conducted on IS curriculum and the content of other IS textbooks used in other educational institutions. A shift of viewing IS as a purist-religious subject for students' salvation in the hereafter to a more progressive and modern school subject that prepares them for life is necessary.

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