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ENGLISH FOR RELIGIOUS PURPOSES: AN INQUIRY-BASED PEDAGOGY FOR MUSLIM ESL LEARNERS

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Abstract

This study explored ways of integrating Islamic content into ELT materials for the benefit of Muslim learners' language and faith. After analysing the literature, a sample of ELT materials was prepared to be used in conjunction with an inquiry-based pedagogy known as 'Community of Inquiry' (CI). This combination was termed 'English for Religious Purposes' (ERP). ERP was then implemented over a period of five weeks with a group of adult Muslim learners studying ESL at a higher education institution in Kuala Lumpur. Qualitative research methodology was employed to gauge learners' responses to ERP. The findings indicated that not only did ERP provide holistic practice in all four language skills in a meaningful and realistic way, but it also contributed to learners' religious understanding and practice of Islam. This was attributed to the engaging nature of the whole-class inquiry-discourse characterised by CI. Moreover, the questions and issues introduced in ERP texts stimulated students to express themselves and listen to the opinions of others while encouraging them self-regulate by reflect upon themselves and their own practices. Participants reported benefits such as a desire to don the Muslim headscarf, performance of night prayers and strengthening of their faith. ERP therefore shows promise as a pedagogy for learners' seeking to improve their English language and for teachers who wish to deepen learners' understanding and practice of Islam.

Keywords: Islamic, English language teaching, inquiry-based method

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An Islamic Approach to ESL

A look at the TESL scenario in Malaysian institutions of Higher Education reveals a need for reform in terms of the materials and pedagogy employed by TESL teachers. One of the reasons for this is that the Malaysian education system, like other Asian countries, is notoriously exam-oriented[2], with classrooms tending to be traditional and teacher-centered where students memorize facts merely to pass their examinations. In other words, students are generally more 'instrumentally' motivated than intrinsically motivated to study English[3]. The solution to this problem, in the opinion of the author, lies in not only changing the content of ESL materials to make them more relevant to learners' culture, bur also to make ESL classes more learner-centered; implying a change to the methodology employed in the classroom. Tomlinson calls for what he terms 'engaging texts',[4] which are texts that grab the reader's attention, cognitively or affectively, thereby stimulating reading for its own sake, rather than just to pass an examination. To achieve this, the content of ESL materials needs to reflect the lives and cultural experiences of learners, in this case Muslims, as he explains: "In order for learning to be successful, connections need to be made between the new and the familiar, between what is being learned and the learner's life and between the learning experience and its potential value in the future".[5]

An analysis of the textbooks available in the Malaysian market reveals a lack of acknowledgment of Muslim learners' faith, values or worldview[6]. Thus, if ESL materials and methods are to be

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[2] Jill M. Aldridge, Barry J. Fraser, and Tai-Chu Iris Huang. "Investigating Classroom Environments in Taiwan and Australia with Multiple Research Methods" *The Journal of Educational Research* 93, no. 1 (1999): 48–62; Lee King Siong, Hazita Azman, and Koo Yew Lie, "Investigating the Undergraduate Experience of Assessment in Higher Education." *GEMA: Online Journal of Language Studies* 10, no. 1 (2010): 17–33.

[3] Robert C. Gardner. "Motivation and Second Language Acquisition." *Porta Linguarum* 8. (2007). http://hdl.handle.net/10481/31616.

[4] Brian Tomlinson. *Developing Materials for Language Teaching*. (Continuum International Publishing Group Ltd., 2003).

[5] Ibid., 19.

[6] H. Douglas Brown. *Principles of Language Learning and Teaching*. 5th ed.

intrinsically motivating and engaging for Muslim learners who are studying at Malaysian tertiary institutions, they need to reflect their needs, interests and culture.

Community of Inquiry

Other attempts by Muslim authors to address the needs of Muslim ESL learners have, for the most part, fallen short of the mark. One reason for this is that they lack an effective method for delivering content. Islam is a profound philosophy and so attempting to impart Islamic faith, values or 'akhlaq' (good behaviour) in the English language classroom is no easy task. It therefore became clear to the author that a different approach was needed. The pedagogy chosen was one that promotes Socratic discussion in what is called a 'Community of Inquiry' (CI).

The literature on philosophy-education reveals a variety of methods for teaching philosophy. Mathew Lipman, a professor at Montclair State University in the 1970s, pioneered CI to teach philosophical inquiry to young children. He considered philosophy as an indispensable part of education saying: "…philosophy is the discipline that best prepares us to think in terms of the other disciplines, it must be assigned a central role in the early (as well as in the late) stages of the educational process."[7] Lipman, therefore, used CI to get children thinking and discussing philosophically: In CI, students sit in a circle with their teacher discussing philosophical questions and issues of interest and importance to them. The discussions are always lively and would therefore provide an excellent opportunity for Muslim ESL learners to explore and talk about their faith as well as listening to the ideas and views of other students in the target language.

(Pearson Education ESL, 2006); Alastair Pennycook. "The Myth of English as an International Language." In *Disinventing and Reconstituting Languages*, edited by Makoni Sinfree and Alastair Pennycook, 90–115. (Multilingual Matters Ltd, 2007); Ratnawati Mohd. Ashraf, "The Cultural Implications of Teaching English as a Second or Foreign Language." *Muslim Educational Quarterly* 14, no. 4 (1997): 4–15.

[7] Matthew Lipman. *Thinking in Education* , (Cambridge: Cambridge University Press, 2003) .18.

Lipman describes CI as follows: "Converting the classroom into a "community of inquiry" in which students listen to one another with respect, build on one another's ideas, challenge one another to supply reasons for otherwise unsupported opinions, assist each other in drawing inferences from what has been said, and seeking to identify one another's assumptions".[8]

There is one problem however with CI. CI was originally intended for children whose mother tongue is English, i.e., it was used with children discussing in their first language. Thus, the first challenge faced by the author was to adapt CI method to suit the needs and abilities of the ESL learners.

The second challenge was that the materials written by Lipman for CI were stories for American children talking about issues in Western culture. The author decided to resolve this by writing short stories that were relevant to Muslim learners studying ESL in the Malaysian context. The stories were subsequently called *Thinking stories* because they were designed to make learners think and question about issues and dilemmas facing them.

The Essentials of CI

Lipman advocated four main stages for CI, which are: 1) Students sit in a circle and read-aloud stories containing philosophical elements; 2) Students formulate philosophical questions based on the issues in the stories; 3) Students categorize their questions and then select questions for whole-class discussion; and 4) Students sit in a circle and discuss the chosen philosophical questions in an attempt to arrive at an answer or a consensus.[9]

An important element of CI is that students provide the questions themselves for discussion, not the teacher. This makes for a more learner-centered and constructivist environment. The hope is that students pick out issues and elements from the text that lead them to think deeply, i.e., students should not simply ask comprehension questions but rather philosophical questions. Golding calls these big ideas and rich concepts, such as: "Culture,

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[8] Ibid., 20.

[9] Rosnani Hashim, "Investigation on the Teaching of Critical and Creative Thinking in Malaysia." *Jurnal Pendidikan Islam* 10, no. 1 (2002): 40–56.

violence, number, art, mind, responsibility, justice, harmony, knowledge, racism, rules, reality, intelligence, science, faith, evidence, proof, beauty, love…"[10] Golding requires that these big ideas and rich concepts have what he calls the three C's namely: 'Central', 'Common' and 'Contestable'. Here 'central' means important to students, 'common' means familiar and 'contestable' means controversial.[11] The intention is that texts containing philosophical elements and the three C's will make for lively and meaningful discussions.

For the purpose of this research, the unique combination of thinking stories containing Islamic elements with the inquiry-based pedagogy of CI will be termed 'English for Religious Purposes' (ERP). It is the hope of the researcher that ERP will not only be suitable for promoting Islamic faith, values and worldview but will also make ESL classes relevant, engaging and even transformative for Muslim learners of English.

Other Studies

Philosophy for Children (P4C) and CI have been used in Western countries like the US, UK, Australia, New Zealand and Canada for more than twenty years.[12] Research conducted into CI in these countries has shown benefits for children's confidence level, critical thinking skills and communication skills.[13] Yet, the children in these studies were communicating in their mother tongue, i.e., English language. Hence, there is a dearth of research into P4C and CI for second language learners.

A study conducted by Rear[14] at a university in Japan

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[10] Clinton Golding. "What Are Philosophical Questions?," In *Conference of Philosophy in Schools: Developing a Community of Inquiry*. (Singapore: Singapore's Teachers Union, 2006). 67.

[11] Ibid. 68

[12] Abdul Shakour Preece, and Adila Juperi, "Philosophical Inquiry in the Malaysian Educational System Reality or Fantasy?" *Analytic Teaching and Philosophical Praxis* 35, no. 1 (2014): 26–38.

[13] Moomala Othman and Rosnani Hashim, "Critical Thinking and Reading Skills: A Comparative Study of the Reader Response and Philosophy for Children Program Approaches." *Thinking* 18, no. 2 (2006): 26–34.

[14] David Rear. "A Systematic Approach to Teaching Critical Thinking through

employed Fascione's six critical thinking skills to create a framework for a six-stage, critical thinking course for ESL learners: interpretation, analysis, evaluation, inference, explanation and self-regulation. The programme culminated in learners performing two debates about local social issues. The findings indicate that students found the approach interesting, in spite of some difficult lexical terms, and were motivated when preparing for the debates, both inside and outside the classroom. However, Rear admits that much of the language used by students in the debates was memorized speech, i.e., students learnt their arguments by heart and were not really engaging in genuine, spontaneous conversation. This is hardly surprising since students had eight weeks to prepare for their first debate and a further five weeks for the second. In contrast, students involved in CI need to think on their feet when answering questions formulated by their peers as they attempt to express themselves in the target language. Consequently, they have little time for pre-meditated responses.

Integrating Islamic Content

From the standpoint of Muslims, the main problem with existing ESL materials is that they are largely secular in nature and do not promote faith in God or Islamic worldview.[15] According to Rosnani Hashim[16] Western educational philosophy possesses an incomplete view of the learner, of knowledge and of the purpose of education. Content and method are predominantly value-free. She argues that the work of Islamization of knowledge (IOK) which sets out to remedy this cannot be left solely to religious experts. All those involved in teaching and educating Muslims need to assist the Islamization process in their respective subject areas.[17] Al Faruqi, in his IOK work plan claims that there is a need: "To re-examine and up-date

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Debate." *Journal Eltwo* 2 (2010). http://blog.nus.edu.sg/eltwo/2010/02/19/a-systematic-approach-to-teaching-critical-thinking-through-debate/.

[15] See Al-Attas, *The Concept of Education in Islam*, 26, where he expounds on his definition of education that includes *'iman'* and *'adab'*.

[16] Rosnani Hashim, "Islamization of the Curriculum." *American Journal of Islamic Social Sciences* 16.2, no. Summer (1999): 27.

[17] Ibid

knowledge at all levels" and "Recaste the disciplines under the framework of Islam: The university textbook".[18] In lieu of this, the author attempted to develop Islamized ESL materials that are in harmony with Islamic educational philosophy using CI pedagogy.

Research Methodology

A five week programme of CI was implemented with a class of thirty pre-intermediate, ESL students at an international institution of higher learning in Kuala Lumpur. In line with qualitative research methodology, multiple methods of data-collection were used to gather information about students' reactions to CI, including: semi-structured interviews; focused-group-observations and student-learning diaries. A teacher's diary was also used to record the reflections about the lessons after each session.[19]

Table 1 Taxonomy of Educational Objectives: Affective Domain[20]

Level	Behaviour	Examples	'Key words'
Receive	open to experience, willing to hear	listen to teacher or trainer, take interest in session or learning experience, take notes, turn up, make time for learning experience, participate passively	ask, listen, focus, attend, take part, discuss, acknowledge, hear, be open to, retain, follow, concentrate, read, do, feel
Respond	react and participate actively	participate actively in group discussion, active participation in activity, interest in outcomes, enthusiasm for action, question and probe ideas, suggest interpretation	react, respond, seek clarification, interpret, clarify, provide other references and examples, contribute, question, present, cite, become animated or excited, help team,

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[18] Isma'il Ragi Al-Faruqi. *Islamization of Knowledge: General Principles and Work Plan,* (International Institute of Islamic Thought, 1982).

[19] Hesse-Biber, Sharlene J. Nagy, and Patricia L. (Lina) Leavy. *The Practice of Qualitative Research*. (Sage Publications, Inc, 2005).

[20] Ibid.

			write, perform
Value	attach values and express personal opinions	decide worth and relevance of ideas, experiences, accept or commit to particular stance or action	argue, challenge, debate, refute, confront, justify, persuade, criticise,
Organise or Conceptualize values	reconcile internal conflicts, develop value system	qualify and quantify personal views, state personal position and reasons, state beliefs	build, develop, formulate, defend, modify, relate, prioritise, reconcile, contrast, arrange, compare
Internalize or characterise values	adopt belief system and philosophy	self-reliant; behave consistently with personal value set	act, display, influence, solve, practice,

Islam, *īmān* (faith) and spirituality are difficult constructs to measure as they are highly subjective and personal. For this reason, the researchers referred to Bloom, Krathwhol and Masia's measure of the Affective Domain[21] in an attempt to ascertain students' responses and feelings about the Islamic content and CI sessions. Bloom's 'Affective Domain' was developed in 1964 by Bloom, Krathwhol and Masia comprising five levels (also known as 'attitudes' or 'beliefs'), which are: 1) 'Receive' (awareness), 2) 'Respond' (react), 3) 'Value' (understand and act), 4) 'Organise personal value system' and 5) 'Internalize value system' (adopt behaviour). These five levels provided a theoretical framework for the evaluation of learners' affective responses. Bloom et al. elaborates on the five levels providing examples of behavior, as well as key words for each level (see Table 1). The researcher used these five categories to gauge students' reactions or feelings about the Islamic content and teaching method of ERP lessons. The researcher also used Bloom, Krathwohl and Masia's behavioural descriptions[22] to assist in the

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[21] Benjamin S. Bloom, David R. Krathwohl, and Bertram B. Masia. *Taxonomy of Educational Objectives, Handbook Ii: Affective Domain*. (New York: David McKay Company, 1964).

[22] Ibid.

formation of questions (see Table 2) for the four sources of data collection, i.e.,: interviews, student-diaries, focus group observations and teacher's field notes. The descriptions of the five levels were also helpful in guiding the coding during data analysis.

Findings of the Study

The findings of the study were drawn from participants' responses to ERP and have been arranged under the five levels of Bloom, Krathwhol and Masia's Taxonomy for the Affective Domain. Participants' comments were quite revealing as students relate their experiences of ERP that combines Islamic content with CI pedagogy.

Table 2 Adapted Questions for ERP

1) RECEIVE
1. Which Islamic issues could students remember from the English lessons?
2. Did they hear any Islamic issues in the lessons?
3. Did they read any Islamic issues in the lessons?
4. Did they discuss any Islamic issues in the lessons?
5. Did they do any activities related to Islamic issues in the lessons?
2) RESPOND
6. Did students take an active part in class discussions on Islamic issues?
7. Did they ask or answer questions about the Islamic issues in the lessons?
8. How did they contribute to the discussion on Islamic issues in the lessons?
9. What did they write about Islamic issues of the lesson?
3) VALUE
10. Did students give their opinion about any Islamic issues in the lessons?
11. Did they argue for or against any Islamic issues in the lessons?
12. Did they disagree with the views of others about the Islamic issues in the lessons?
13. Did they justify their views about the Islamic issues in the lessons?
4) ORGANIZE OR CONCEPTUALIZE VALUES
14. Did the lessons develop students' understanding of Islamic issues?
15. Did they give reasons for their personal opinions about Islamic issues?
16. Did the Islamic issues in the lessons change their personal views?
17. Did they reconcile their own internal conflicts related to the Islamic issues of the lesson?

5) INTERNALIZE OR CHARACTERIZE VALUE
18. What influence have the Islamic issues in the lessons had upon students?
19. Have the Islamic issues in the lessons changed students' beliefs?
20. Did the Islamic issues in the lessons help students to solve any problems?
21. Have the Islamic issues in the lessons made students take any action?

Receive

The first category of Bloom, Krathwohl and Masia's affective domain is "Receive". This is the lowest possible affective response that students could display, i.e., if a student simply turns-up to class and acknowledges that some Islamic content has been delivered then this would be enough to satisfy this category. We see an example of this in the following quotation: *"(I remember the issue) The Muslim girl should wear scarf"* (ANI, 683).

And another student said: "(we discussed) *the equality between men and women...*(the difference between) *knowledge and belief...(and how we know the Qur'ān is true?) "Yeah."* (LI,497),

Respond

"Respond" is the second level of Bloom, Krathwohl and Masia's affective domain. Students who expressed an opinion during ERP lessons, either written or spoken, were operating at this level. The following examples were taken from students' diary entries:

> In my opinion 'sunnah' is not compulsory but if we do, (it) is good for us, for example, for some girls (who) like to close their face (veil) It's because of 'sunnah' or because they want (to). Nobody can force them to close their face if they don't want (to) (AND3, 19).

The next students talk about the experience of participating in the class, answering questions and discussing Islamic content: "Certainly, always I like (to) take part in Islamic discussion. In my point of view, I took part very well when the Islamic issues was put forward, when there (was a) discussion about (the) difference

between Islam and culture in the class" (SYD1, 15),

Thirdly, the interviewer asked whether the ERP stories helped students make good questions: "*My friends, they ask too many question because they use that story. Maybe, interesting for them, and make them want to ask more about Islam"* (LI,771).

Below are four examples of questions raised by students in class; three of which are related to the Islamic content of the lessons:

> *Should Muslims have girlfriends/boyfriends? (Aishah)*
> *Why was Saleh surprised when he opened the door (Hajar)*
> *It is important Muslim memorize Qur'ān? (Khadidja)*
> *What would we do if we faced dead like like Samir? (Abubaker) (TD4, 86)*

Value

The third category of Bloom, Krathwohl and Masia's affective domain is "Value". This level requires students to participate in class with some degree of passion or conviction; rather than merely responding, as in the previous level. To satisfy this category, student's responses may be accompanied by some form of explanation or justification showing that they have strong feelings about the issue or matter in hand. For example, one student got angry about the statement of another student who likened dating a woman to test-driving a car. Her reaction showed that she felt strongly, even though she admitted that she had not voiced her opinion at the time[23].

> *"My friend told (me) that some guy he believe that em…when you want the girlfriend and boyfriend (you)*

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[23] The fact that the student did not voice her opinion during CI discussions could be due to what Krashen (1997) calls the 'silent period' where learners remain silent as they take-in the target language, until such time as they are ready to produce language. Such quiet students are therefore still benefitting from discussions even though they may not participate actively. Another reason could be cultural,   i.e., it is common for female students to be shy and for male students to dominate discussions, especially in Asian contexts. This phenomena was acknowledged at P4C trainers Jason Buckley and Tom Bigglestone during their P4C workshop in London on June 27, 2017 at Laycock Professional Development Centre, Islington, London, UK.

have to try first like a car. I get more angry…(because) girl is the human not the things like that …I cannot say anything …When I feel angry and don't want to say anything" (ANI, 766).

The second example of valuing occurred when a student took a clear stance on the issue of dating saying:

"Islam he don't give them chance if he want to, he want to (have a) girl, he have to marry to her and make with (be) her friend only... I say he have to go to the girl and ask the family to arrange (KHI, 607).

A third student held strong views about the issue of Muslim women's clothing, explaining and justifying her opinions as follows:

Why not all women wear scarves is because the level of 'Iman' (faith) in each and every woman is not the same. Although most of them actually knew that it is obligatory in Islam to cover their 'aurah' (private parts) that includes their hair, they refuse to wear it because of many reasons. Some said they have not yet received 'hidayah' (guidance) from Allah while others want to show off their beautiful hair to other people. We cannot say that we haven't received 'hidayah', we must search it ourselves. We don't know until when we will live in this world. Allah can take away our lives at anytime. So we have to be prepared always for the hereafter life. Then there is one type of people who wear scarves but still they are not covering their 'aurah' properly or completely. This type of woman wears scarves but they wear tight clothes and show off their body shape. Sometimes they wear shirt that is short sleeves or doesn't wear sock to cover their feet and that also are considered not covering their 'aurah' completely. All of this happens because of their ignorance towards the law and rule of Islam (AD2, 17)[24]

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[24] It is evident that this student held a rather conservative views about what is

The following statement was in response to the issue of whether Muslim women should go out to work or stay at home. The student not only disagrees but justifies her views at length:

> *I do not think that women should stay at home... It is true that the woman's role is to take care of the family, but she must go out to work. By doing this, she can help her husband financially and also support her family in case if her husband lose his job or is sick... I think women should not stay at home and look after their children because they also have their ambition. As we can see, nowadays women tend to do whatever men do too. So, it is better if women going to work in order to gain experience. I think women can adjust their time between their work and family even they are working, unlike men they do not know how to handle this issue. Men also should help their wives in terms of chores (housework) (KAD1, 26).*

In this last quotation in this category, we see a student trying to explain the idea that appearances can be deceiving:

> *Most people give opinions that a better Muslim (is he) who is knowledgeable people and then he or she is practiced (practices) the knowledge by following Qur'ān and Sunnah. Of course they also have to prevent themselves from bad deed. In my opinion, according to their opinions are not certainly true because we can just look outside, what is the real thing in their mind, we never know. (Appearances can be deceiving) Perhaps, they were not sincerely (sincere), just did something because of praise. Thus, we can't know those people are a better Muslim or not except Allah (only Allah knows)[25]*

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acceptable for Muslim women's attire; however, it is significant that she not only valued the topic by expressing a strong opinion, but she also responds at length in English, the target language, which is good for language proficiency.

[25] Once again a second language learner is struggling to express himself on quite a deep level regarding not judging a book by its cover. His English may be broken, but

(MID2, 28).

Organize or Conceptualize Values

The fourth category of Bloom, Krathwohl and Masia's affective domain is "Organize or conceptualize values". To satisfy this category, students must display a change in their understanding about the Islamic content of the lessons, i.e., a shift in their personal views or resolution of some personal conflict or problem related to the Islamic content. Whilst this may sound difficult to achieve in an English class in just five weeks, there were some signs that student *did* experience modest changes in their thinking, as can be seen from the following quotations:

> *Interviewer: How satisfied were you with the classes?*
>
> *Respondent: New things so…like.. last day when we talk about Islam and culture...It's true.. that I didn't know the difference between the two. But after the class now I'm searched. So I have.. now I know that Islam and culture is different and there is a difference (between) them. Before I didn't know that (KAI, 270).*
>
> *Interviewer: Were there any questions that made you think deeply?*
>
> *Respondent: Absolutely that improve my understanding, and I got more idea about that, about... how do I say... the Qur'ān is true... I don't know who say (said) about that, the babies...* [26] *(SYI, 540).*

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the message is clear, representing real communication. See Brown (2001, p. 43) on Communicative Language Teaching (CLT). Moreover, it shows the student being pushed to the limit of his language ability, as opposed to remaining in his comfort zone as is often the case in conventional ESL classrooms. See Lev Vygotsky (1896–1934) 'Zone of Proximal development'.

[26] This was in response to the question raised in a classroom discussion: 'How do we know the Qur'ān is true?' Another student had provided the fact that the Qur'ān contains a detailed explanation on the stages of growth a fetus inside its mother's womb. Since there was no technological developments fourteen hundred years ago, this represents a strong argument in favour of the divine nature of Qur'ān. It is also an impressive example of a student operating Bloom, Krathwohl and Masia's fourth

And also:

Interviewer: Do you think that your understanding of Islamic issues was improved by the lessons?

Respondent: Um, when we talk about belief and knowledge. Before um I little bit confuse, which one we have to believe or we have to, (have) knowledge first ... But now I know that we have these things to balance - belief and knowledge[27] (LI. 596).

One student claimed that he did not learn anything from the discussion topic on 'facing death', while other students found it a very emotive topic. His explanation was that he came from a war-torn country where facing death is an everyday part of life. This indicates that selecting topics that engage *all* students is challenging for the teacher:

(In the story when Samir faced death) I didn't learn anything at all because... it is so many times. (in my country) ...Yes. I knew, what to do (when facing death) ...We believe that, death is true, one day we will die (SYI, 567).

Another student felt that her Islamic knowledge was lacking, compared to other students in the class, which suggests she was self-reflecting:

Interviewer: Did the lessons improve your understanding of Islamic issues? Respondent: (Long pause) Um I think it's just remind me that I don't know nothing about Islam ...Yeah. I'm with people who are always talking about Islam, Islam, all the time I'm just, I just sit and listen to her, to them and I have nothing to

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level of the affective domain "Organize or conceptualize values".

[27] This student's explanation is a deceptively simple. It was in response to a question about whether knowledge precedes faith or vice versa? The response is a prime example of deep philosophical thinking expressed by in limited language by a second language learner. We see how ESL learners can engage in high-order thinking in spite of their low language ability. This has implications for ESL methodology.

say.

Interviewer: Does that make you want to change?

Respondent: ...Yeah (I want to).. read many things about Islam and know (more)[28] (KAI, 870).

Internalize or Characterize Values

"Internalizing or characterizing values" represents the highest level of Bloom, Krathwohl and Masia's affective domain. In this category, students need to demonstrate a change in their beliefs or that they have taken some action in response ERP. The examples below represent modest, yet significant changes in students' beliefs and behaviour as a result of the programme.

After one of the discussions, a student did some research outside of class by checking on the statistics for divorce rates in Saudi Arabia:

...Yes,   just to make sure you said about the divorces in Saudi Arabia. I told you that divorces in Saudi Arabia it's in the high percentage. Yeah, I make sure exactly, its 60 % ... From the internet... About 6 (articles) Yeah, cross my heart (honestly) (II, 579).

Another student discussed the topics covered in class with her family members off-campus:

I go (went) to my mahallah... And then I relax and then I remember what I do in the class today ...The question (we discussed) he say this, this good and this no good ...I still remember ...Yes, (I spoke to) my nephew and my sister ...I discuss like this and... then we discuss another

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[28] It is common for Asians to feel intimidated by large group discussions and a phobia of public speaking is also quite normal. This is particularly true when one is speaking in a second language and this feeling may be compounded when one perceives that others know more than oneself on a particular subject. Yet such feelings can be positive if they motivate one to learn more. The student in question volunteered the information and expressed her desire to improve. Suffice to say that she was engaging in self-reflection which is an attribute of Bloom, Krathwohl and Masia's affective domain level four: "Organize or conceptualize values.

together ...the same topic[29]. (KHI, 686)

The same student went on to reveal how, as a result of ERP classes, she performed supererogatory night prayers: "*It's good yes... and give us new information and we discuss about Islam ...And make us, we remember Allah everyday and we do it even more than before ...I do Qiyāmullail (performed night prayers)*" (KHI, 749).

When interviewed several days later, another student claimed that she was *still* pondering and reflecting on one of the questions raised in the class.

The next student explained how the knowledge she gained from ERP classes increased her faith:

Interviewer: How have you changed

Respondent: Um when I have better, um much knowledge, I will use this knowledge... in Islamic ways... that makes my belief in God, is increased... actually from the discussion[30] (LI,617).

Finally, the following statement shows how a student internalized the content of ERP lessons by talking about her practice of Islam:

Interviewer: Did the lessons make you think?

Respondent: I think...when... we were talking about the scarf in the class ...And they said that.. the woman who don't put (on) the scarf... because they don't believe or something like that ...I was not comfortable in class because it's not because they don't believe, but they don't grow (up) with that in their mind.. So maybe with

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[29] The fact that a student continued to think about an issue after class and discus it with others shows that it made an impact on her. This bodes well for ERP which appears to have succeeded in engaging this student, making here reflect deeply on the topics discussed. It is unclear whether this happens in conventional ESL classes where the content focuses on language rather than philosophical questions.

[30] It is hard to imagine students in a regular ESL class claiming that their faith has increased. This is an indication that ERP has potential for exploring Islamic faith, values and worldview, as anticipated by the researcher.

> *the time they will put (wear it)...like me, before I didn't put the scarf ...now sometimes I don't know why but I remove it ...Because it's just here I start to put the scarf (on campus) ...but make me very uncomfortable in class*[31] *(KAI, 329).*

As a result of the classroom discussions, the same student said she had decided to change and start wearing the Muslim headscarf: *"I will put the scarf (because) My religion say it, so…"* (KAI, 415*).*

Sharing Islam with Others (Daᶜwah)

An added benefit that emerged from the ERP program was the idea of sharing Islam with others (*dawah)*. Some students felt the combination of English language, Islamic content and CI method had potential for '*dawah'* as can be seen: "*I think (I) improve um before.. maybe I (was) not confident when I want to um, what we call, da*ᶜ*wah?"* (FI, 521).

A second student said:

> *They can... tell their idea about Islamic, to non Muslims in English... they can give more idea in English language from Islam. And now, I have... a lot of idea in English... about Islam... (SYI, 349).*

A third student explained: *"...this issue is an important with people especially Muslims to know how to be good Muslims and also to share their ways to be a good Muslims with others"* (FD5, 22).

Finally, one student supported the idea of discussing

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[31] This student is relating an experience that she is unhappy about so she is unlikely to be sharing it merely for effect. In the subsequent quotation she admits to changing her behaviour by donning the Muslim headscarf. Here we see that ERP touched her heart and made her self-regulate. See Fascione's (2016) Critical thinking skill of self-regulation. Another point is that behaviour change, like language acquisition, is a complex process that usually takes time. ESL practitioners differ on the best methods for improving language acquisition; however, CLT proponents claim that "Language is caught and not taught", i.e., it is acquired through exposure and practice rather than through teaching and memorization. ERP therefore seeks to provide students with realistic and meaningful exposure and practise in the target language.

controversial issues and questioning assumptions as in ERP, to enable Muslims to respond to difficult questions posed by adherents of other religions:

> *I think this (what) we discuss all very important and interesting... About um how believe the Qur'ān it is true. Maybe one Christian, not Muslim, can ask (this) question and you (will be) surprise why he ask this question and you cannot answer. If we don't get this programme so we (won't) change our mind[32] (KHI, 60).*

Conclusion

The findings of the research indicate that ERP had a number of positive impacts on Muslim ESL learners. Firstly, students were enthusiastic about the Islamic content of the lessons and CI discussions, where they expressed their opinions on a variety of Islamic issues and topics. Secondly, students practiced all four language skills: reading, writing, speaking and listening as they read the thinking stories, listened and spoke during CI discussions and wrote their reflections at the end of the lessons in student-diaries. Thirdly, students' responses showed evidence of all five levels of Bloom, Krathwhol and Masia's affective domain,[33] especially the higher levels, namely: "Organize or conceptualize values" and "Internalize or Characterize Values" with students alluding to changes within themselves, reporting deepening of their faith and improvements in their understanding and practice of Islam after ERP classes. Such changes are deemed uncommon by the author in conventional ESL classrooms, where the focus is likely to be on language learning rather than character development. Having said this, character development and language acquisition require time and long-term strategies, and practitioners of P4C maintain that

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[32] Students acknowledged that ERP could help them share their faith with others due to the new vocabulary and speaking skills they gained, which is an example of level five of Bloom, Krathwhol and Masia's affective domain "Internalize or Characterize Values" since it infers transfer of the knowledge and experiences gained in ERP to future students' future lives and activities.

[33] Bloom, Krathwohl, and Masia, *Taxonomy of Educational Objectives, Handbook Ii: Affective Domain*.

developing a properly functioning CI requires time and practice. In the light of this, the results of ERP seem encouraging, considering the short duration of the programme.

One explanation for the effectiveness of ERP comes from Yasuhiro Imai who cites that Arnold argues that cognitive and affective domains are linked: "…mutual interplay between cognition and affect has been acknowledged"[34]. Thus, ERP engages Muslim learners, both cognitively and affectively, while providing them with social interaction in the form of discussions. Imai also maintains that emotions are aroused by interpersonal communicative relationships[35]. Donato as cited by Imai explains how social interaction enhances learners' emotional inter-subjectivity through "new ways of seeing and understanding… based on a union of all participants' perspectives"[36]. Put another way, the Islamic content and CI method appealed to students' heads and hearts, making ERP classes intellectually stimulating and emotionally captivating. The discussions enabled students to 'co-construct' new knowledge and understanding - something Imai terms "emotional inter-subjectivity" - a kind of collective thinking and empathy[37].

For these reasons, ERP emerged as an exciting new alternative for ESL teachers because it pushed students to the limits of their language ability as they discussed philosophical issues and questions, albeit in broken English. Equally importantly, it assisted Muslim learners to internalize their faith and deepen their understanding and practice of their religion by means of English language, i.e., through reading, formulating questions, expressing opinions and listening to the views and opinions of others on issues of relevance and importance to them.

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[34] Yasuhiro Imai. "Emotions in SLA: New Insights From Collaborative Learning for an EFL Classroom." *The Modern Language Journal* 94, no. 2 (June 1, 2010): 278–92. doi:10.1111/j.1540-4781.2010.01021.x. 280

[35] Ibid.

[36] Ibid.

[37] Ibid., 282.

TRANSLITERATION TABLE

CONSONANTS

Ar=Arabic, Pr=Persian, OT=Ottoman Turkish, Ur=Urdu

	Ar	Pr	OT	UR		Ar	Pr	OT	UR		Ar	Pr	OT	UR
ء	,	,	,	,	ز	z	z	z	z	گ	–	g	g	g
ب	b	b	b	b	ڑ	–	–	–	ṛ	ل	l	l	l	l
پ	–	p	p	p	ژ	–	zh	j	zh	م	m	m	m	m
ت	t	t	t	t	س	s	s	s	s	ن	n	n	n	n
ٹ	–	–	–	ṭ	ش	sh	sh	ş	sh	ه	h	h	h¹	h¹
ث	th	th	th	th	ص	ṣ	ṣ	ṣ	ṣ	و	w	v/u	v	v/u
ج	j	j	c	j	ض	ḍ	ẓ	ż	ż	ى	y	y	y	y
چ	–	ch	ç	ch	ط	ṭ	ṭ	ṭ	ṭ	ة	-ah			-a²
ح	ḥ	ḥ	ḥ	ḥ	ظ	ẓ	ẓ	ẓ	ẓ	ال	al³			
خ	kh	kh	kh	kh	ع	ʿ	ʿ	ʿ	ʿ					
د	d	d	d	d	غ	gh	gh	ğ	gh					
ڈ	–	–	–	d	ف	f	f	f	f					
ذ	dh	dh	dh	dh	ق	q	q	k	q					
ر	r	r	r	r	ك	k	k/g	k/ñ	k					

¹ – when not final
² – at in construct state
³ – (article) al - or 1-

VOWELS

		Arabic and Persian	Urdu	Ottoman Turkish
Long	ا	ā	ā	ā
	آ	Ā	Ā	–
	و ی	ū	ū	ū
	ي	ī	ī	ī
Doubled	يّ	iyy (final form ī)	iy (final form ī)	iyy (final form ī)
	وّ	uww (final form ū) uvv (for Persian)	uv	uvv
Diphthongs	و	au or aw	au	ev
	ى	ai or ay	ay	ey
Short	َ	a	a	a or e
	ُ	u	u	u or ü o or ö
	ِ	i	i	i

URDU ASPIRATED SOUNDS

For aspirated sounds not used in Arabic, Persian, and Turkish add h after the letter and underline both the letters e.g. ﺟﮭ jh   گﮭ gh

For Ottoman Turkish, modern Turkish orthography may be used.

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