



**International  
Journal of Society, Culture & Language  
IJSCL**

Journal homepage: [www.ijsc.net](http://www.ijsc.net)  
ISSN 2323-2210 (online)

## **Teachers' Perceptions of Islamic Self-Identity Formation through Language Learning among Students in Selected Religious Secondary Schools**

**Mohd Nazri Latiff Azmi<sup>1a</sup>, Hassan Isyaku<sup>2a</sup>, Engku Muhammad Tajuddin bin Engku Ali<sup>3a</sup>, Ahmad Taufik Hidayah<sup>4a</sup>, Mohd Hazli bin Yah@Alias<sup>5a</sup>, Muzammir bin Anas<sup>6a</sup>, Nur Izzati Suhaimi<sup>7a</sup>**

### **ARTICLE HISTORY:**

Received December 2019  
Received in revised form February 2020  
Accepted February 2020  
Available online March 2020

### **KEYWORDS:**

English  
Environment  
Malaysia  
Religion  
Self-identity theory

### **Abstract**

The relationship between Islamic values and foreign languages in the school environment offers a relatively good example of the challenging aspects of Islamic identity formation amongst the students. Via focused group interviews, this study aimed to explore the teachers' perceptions with regard to the influence of English language learning and the environment in the process of Islamic self-identity formation among religious secondary school students in Terengganu, Malaysia. The study employed a qualitative approach in which 15 religious secondary school teachers in the Terengganu State of Malaysia were selected using purposive sampling technique. The study found that the school environment is influential in the process of Islamic self-identity formation among the students, and English language learning does not have a negative influence on the process. Instead, certain virtues, such as respect, self-confidence, diligence, and decency are inculcated in the students' self-identity during the English language teaching and learning process. Teachers and educational administrators should put more effort toward the best educational provisions for the students' religious identity through exposure to the values of self-identity beyond the scope of textbooks.

© 2020 IJSCL. All rights reserved.

<sup>1</sup> PhD, Email: [mnazrix@gmail.com](mailto:mnazrix@gmail.com)

<sup>2</sup> PhD, Email: [isyaku87@gmail.com](mailto:isyaku87@gmail.com)

Tel: +60-165-5775880

<sup>3</sup> PhD, Email: [emtajuddin@unisza.edu.my](mailto:emtajuddin@unisza.edu.my)

<sup>4</sup> PhD, Email: [taufikbali1970@gmail.com](mailto:taufikbali1970@gmail.com)

<sup>5</sup> MA, Email: [mohdhazli@unisza.edu.my](mailto:mohdhazli@unisza.edu.my)

<sup>6</sup> MA, Email: [muzammir@unisza.edu.my](mailto:muzammir@unisza.edu.my)

<sup>7</sup> BA, Email: [izzati\\_14375@yahoo.com](mailto:izzati_14375@yahoo.com)

<sup>a</sup> Universiti Sultan Zainal Abidin, Malaysia

## 1. Introduction

Identity is an important non-cognitive aspect and one of the fundamental concepts of human beings that effects the students' behavior and attitudes toward education (Alghorani, 2003; Flores- Crespo, 2007; Hejazi, Lavasani, Amani, & Was, 2012). It refers to the manner in which individuals define themselves and their relationships with others (Schwedler, 2001). This is because identity could be formed through interaction with other people. Specifically, Islamic identity is critical in the self-perception of Muslims which could influence their attitudes (Alghorani, 2003). The concept of identity formation is considered as the process through which individual and group identities are constructed (Rissanen, 2014).

The foundation of identity in contemporary discourse varies according to various aspects such as language, education, religion, nationality, gender, lifestyle, and socioeconomic position. This development encompasses a range of dimensions, particularly in the educational sector. Schools are places with a diversity of identity, where the lifestyle and interaction amongst students are considered influential (Ismail, 2004). Hassen (2013) argues that the complex relationship between religion and education has a more significant influence on the identity formation of Muslim youths than their religion alone. The relationship between Islamic values and foreign languages in the school environment offers a relatively good example of the challenging aspects of Islamic identity formation. In fact, religious identity formation is accorded much attention in contemporary discourse (Borisov, Akaeva, & Kazieva, 2016).

The contemporary Muslim youth identity needs to be understood in relation to Islamic values and educational needs. This is because students, in particular, are exposed to different norms especially through secular public education (Janson, 2012). Identity formation has been investigated from educational, psychological and socio-cultural perspectives (Abu-Ras et al., 2013; Borisov et al., 2016; Miedema, 2014; Omar, 2012; Rissanen; 2014). Therefore, this study focuses on self-identity formation among Muslim learners of English as a Second Language (ESL) in relation to English language learning and the school environment. The study aims to explore the teachers' perceptions with

regard to the influence of English language learning and the environment in the process of Islamic self-identity formation among religious secondary school students, particularly in the state of Terengganu, Malaysia. It specifically focuses on English language learning, the school environment, and the values of Islamic self-identity. Preserving the identity of the next generation of Muslims is a fundamental issue for the rapidly growing Islamic communities (Janson, 2012).

## 2. Theoretical Framework

Islamic identity formation is dependent upon the individual's level of religious commitment. In this situation, interaction with other people also influences the process of identity formation. This is because people develop their identity through their relationships with the immediate members of the community, such as parents, colleagues, peer groups, and school mates. As such, the environment is an important factor in determining people's identity formation. The concept of identity formation is complex (Rissanen, 2014), and therefore, understanding the religious structure of the population and its relationship with the immediate social environment is helpful in revealing people's religious identity (Borisov et al., 2016). Identity formation occurs in numerous psychological and social domains, including education, religious beliefs, political beliefs, occupational choices, and interpersonal relationships. Overall, identity is one of the most fundamental concepts of human beings (Alghorani, 2003).

Previous studies have investigated the issue of identity formation from various facets and dimensions. For example, Rissanen (2014) conducted a case study to examine different ways of supporting the development of Muslim students' religious identities in the classroom. According to the study, the teachers demonstrated their belief in collective Muslim identity, and hence promoted unity in the heterogeneous class. A study conducted by Milligan (2003) also found that most teachers in the Philippines believe Islam is a complete way of life, which signifies the influence of Islamic identity on education. The assertions of Islamic identity among the teachers offer a variety of different but interrelated levels of meaning in relation to commitments for Islamic identity formation in the study area. Dewi

(2011) examined identity formation among female Muslim youth in Indonesia through literature. The author argued that literature studies could be useful in revealing identity formation among young Indonesian female Muslims, considering the books they read and write.

Some people have started to produce literature specifically designed for an English-speaking Muslim audience (Janson, 2012).

Miedema (2014) investigated the impact of the contribution of schools in terms of the procedure of educational relations amongst the experts on the identity formation of students. Hassen (2013) focused on the conceptualization of the dialectical relationship between religious education and identity formation in Islamic schools, particularly in Australia. The study specifically focused on the complex relationship between religion, Islamic identity formation and educational politics and explored how schooling relates to the development of Islamic identity formation. Selçuk (2013) argued that though some researches have made a significant contribution toward the issue of Islamic identity formation in the educational sector, they were unable to transform the teaching and learning environments. According to the author, there is need for a language by which one can enter the public sphere religiously.

Schmidt (2004) explored the aspects of transnational identity formation among young Muslims in three Western countries (i.e., Denmark, Sweden, and the United States). The findings indicated that there are challenges facing the transnational Muslim identity formation in the West, particularly in relation to the environments and regulations of the host countries. Omar (2012) also noted that Islamic identity formation faces challenges, especially in multicultural, predominantly secular societies. Franz (2007) investigated the relationship between the politics of discrimination, relative deprivation, and identity formation among Europe's Muslim youth. The author argued that many Muslims entrench themselves in segregated, secluded, and separate divisions and in groups disenfranchised from their surrounding societies due to the socioeconomic and political situations in their states of settlement, rather than for any religious reasons.

In addition, Omar (2012) explored the aspects of Islamic identities in the Canadian multicultural context. According to the study, Muslim individuals and institutions experience various degrees of difficulty in preserving their traditions and practicing certain aspects of their religion. Borisov et al. (2016) studied the forms of religious identity in the self-consciousness of the contemporary Dagestan youth. According to Borisov et al. (2016), the actualization process of Islamic identity is particularly active in Dagestan. Nonetheless, despite the increase in the number of Islamic secondary schools, Islamic literature and mosques, the level of religious consciousness among the Muslim youth remain significantly low. In a similar situation, Abu-Ras, Senzai, and Laird, (2013) used interviews to study how the traumatic events of the September 11, 2001 attacks changed the collective identity among American Muslim physicians. The findings showed that the preconception faced by many Muslims has affected their sense of identity.

Bectovic (2011) investigated the process of identity formation among Muslim migrants in Europe, taking into consideration their ideological background and their motivations to organize themselves as Muslims. The author argued that understanding the ideological background of Muslims is an important requirement for understanding the development of Muslim identity. Other aspects such as morality, spirituality, and philosophy play a crucial role in Muslim identity formation. In a similar context, Brown (2006) focused on the Islamic identity among British Muslims and the positions it offers Muslim women in Britain. The study considered the interplay between religion, gender, and ethnicity. Precisely, two sets of rights were studied: the right to employment and education and the right to personal security and family. It was found that although Muslim women have not constituted a homogenous group, the formation of an articulated "Islamic" identity in the public and private domains by some Muslim women provides them with the ability to discuss and secure their rights in different and constructive methods.

Chaudhury and Miller (2008) explored the process of religious identity formation among Bangladeshi-American Muslim adolescents. According to the study, religious identity

formation among the respondents occurs within the context of a cultural and generational gap, exposure to alternative belief systems, and a desire to understand why certain practices are followed. In addition, the study found that religious identity formation is a continuous process that allows individuals to determine and develop their distinctive religious path. A study conducted by Alghorani (2003) investigated the interrelations between Islamic identity, acculturation, and adjustment for adolescent Muslim students in Islamic schools in Chicago suburb communities. The findings demonstrated that Islamic identity correlated positively with Islamic knowledge, Islamic practices, and personal adjustment.

In sum, identity formation has been explored in terms of educational (Hassen, 2013; Milligan, 2003; Miedema, 2014; Rissanen, 2014), psychological (Abu-Ras et al., 2013; Borisov et al., 2016), and socio-cultural (Franz, 2007; Omar, 2012; Schmidt, 2004) perspectives. None of the previous studies investigated the formation of Islamic Self-identity through language learning, particularly in the Malaysian educational sector. Aljunied (2006) reviewed a genealogy of writings dealing with issues of Malay-Muslim identity formation in Singapore. According to the study, most of the works discussed employed ethnographical and sociological approaches. These approaches were used to investigate recurrent issues constituting important components of Malay identity, including language, Islam, culture, and environment.

This study is guided by social identity theory developed by Henri Tajfel and John Turner during the 1970s. The theory suggests that the behavior of an individual could be changed through modification of their self-identity or some aspects of their self-concept derived from the knowledge of and emotional attachment to a particular group. According to the theory, interpersonal behavior is determined mainly by individual characteristics and interpersonal interactions (Tajfel & Turner, 1979). A basic assumption in this theory is that an individual is inherently motivated to achieve positive distinctiveness and that individuals struggle to preserve positive identity. Identity itself refers to continuity in a sense of self within an individual (Horowitz, 2012). The concept of individual identity is a topic of concern

amongst scholars in various fields. Although social identity theory focuses more on people's behavior, it encompasses some fundamental socio-cognitive processes associated with identity-related behavior (McCall & Simmons, 1978).

Social identity theory properly articulates the fundamental socio-cognitive processes of categorization and self-enhancement with 'subjective belief structures'. Categorization improves intergroup restrictions by creating group-distinctive stereotypical and normative perceptions and actions. It also allocates people, including self, to the contextually relevant category. It functions on both social and nonsocial motivations to highlight and emphasize the areas of experience which are personally important in a specific context. On the other hand, self-enhancement guides the social categorization process such that stereotypes and in-group norms mainly favor the in-group. It is presumed that individuals have a fundamental need to view themselves in a positive light in relation to relevant others (Hogg, Terry, & White, 1995).

### **3. Methodology**

#### **3.1. Data Collection**

This study employed a qualitative approach in which 15 religious secondary school teachers in the Terengganu State of Malaysia were interviewed. This number of participants was determined when the data reached saturation (Fusch & Ness, 2015). Focused group interviews were conducted with the teachers divided across different sessions to investigate their perceptions of students' Islamic self-identity formation in relation to English language learning. It has been generally recommended that six to ten (MacIntosh, 1993) or even fifteen respondents (Goss & Leinbach, 1996) could be included in focused-group interviews per session. The respondents were selected from five religious institutions consisting of one urban school (Sultan Zainal Abidin Secondary School), one suburban school (Imtiaz Secondary School), one rural school (Setiu Secondary School), and two sub-rural schools (Durian Guling Secondary School & Marang Secondary School). A semi-structured interview was conducted in separate sessions with each session consisting of either male or female teachers, exclusively based on

the common practice in Islamic religious secondary schools.

The same questions were designed for all the interviewees. In this regard, Sewell (2008) asserted that the semi-structured interview is useful in reducing bias when comparing the responses of different respondents. The interview flow was based on the predetermined questions, but the interviewees were allowed to expand their responses. Also, specific questions were asked to clarify any interesting piece of information arising during the interviews. The questions asked during the interview allowed the participants to provide answers in their own words to obtain more detailed descriptions and explanations. Semi-structured interviews provide actual words of people and offer different perspectives on the topic under study. They provide a complex picture of the situation and generate more information from the participants, which may not be anticipated by the researcher (Creswell, 2012).

### 3.2. Data Analysis

The interviews were transcribed and analyzed using inductive thematic analysis. The study considered the comparatively generalized four stages of analysis for interview data proposed by Cohen, Manion, and Morrison (2007): generating natural units of meaning, classifying, categorizing, and ordering these units, structuring narratives to describe the interview content, and interpreting the interview. According to Cohen et al. (2007),

qualitative data analysis is almost inevitably interpretive, since it is less a completely accurate representation than the numerical tradition. The data were inductively coded by reading through the text, and identifying, classifying, and interpreting the themes based on the information given by the participants. Each of the explanations, comments, opinions, and arguments made by the participants was critically interpreted and evaluated. Only the relevant information provided was coded and analyzed. The interview responses were interpreted in a way that did not compromise the original meaning expressed by the participants.

### 4. Results

This study was set to explore teachers' perceptions regarding the influence of English language learning on students' Islamic self-identity formation. Eight out of the selected 15 teachers were female, while seven were male. Six of the teachers were between the ages of 25-30, while nine of them were above 31 years of age. In addition, seven of the teachers held a bachelor's degree, five of them held diplomas and only three held a master's degree. The data generated from the interview were analyzed based on the emerging themes under the predetermined interview items. Table 1 shows the teachers' perceptions of English language learning in relation to its influence on their students' Islamic self-identity formation.

**Table 1**

*What Influences the Students' Islamic Self-Identity*

Questions	Themes	Exemplary quotes
Based on your experience as a language teacher, do you think language is the main factor that shaped students' identity?	School environment	....is largely shaped by the exposure of Quranic context and environment.
	Teachers' role	[the] students' personality is shaped by the environment, There are parents and families who are shocked by the changes in their children's image and personality... .. can lead to congregational prayers... [teachers] actively interweaving pieces of advice and exposing moral values....
	Culture	..... as a Malay, we speak in a tactfully worded dialect and this reflected in our manners.... ...Chinese students.... they talk fast thus often take drastic actions.

Based on your experience as a teacher, what influences does the English language have on the students' self-identity?	Language	...the more languages mastered by a student, the higher the student's value in society.
	Nonnegative influence	[the] students speak English better than Arabic but still carry Islamic images and morals...
	Positive value	Even when the students master the English language, their self-identity....will not be lessened..... ... He will feel more confident when he is able to speak in a foreign language... ...students who master the English language are more confident... .. students who are proficient in English are more confident... If the student can master a foreign language, it should boost his confidence.
	Less influential	I think it's more about environmental factors... ...English doesn't necessarily make students become immoral [or] have the personality of English... They still have their self-identity...
In your opinion, is there any element of self-identity in English language teaching in school?	Positive influence	Students who speak English well will be impacted positively rather than negatively. .. respecting school administrations... ... depends on the individual's perspective..
	Respect	
	Self-confidence	... this is more about their self-confidence. ....there are no elements in the teaching session that may damage the students' self-identity. ...their self-confidence enhanced.. It builds their self-confidence and a more positive attitude...
	Diligence	These students also have an enthusiastic, diligent attitude.
	Decency	Through the stories and literature components, we highlight the good values to cultivate good self-identity values...
	Not in all English lessons	.... there are no self-identity values instilled in grammar lessons.

The first question was purposefully broad in nature, which allowed the researchers to obtain a general sense of the interviewee's perception of Islamic self-identity formation through the teaching and learning process. The teachers were asked to express their views regarding the factors influencing the students' Islamic self-identity in the language learning process. As represented in Table 1, the teachers feel that their students' Islamic self-identity is influenced by the school environment, teachers, culture, and language. In addition, three different themes emerged regarding the

influence of English language learning in the process of Islamic self-identity formation. According to the interview data, English language learning could either be positively influential or less positively influential, but it does not have a negative influence on the process of Islamic self-identity formation among the students. This demonstrates the complexity of Islamic identity formation. In addition, adolescence is an important stage in the students' Islamic self-identity formation, which occurs in various dimensions, scopes, and aspects, including education (Alghorani,

2003; Rissanen (2014). The interview data also suggest that certain positive elements of self-identity, such as respect, self-confidence, diligence, and decency, are found in the teaching and learning process. Nevertheless, self-identity values are not stimulated in certain aspects of the English syllabus and teaching approach, such as grammar lessons.

## 5. Discussion

This study investigated teachers' perceptions regarding the influence of English language learning in the process of identity formation among religious secondary school students' in Terengganu, Malaysia. The findings reported in this study showed that the school environment is influential in the process of Islamic identity formation among the students, and English language learning does not have a negative influence on the process. This might be due to the restrictive nature of the environment and the people's unique cultural background (Ismail, 2015), because the people of Terengganu, by nature, hold to their culture and religious inclination (Abdullah & Nasir, 2017). Statements such as *parents and families who are shocked by the changes in their children's image and personality* and *actively interweaving pieces of advice and exposing moral values* indicate the teachers' strong confidence in the influence of the school environment in the process of Islamic self-identity formation among the students. Teachers play an important role in cultivating students' self-identity. It was found that there were some good values instilled in the teaching of the English language, respect, self-confidence, diligence, and decency. Therefore, if English teachers would demonstrate good examples of Islamic teaching during the learning process, their activities could be influential in building the students' Islamic self-identity through their Islamic appearance and delivery of Islamic values during the learning.

Teachers, administrators, and religious leaders, as well as societal organizations, should join forces for the best educational arrangements to let the students' religious identity formation flourish. In their relations, social actors react to a portfolio of perceptions that they have formed through their previous interactions as well as lack of interaction. Identity is the sum of these perceptions formed by individuals in relation to

their environment. Identity shapes peoples' standard of judgment by providing them with a horizon within which value discriminations are possible (Kosebalaban, 2005). Muslims are becoming increasingly conscious of their identity as Muslims and their reflection on that identity (Brown, 2006). The teachers showed that their students have a strong Islamic culture, which is positively enhanced by the school environment. This is consistent with the findings from an interview conducted by Brown (2006) in the same direction.

The collective articulation of community and identity realized in the *Umma* (Muslim community), traditions are changing. Culture is being redefined to include the customs and habits of Muslims from all over the world. Part of the outcome of this shift in identities is the assertion of women's rights from within an Islamic context. This is achieved by initially separating culture from religion (Brown, 2006). In the recently formed policy of SUKMA (Sukan Malaysia/Malaysian Sports) organization, there has been an emphasis on the issue of *Aurat* (nakedness), and this practice provides an example of good cultivation of self-identity values. This could be done through widening the students' thinking horizon by exposing them to current issues and instilling self-identity values, and not just purely sticking to what is in the textbooks. In addition, the Terengganu State Education Department has launched PKBM (Pasukan Kadet Bersatu Malaysia/Malaysian United Cadet Corps) to encourage the students toward language mastery and identity formation through games and other activities within the community.

In sum, the English language learning process does not negatively influence the students' Islamic self-identity formation, perhaps due to the restrictive nature of the environment. Teachers, including English language teachers, could play a significant role in cultivating students' Islamic self-identity by instilling good values in the teaching and learning process. Social identity theory presumes that people are motivated to form a positive identity, and they strive to preserve their identity (Tajfel & Turner, 1979). The use of local content as familiar reading schemata could facilitate religious identity formation, English proficiency, and cultural awareness among the students (Yahya, Ibrahim, Ramli, Yusof, & Othman,

2017). In fact, adolescence is a very important period of identity formation, during which the youths are provided with chances to discover their own identities associated with their own interests, objectives, and abilities and negotiate with the values of their social environments (Good & Adams, 2008).

It is evident in this study that the school environment is influential in the process of Islamic self-identity formation among the students, and English language learning does not have a negative influence on the process. Instead, certain virtues, such as respect, self-confidence, diligence, and decency are inculcated in the students' self-identity during the English language teaching and learning process. Hence, the English teachers' personality would determine the students' self-identity formation. According to social identity theory, an individual is inherently motivated to achieve positive distinctiveness. It is evident in this study that the students have a strong Islamic culture which is positively enhanced by the school environment. The study also provided evidence on the students' ability to construct Islamic self-identity despite the challenges of foreign language learning in relation to cultural influences.

In addition, the surrounding and societal norms play a significant role in the students' Islamic self-identity, which demonstrates the complexity of Islamic identity formation. There is a need for the collective effort of teachers, educational administrators, and religious leaders as well as social organizations to provide the best educational provisions for the students' religious identity formation. This process could be facilitated by broadening the students' intellectual ability through more exposure to the values of self-identity beyond the scope of textbooks. Relevant authorities may consider incorporating local content in the English literature syllabus and prioritizing Muslim English writers. In addition, teachers need to discover a more creative approach and structure the syllabus based on the Malaysian setting and Malay culture.

### Acknowledgment

This research is funded by the Special Research Grant Scheme (SRGS), Universiti Sultan Zainal Abidin, Malaysia.

### References

- Abdullah, B., & Nasir, B. M. (2017). Dakwah generate the arts of Malay heritage in Terengganu. *International Journal of Academic Research in Business and Social Sciences*, 7(8), 305-313.
- Abu-Ras, W., Senzai, F., & Laird, L. (2013). American Muslim physicians' experiences since 9/11: Cultural trauma and the formation of Islamic identity. *Traumatology*, 19(1), 11-19.
- Alghorani, M. A. (2003). *Identity, acculturation, and adjustment of high school Muslim students in Islamic schools in the USA* (Unpublished doctoral dissertation). The University of Texas, Austin, United States.
- Aljunied, S. M. K. (2006). Making sense of an evolving identity: A survey of studies on identity and identity formation among Malay-Muslims in Singapore. *Journal of Muslim Minority Affairs*, 26(3), 371-382.
- Bectovic, S. (2011). Studying Muslims and constructing Islamic identity. *Ethnic and Racial Studies*, 34(7), 1120-1133.
- Borisov, R. V., Akaeva, N. S., & Kazieva, N. N. (2016). Islamic identity of the Russian North Caucasus modern challenges. *European Journal of Science and Theology*, 12(2), 165-175.
- Brown, K. (2006). Realising Muslim women's rights: The role of Islamic identity among British Muslim women. *Women's Studies International Forum*, 29(4), 417-430.
- Chaudhury, S. R., & Miller, L. (2008). Religious identity formation among Bangladeshi American Muslim adolescents. *Journal of Adolescent Research*, 23(4), 383-410.
- Cohen, L., Manion, L. & Morrison, K. (2007). *Research method in education*. New York, NY: Routledge.
- Creswell, J. W. (2012). *Research design: Qualitative, quantitative and mixed methods approaches* (2<sup>nd</sup> ed.). London, England: SAGE publications.
- Dewi, N. (2011). Formation of Youth Identity in Indonesian Islamic Chick Lit. *k@ta lama*, 13(1), 134-146.
- Flores-Crespo, P. (2007). Ethnicity, identity and educational achievement in Mexico. *International Journal of Educational Development*, 27(3), 331-339.

- Franz, B. (2007). Europe's Muslim youth: An inquiry into the politics of discrimination, relative deprivation, and identity formation. *Mediterranean Quarterly*, 18(1), 89-112.
- Fusch, P. I., & Ness, L. R. (2015). Are we there yet? Data saturation in qualitative research. *The qualitative report*, 20(9), 1408-1416.
- Good, M., & Adams, G. R. (2008). Linking academic social environments, ego-identity formation, ego virtues, and academic success. *Adolescence*, 43(170), 87-110.
- Goss J. D., Leinbach T. R. (1996). Focus groups as alternative research practice: experience with transmigrants in Indonesia. *Area*, 28(2), 115-23.
- Hassen, Y. (2013). Making Muslims: The Politics of Religious identity construction and Victoria's Islamic schools. *Islam and Christian-Muslim Relations*, 24(4), 501-517.
- Hejazi, E., Lavasani, M. G., Amani, H., & Was, C. A. (2012). Academic identity status, goal orientation, and academic achievement among high school students. *Journal of Research in Education*, 22(1), 291-320.
- Hogg, M. A., Terry, D. J., & White, K. M. (1995). A tale of two theories: A critical comparison of identity theory with social identity theory. *Social Psychology Quarterly*, 58(4), 255-269.
- Horowitz, M. J. (2012). Self-identity theory and research methods. *Journal of Research Practice*, 8(2), 1-11.
- Ismail, I. R. (2015). *Investigating intercultural communication demonstrated among staff at Universiti Malaysia Terengganu (UMT)* (Unpublished doctoral dissertation). University of Southern Queensland, West St, Darling Heights, Australia.
- Ismail, S. (2004). Being Muslim: Islam, Islamism and identity politics. *Government and Opposition*, 39(4), 614-631.
- Janson, T. (2012). Imaging Islamic identity: Negotiated norms of representation in British-Muslim picture books. *Comparative Studies of South Asia, Africa and the Middle East*, 32(2), 323-338.
- Kosebalaban, H. (2005). The impact of globalization on Islamic political identity: The case of Turkey. *World Affairs*, 168(1), 27-37.
- MacIntosh, J. A. (1993). Focus groups in distance nursing education. *Journal of Advanced Nursing*, 18(12), 1981-1985.
- McCall, G. J., & Simmons, J. L. (1978). *Identities and Interactions*. New York, NY: The Free Press.
- Miedema, S. (2014). "Coming out religiously!" Religion, the public sphere, and religious identity formation. *Religious Education*, 109(4), 362-377.
- Milligan, J. A. (2003). Teaching between the cross and the crescent moon: Islamic identity, postcoloniality, and public education in the Southern Philippines. *Comparative Education Review*, 47(4), 468-492.
- Omar, A. A. (2012). Islamic identity in the Canadian multicultural context. *Cultural and Pedagogical Inquiry*, 3(2), 16-29.
- Rissanen, I. (2014). Developing religious identities of Muslim students in the classroom: A case study from Finland. *British Journal of Religious Education*, 36(2), 123-138.
- Schmidt, G. (2004). Islamic identity formation among young Muslims: The case of Denmark, Sweden and the United States. *Journal of Muslim Minority Affairs*, 24(1), 31-45.
- Schwedler, J. (2001). Islamic identity: myth, menace, or mobilizer? *SAIS Review*, 21(2), 1-17.
- Selçuk, M. (2013). Academic expertise, public knowledge, and the identity of Islamic religious education. *Religious Education*, 108(3), 255-258.
- Sewell, M. (2008). *The use of qualitative interviews in evaluation*. Tucson, AZ: The University of Arizona.
- Tajfel, H., & Turner, J. C. (1979). An integrative theory of intergroup conflict. In W. G. Austin, & S. Worchel (Eds.). *The social psychology of intergroup relations* (pp. 33-47). Monterey, CA: Brooks/Cole.
- Yahya, Z., Ibrahim, N., Ramli, R., Yusof, N. M., & Othman, Z. (2017). Your Language My Culture (YLMC): Developing a local-culture ELT matrix for schools in Terengganu, Malaysia. *Kajian Malaysia*, 35(2), 39-66.

## Appendix

### Sample of Interview Questions

#### Section A: Demographic Information

- |  |
|--|
| 1. Participant's Name: .....<br>2. Gender: male [ ] female [ ]<br>3. Age: 25-30 [ ] 31-35 [ ] 36 and above [ ]<br>4. Educational Level [ ] Bachelor's degree [ ] Master's degree [ ]<br>Doctoral degree [ ] Others [ ] please specify..... |
|--|

#### Section B: Islamic Self-Identity Formation Through Language Learning

SN	Questions	Response
1	Based on your experience as a language teacher, do you think language is the main factor that shaped the students' identity?	
2	Based on your experience as a teacher, what influences does the English language have on the students' self-identity?	
3	In your opinion, is there any element of self-identity in English language teaching in school?	
4	Do you think there is a need for any improvement in the content and delivery of language teaching in relation to the students' self-identity?	
5	May you provide other comments regarding the students' self-identity in the school environment?	

**Thank you**