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Exploring Teachers' Beliefs in the Rationale for Learning and Teaching Arabic and Their Impact on the Intended Specific Purposes

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Abstract

The present study was developed to assess teachers' beliefs on (1) the rationale for learning Arabic in independent Muslim secondary schools in the UK; (2) Arabic language resources used at these schools; and (3) the identity of Arabic taught in these schools. This qualitative study has utilised a multiple case study approach where three independent Muslim secondary school teachers of Arabic from Greater London, Birmingham and Walsall participated. Through the semi-structured interview schedule, teachers were asked to answer questions about the rationale for learning Arabic, the identity of Arabic they teach, and the resources they use to support the intended goals. The data were examined using thematic analysis. Overall results suggest that instructors' perspectives on the three areas under examination above are generally similar. Teachers exhibit that Arabic taught in these cases is identified as modern standard Arabic (MSA) which does not necessarily support the expected religious goal of the learners. The report advises Arabic language authors and policymakers to provide resources tailored toward Arabic for specific purposes, specifically for religious or Islamic purposes.

Keywords: *Arabic, Islamic schools, Arabic for specific purposes*

Introduction

Research Context

The widely applied approach for teaching and training second or foreign languages known as Language for Specific Purpose (LSP) caters to the urgent and very specific demands of students who require the language as a tool for their work, education or training. As an Arabic teacher practising in the field for more than two decades, I came across many parents of independent Muslim secondary schools (IMSS) in the UK who commonly approach Arabic language teachers seeking assurance or advice about: 1) how to raise their child to learn Arabic in order to comprehend the major Arabic classical texts of Islam; and 2) whether the school's Arabic curriculum enables their children to comprehend Islam's core Arabic classic texts. This phenomenon suggests that parents are looking for a module of Arabic that could be considered as Arabic for a specific purpose and more specially for a religious or Islamic purpose.

Regardless of their ethnic backgrounds, British Muslim parents are frequently concerned about teaching their kids Arabic. Among those who are most likely to have questions for and seek counsel from the teachers at these schools are parents who may have major doubts about whether and how to assist their kids in learning and/or maintaining an understanding of the Qur'an and Hadith (tradition of the prophet Muhammad). Families typically struggle with whether to teach their children modern standard Arabic for religious purposes or to improve their communication skills in modern standard Arabic. Teachers can significantly impact their students' behaviour and play a crucial part in encouraging them to learn another language in the language classroom. Therefore, the teachers may select resources that aim for the intended outcome and lead pupils in that direction. In addition to their pedagogical influence inside the classroom, teachers have a lot of power outside the classroom because they can advise families on how the Arabic teaching offered in these schools can help them understand the Qur'an, the Hadith, and other important sources of Islam.

There is not any systematic academic research on finding the rationale for choosing Arabic in IMSSs, therefore, findings from this empirical study on Arabic language programmes at IMSS in the United Kingdom are presented in this paper. The study aims to discover students' rationale, as indicated by their teachers, as well as what they learn and the program's outcome.

Literature Review

As a practitioner in the field, I found that Arabic is being taught in the British independent Islamic schools as part of the Islamic curriculum with an aim of understanding the Qur'an in its original Arabic texts. Ibn Taymiyyah (d.1328 CE) regarded Arabic learning as a religious obligation and considered language as influencing "cognition, mannerisms and religiosity" thus articulating the interconnections between language, culture, identity and worldview (Selim 2018b). It is, therefore, easy to realise why many present-day Muslims living in the UK and wider world are committed to securing Arabic learning prospects for their children.

Only intelligent individuals who are "well-grounded and well-proficient in knowledge", as described in the Qur'anic verse 3:7 (translation mine), are able to be aware of God's teachings, which were revealed in a dialect of the perceptive Arabic language known as "Arabiun Mubīn". Each Muslim's primary goal is to comprehend and reflect on its message, hence learning the holy Qur'an and Hadith in their original Arabic is significant and desired, especially by pupils in independent Muslim secondary schools (IMSS) in the UK.

In literary Arabic, the Qur'anic text is considered the standard. Its authority has prevented any literary Arabic work from deviating from it throughout history and, as such, it remains the last word in various linguistic disputes. Literary Arabic's remarkable consistency has led to a significant correlation between it and the Qur'anic standard. Similarly, the Qur'an's influence and consequences on the political, social, cultural and spiritual spheres have had a considerable impact on Arabic language. Therefore, learning Qur'anic Arabic is considered a "fountainhead of numerous branches of Arabic literature and its decisive influence over the

origin and development of Arabic literature is incalculable” (Surty, 2017, p.22).

Surty (2017) states that the Qur’an is known as the oldest and most unique book of the Arabic language. It is also the most renowned masterpiece of the Arabic language. Arabic is older than the final divine book of Islam, and it has been divinely chosen to be the medium of the holy Qur’an—and means of Salah (prayer), the fundamental communication between God and man, and that cannot be performed in any language other than Arabic. It is also the medium of instruction for the Sunnah (tradition) of the Prophet Muhammed, which is known as the second source of Islamic law for mankind.

As the language of the Qur’an of the sixth century AD is considered to be classic Arabic, it is slightly distinct from the Arabic of modern times. As a mediaeval dialect, the sentence structures are also mostly considered the same as those used in the modern standard Arabic used today, with some minor differences in grammar and punctuation of words between the Qur’anic and modern standard versions of Arabic.

According to Azad (2021) “out of all non-Arab Muslims across the world almost 90% of them do not understand the Qur’an. The problem remains, if they don’t understand, how would they ponder and follow the guidance of Allah SWT in their day-to-day life?”. Similarly, Gent and Muhammed (2019) suggest that “most Muslims who learn to read and recite the Qur’an in Arabic, the language of its original revelation to Muhammad, do not have a literal word-for-word understanding of the text”.

Understanding the Qur’an from its translation is disputed. Muhammad Hussain Al-Dhahabi, (1975) argues that translation of an original text to another language, with its own vocabulary and styles, needs to follow the same format and structure of the other language. It involves the translation of rhetoric styles and legislative issues of the main language, which is impossible in regard to the scripture of God-Allah. To Ad-Dhahabi, if it is possible to preserve the primary meanings in translation, then it is not possible to preserve the secondary meanings,

due to its (secondary meaning) necessity for the noble Qur'an and not for other languages.

Surty's Qur'anic Arabic model could be considered as a good example, where he has accomplished teaching of Qur'anic Arabic based on introducing its vocabulary and expanding its meaning to the students in a simple direct manner, encouraging the teaching of the Arabic language in general and Qur'anic terms, in particular. Surty (2017) suggested that to understand Qur'anic Arabic, a learner must understand three areas: 1) the Qur'anic vocabulary; 2) Qur'anic text and grammatical themes and 3) also exercises. In his book *Towards understanding Qur'anic Arabic* (2017), Surty used over 1400 most common and frequent words, 93 grammatical rules and over 500 references to the Qur'an, which greatly assist the comprehension of the Qur'an, classical Arabic literature, and grammatical themes.

As a non-participant observer, I attended Surty's foundation level (2019) for a whole module, 90 hours, and I found that his lessons were interactive and engaging. It seems that Surty's teaching method signifies Sahin's (2014) "Tarbiyyah" model to transform Qur'anic Arabic gradually, from zero knowledge to a level where a learner can confidently analyze Qur'anic vocabularies and understand the meaning of most of the Qur'anic verses; reflecting on the grammatical and morphological structures they learnt using Qur'anic texts as principal evidence. Sahin (2014) also considers this as "an analytic and reflective, evidence-based cognitive process".

As mentioned above, my study explores the available provision of Arabic in the Muslim secondary schools of the UK, by looking at students' rationale, the content, and the types of the resources they are using, to find out to what extent these schools really contribute to understanding classic sources of Islam such as the Qur'an and Hadith in their original classic Arabic language.

Research Questions

Teachers of Arabic frequently provide guidance on language acquisition and persuade their students to dedicate themselves to

learning because it can be a great resource in various future contexts. The following research questions were addressed to investigate how these issues may be related to teachers' and students' individual beliefs:

Q1: What rationale do the teacher participants hear from their pupils for their Arabic learning?

Q2: If a teacher compares his/her beliefs to his/her students, how similar are they?

Q3: Do teachers' chosen materials focus on pupils' objectives?

Q4: How would a teacher identify the language that he or she teaches?

Methodology

In order to achieve its goals, this study used a qualitative multiple case study approach. According to Hennink et al. (2012), through qualitative data analysis the researcher can get insight into the perspectives of study participants and comprehend the interpretations and meanings they attribute to certain events, behaviours or objects. Teachers of Arabic were interviewed in a semi-structured interview format to obtain data. The interview schedule was developed with an aim to explore Arabic provision, which includes teachers' beliefs in rational learning of Arabic. Interviews were considered an effective method for data collection for this research.

Three distinct clusters comprised the interview questions. Among them the first cluster focuses on the rationale for learning Arabic in independent Muslim secondary schools in the UK. Statements about Arabic language resources used at these schools were sought in the second cluster. Finally, the identity of Arabic taught in these schools was also explored in the interview. A convenient sampling technique was used to choose the study's participants, and four Arabic language instructors from three Muslim independent secondary schools were chosen to provide data. All interviews were online, recorded on zoom and transcribed using the popular application "temi". The transcribed interviews were read repeatedly and carefully checked with the recorded audios.

Participants

I have chosen three cases as a purposive sampling of case study research to “generate knowledge of the particular cases ... based on their anticipated richness and relevance to the study’s research questions” (Yin, 2016, p.339). The participants in this study were a sample of four secondary school teachers from three IMSSs in the UK. School A is from the greater London area, school B is from Birmingham, and school C is from Walsall. Out of four, one teacher spoke Arabic as her first language, and three others said they spoke Bengali as their first language. Two Bengali teachers asserted that they had Qualified Teacher Status (QTS) for teaching Arabic in secondary schools in the UK. The Arab teachers lacked QTS for teaching Arabic. Three teachers gained a BA in Arabic language and literature while pursuing degrees at Arab universities. In comparison, another teacher who spoke Bengali had a QTS in Arabic teaching and a BA in Islamic law.

Focus Group Interview Data Analysis

The interviews of teachers were first transcribed. Then I listened to the interview records and carefully read the transcription. After that, I made notes to confirm I had comprehended the key information for each recording. Later, I adapted the thematic analysis to do coding and construct the themes.

As this article is about part of the main research, I identified just a few codes of the research to answer the issues related to types of Arabic and general motives of the learner behind learning Arabic in these schools, in order to find out to what extent this provision put emphasis on understanding key sources of Islam. The four teachers—Fadel, Jasim, Uthman and Marjan—mentioned in this study are pseudonyms.

Results

Teachers from London, Birmingham and Walsall were asked to answer questions about the rationale for learning Arabic and what types of Arabic they teach, and the resources they use to support the intended goals. The data were analysed using the thematic analysis approach. The

statements on the teachers' beliefs in the rationale for learning Arabic are listed under one theme, and statements about resources used at these schools are listed under theme resources. The second theme generated a third theme about the type of Arabic taught and learned at these schools. And finally, a feature on the outcome of the available Arabic provision is drawn. The following sections present results of the data analysis.

Rationale for Learning Arabic

Fadel (school A)

Fadel suggests that there is a religious rationale that acts as a compelling reason for their pupils to learn Arabic. He said pupils' communicative skill in Arabic enhances their connection to the noble Qur'an, greatly motivating them. He said: "you'll be able to make yourself so connected with Qur'an and sunnah".

Jasim (school A)

Teacher Jasim thinks that parents are sending their children to this school more for the GCSE topics than for the chance to get a very excellent Arabic grade. He does not think "that most of our Muslim parents are fully aware of the main purpose". He said:

Few parents would be concerned about whether their children would understand the Koran and Hadith after learning Arabic. Because of some materialistic reasons, the main concern actually goes to how many GCSE children are going to get. So as long as children are getting good GCSEs.

Uthman (school B)

In Uthman's opinion, half of the students are drawn to Arabic because they think it will aid them in understanding the Qur'an, Sunnah and other essential Islamic texts. Just the same, they are less inclined to study Arabic than other subjects in the national curriculum like Maths , science and English because they think Arabic will not be useful in their future practical lives. He said:

... in the current environment, the students take more interest in the national curriculum subjects, like Maths , science, and English. But you can say for Arabic, there are 50-50 interests. So 50% of students take ... interest in the Arabic language because they find that, okay, it is the root ... language for them as Muslims to learn Qur'an, Sunnah, and others ... 50%. Okay. You can say they think that Arabic may not have that big role in their practical life in the future. in Arabic, I think they're more than happy.

Marjan (school C)

To Marjan, Arabic is being learned to understand the principal sources of Islam. Therefore, she always explains to the pupils that Arabic is the language of the Qur'an, Hadith and Jannah (Paradise). She said:

The first thing we always explain to them is how Arabic will help them to, uh, understand the Qur'an, which is the language of the Koran, the language for the, you know, it's like the, you know, the prophet spoke his life, the language of people, of Jannah.

Resources

Exploring the resources and materials used for the Arabic language was aimed through teachers' interviews. All teachers mentioned what they are using for teaching Arabic as follows.

Jasim

Jasim uses resources such as books, self-produced PowerPoints, handouts and internet materials. He uses al-'Arabiyyah baina yadaik Book 1 which will be analysed in detail. He said: "I use multiple resources. Uh, the teacher made PowerPoint handouts. We have some recommended books, and we have internet resources". Jasim sometimes also uses audio like BBC news, BBC Arabic, al-Jazeera Arabic, live news broadcasts,

Sayed

YouTube and so on. He uses websites dedicated to Arabic and audio materials, such as BBC news, BBC Arabic Radio and sometimes YouTube.

Fadel

Fadel mentioned that he makes his own PowerPoint Presentations (PPP) and uses those during lessons. He said: "Mostly, I'm using my own PowerPoint". For years 7, 8, and 9, he uses a book, as he said: "Two books I'm taking as a foundation that is, uh, al-'Arabiyyah bayna yadayk, uh, book one and book two". And then for the GCSE level, he uses the book GCSE Arabic companion, he said: "I start from year 10. there is a book called GCSE Arabic companion. He also uses YouTube and audio-video versions of the books. He said:

I use lots of videos from YouTube, and YouTube is now full of resources. al-'Arabiyyah bayna yadayk is now available, and the audio, the video version is available online. So I use that as well. And also I give them away for students, those that do not have them YouTube is, you know, accessible in their home.

Uthman

Uthman mentioned a set of resources he uses while teaching Arabic, such as books, online materials, PowerPoints, and projectors. He said: "obviously we use materials that are online. Okay. And also we use PowerPoint and we use projectors to teach the students".

Among the books, Uthman mentioned is al-'Arabiyyah bayna yadayk. Uthman also uses newspapers and magazines. And he focuses on the vocabs of EDEXCEL and PEARSON. He also uses other online resources such as YouTube, social media, Facebook videos and the writings of many authors. He said: "We use YouTube. We use social media ... Facebook videos and many resources online".

Marjan

Marjan uses “different resources ... from some websites ... books”, also her “own worksheets” for years 7–9, and for “GCSE and for your 10, 11 ... GCSE Arabic companion books”.

To summarise this subsection, it is apparent that teachers of these three case schools are using the resources as mentioned in the following table.

Table 1. Resources

School	Teachers	Book	Online Materials	Self-made resources
School A	Jasim	<i>'Arabiyyah bayna yadayk</i>	Not specified	PPP
School A	Fadel	<i>'Arabiyyah bayna yadayk, al-'Arabiyyah lil-nashi'in</i>	Not specified	PPP
School B	Uthman	<i>'Arabiyyah bayna yadayk,</i>	Not specified	PPP
School C	Marjan	<i>Arabiyyah bayna yadayk, Miftah al-'Arabiyyah</i>	<i>www.arabalicious.com</i>	PPP

Do resources aid teachers in meeting the religious goal?

There is a need to explore the type of Arabic taught in these schools to evaluate the teachers' motivation and its relation to Qur'anic Arabic. The above data shows that all these teachers use very common resources to teach Arabic. Although Arabic is one of the Islamic core curriculum subjects, an important implication of this study is the absence of Arabic for a special purpose, which means Arabic for Qur'anic purposes. All four teachers believed they aimed to teach GCSE Arabic, not Arabic for religious purposes; as Jasim mentioned, “it doesn't help to understand Qur'an Arabic”. To Jasim, despite talented learners achieving grades eight or nine in GCSE Arabic, his students cannot translate a small verse of the Qur'an because they follow the content specified by the Department of Education (DfE 2022) for all modern foreign languages, including Arabic. According to the Department of Education (DfE, 2022), the GCSE Arabic and all Modern Foreign Languages (MFL) focus on

“identity and culture, local, national, international, and global areas of interest and current and future study and employment”. (DfE, 2022, p.4-5). Jasim suggests “that the people who are fluent in communicative Arabic, they don't understand some basic terminologies in the religious field”. This is because Qur’anic Arabic has a specific vocabulary with a specific meaning. Marjan identified that the Arabic she teaches is not Qur’anic Arabic, and she believes it does not help to understand the Qur’an. Arabic provision in these Islamic schools aims to teach modern standard Arabic (MSA). It does not aim to teach Arabic for Qur’anic purposes; therefore, a schools’ religious goal for Arabic as a provision is not met from the available Arabic syllabus.

The purpose of the book *al-'Arabiyyah bayna yadayk*, as Dr Muhammad Al-Sheikh suggests in the book’s introduction (2014), is “to support the teaching of Arabic to non-native speakers”. The main goal of this book is “to serve this language and to spread its Islamic culture in the horizons”. The book is designed to grow three competencies in learners: 1) linguistic; 2) communicative; and 3) cultural competence. Therefore, it does not help learners at these schools to learn Arabic to gain Qur’anic Arabic literacy.

Discussion

The current section will discuss the study’s central findings by highlighting their significance, critically comparing them with the results of previous studies and considering their relevance to teaching and learning Arabic within the context of contemporary Islamic schooling.

The section will state the theme that emerged from the data, summarise findings from the data, and then contextualise by literature related to the findings to compare and contrast with the findings. I will highlight what significant findings point towards or explain why this is the case.

Rationale for learning

The first research question guided the study on the rationale for learning Arabic in these case schools. Wahba and Chaker (2013) suggest “each Arabic program has specific philosophical goals”. My study also investigated three case schools to determine whether there is any specific goal for the teaching and learning of Arabic therein. As displayed earlier, religious motivation was the most common reason for three teachers (Fadel, Jasim and Uthman) and the pupils. The vast majority of pupils in this study and their teachers mentioned that they choose to teach and learn Arabic as their commitment as Muslim educators and learners. They felt strongly about establishing pupils’ relationships with the main classic sources of Islam, especially the Qur’an, and Sunnah. Uthman expressed the belief that through teaching Arabic, he is handing in a “master key” that enables his pupils to “understand the core of Islam”. In contrast, Marjan, the only native Arabic teacher, who graduated in combined Arabic and Islamic studies, became motivated to teach Arabic, not Islamic studies, because she believes there is a shortage of Arabic teachers in England. She said: “the need here in England was for Arabic more than Islamic studies”.

The findings from these three cases hugely illustrate the depth of religious awareness that influenced learners’ and teachers’ beliefs to choose Arabic. Therefore, the language they aimed at may be categorised as the language for a special purpose (LSP) and, more specifically, Arabic for Qur’anic Purpose (AQP). Similar to the above finding of my research within the Muslim school’s context, Ismail’s study (1990) in the Malaysian Muslim majority context highlights the Qur’anic purpose and understanding of the tradition of the prophet Muhammad.

Bin Yusof’s (2006) study on Malaysian Arabic teachers’ and learners’ perspectives suggested that learning Arabic may be a) for future purposes; b) because of its relationship with Islam; c) for communication purposes; d) without any specific purpose; and e) as opposed to a western language. In Soliman’s (2003) study on non-Arab foreign pupils’ attitudes toward learning Arabic in Cairo, 74 percent of International Language Institute (ILI) participants stated that they were learning Arabic

because they were interested in Arab culture, and only 3 percent of ILI were interested because of their Islamic and religious beliefs. Soliman (2003) considered ILI's Arabic provision, which was not largely attracting Muslim pupils.

In my study on IMSS' context within a non-Muslim environment, most of the teachers from all three schools considered, as found by Ishaq (1990) in a Muslim majority context, that learning Arabic essentially aids learners in understanding the holy Qur'an and other classic Islamic sources.

Although this study focused on teaching and learning Arabic in the pluralistic UK context, the findings from these three cases signify deep religious mindfulness that influenced learners' decisions to choose Arabic. It implies that the Arabic language they aimed for is largely be labelled as the language for a special purpose (LSP), particularly Arabic religious purposes. Anthony J. Liddicoat (2012) suggested that "religious schools may also preserve religious languages as subjects in the school curriculum even where the language is not used as a medium of instruction. Jewish schools typically teach Hebrew, Islamic schools Arabic and, in the past, Catholic schools taught Latin, and Buddhist schools in Sri Lanka teach Pali". This appears to be the same as what participants of Zailani's (2014) study on "Arabic Language Teaching and Learning Module: Using al-Qur'an Approach", mentioned. 63 percent of 103 participants in his study mentioned that they are learning Arabic to understand the noble Qur'an through using the text of the holy Qur'an. In contrast, my study revealed that the materials and resources these cases used are not aiming to teach Qur'anic Arabic.

Is the rationale of learning Arabic met by the resources?

Despite Arabic being one of the core Islamic curriculum subjects, in which pupils significantly aim to understand the Qur'an, this study spotted a gap between the current Arabic provision and Arabic for Qur'anic Purpose (AQP). The study found that all four teachers believed they were aiming for GCSE Arabic, not the Qur'anic purpose; more especially, as Jasim mentioned, "it doesn't really help to understand

Qur'an in Arabic". That is the overall situation of the Arabic language in the UK. Snowden, Soliman and Towler's (2016) study on Arabic teaching in the context of UK schools found that a large proportion (74%) of the participating Arabic teachers stated they were focusing on communicative Arabic.

To Jasim, although talented learners achieve grades eight or nine in GCSE Arabic, his pupils cannot translate a small verse of the Qur'an because they are following the content defined by the Department of Education (DFE 2022) for all modern foreign languages (including Arabic). The Department of Education (DfE, 2022) shows that GCSE Arabic and all MFLs aim at "identity and culture, local, national, international, and global areas of interest and current and future study and employment" (DfE, 2022, p. 4-5). Jasim suggests "that the people who are fluent in communicating Arabic don't understand some basic terminologies in the religious field". This is because Qur'anic Arabic has a specific vocabulary with a specific meaning. Marjan identified that the Arabic she teaches is not Qur'anic Arabic, and she believes it does not help to understand the Qur'an. However, the available Arabic provision in these Islamic schools aims to teach modern standard Arabic (MSA) and does not aim for Arabic for Qur'anic Purposes (AQP). Therefore, the schools' religious goal for Arabic as a provision is not met by the available Arabic syllabus.

Wahba and Chaker (2013) argue, "is there such a thing as 'one-size-fits-all' language materials?" Thus, my study investigated the book *al-'Arabiyyah bayna yadayk* (Al-Sheikh, 2014a, 2014b) which the three case schools commonly used. The publisher suggests in the book's introduction (2014) that it aims "to support the teaching of Arabic to non-native speakers through its excellent comprehensiveness and integration". The main goal of this book is "to serve this language and to spread its Islamic culture in the horizons". The book aids in growing three competencies in learners: 1) linguistic, 2) communicative, and 3) cultural competence. Therefore, it does not aid learners and teachers at these schools to teach and learn Arabic to gain Quranic Arabic literacy. Consequently, the book used in these schools for Qur'anic Arabic literacy

is not meeting the goal of the pupils and teachers, and governors at these schools to produce ulama and du'aat as they do not focus on specialised Qur'anic Arabic.

While observing Surty's full foundation-level lessons in 2019 at The Qur'anic Arabic Foundation QAF in Birmingham, I found the lessons interactive and engaging. The book *Towards understanding Qur'anic Arabic* (2017) is the principal source, and there are a couple of booklets containing the grammar rules and tables of Arabic morphology. Surty's teaching method seems to reflect Sahin's (2014) "Tarbiyyah" model to gradually transform Qur'anic Arabic. From zero knowledge to A level, a learner can confidently analyse Qur'anic vocabulary and say the meaning of most Qur'anic verses, reflecting on the grammatical and morphological structures they learned using Qur'anic texts as principal evidence. Sahin (2014) considered it "an analytic, reflective, evidence-based cognitive process".

As mentioned above, the available provision of Arabic in these three IMSSs doesn't contribute to transforming the generation of ulama (Islamic scholars) and du'aat (Islamic preachers) as these schools' ethos and goals claim.

Conclusion

Overall, teachers in the three IMSSs share similar beliefs about the rationale, resources and outcome of the existing Arabic provision. The students' goal in learning Arabic is to gain religious literacy so they can comprehend classic sources of Islam such as the Qur'an, tradition of the prophet. However, the Arabic language content taught is not in accordance with the students' goals in learning Arabic. The books and other resources used in these cases are identified as Modern Standard Arabic (MSA) focusing on GCSE Arabic, not Arabic for religious or even Qur'anic purposes. Therefore, understanding of Islamic core classic sources from the existing Arabic provision at these IMSSs is not met.

This study sends this message to authors to develop Arabic language books, materials and resources according to learners' needs and the purpose they intend for the course. Therefore, authors need to

develop resources gradually, comparing them to other foreign languages taught for any special purpose. Also, there is a need for them to develop progressively according to the levels of the pupils. Resources for Qur'anic Arabic could also be produced focusing on Qur'anic literacy. Materials by Surty (2022) and Azad (2021) could be studied as available resources that fit secondary school education.

Further study needs to reinvestigate the schools' ethos and aims, redesign the schools' Islamic curriculum and include a full course for Qur'anic Arabic besides the existing communicative standard Arabic and GCSE Arabic; otherwise, schools' policy on their Islamic curriculum is being thwarted.

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