

Stakeholders' attitudes and beliefs towards the bilingual pedagogy of Islamic studies subject in a Malaysian international Islamic school

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Abstract

The bilingual pedagogy of the Islamic studies subject is commonly practiced in most private and international schools worldwide. This subject is most often taught and learned in Arabic and one other language. In Islam, Arabic is the language of the normative sources, the Qur'an, and the Sunnah (prophetic tradition), and a large part of the classical tradition of Islamic education. A challenging problem for many students is limited proficiency in Arabic and the other language used to teach the subject. The common other language used is often English. Some international schools advocate the bilingual teaching of Islamic studies using Arabic and English to address this problem. This study investigates the attitudes and beliefs of the stakeholders (the school principal, Islamic studies subject teachers, students of Islamic studies subject, and their parents) towards the bilingual pedagogy of Islamic studies. A case study approach has been adopted whereby a private international Islamic school in Kuala Lumpur has been selected as the study site. The study comprises two phases: (1) A survey questionnaire distributed among the school principal, the subject teachers, students of Islamic studies, and their parents, and (2) Interviews were conducted with the school principal and teachers teaching Islamic studies subjects. The questionnaire's statistical data analysis and the content analysis of the interview protocols contributed to the study's findings. It revealed that all stakeholders had positive attitudes and beliefs towards the bilingual pedagogy of Islamic studies subject. Future research can address and support language policies and practice on bilingual education for Islamic studies subject.

Keywords: Attitudes and beliefs, bilingual pedagogy, bilingualism, Islamic studies subject

Introduction

Malaysia is a multilingual and multicultural country. The Muslims, who are in the majority from the Malay ethnic group, make up 69.3% of the country's population (Department of Statistics Malaysia, 2019). According to Federici (2019), a Malay is a person "who professes Islamic religion, usually speaks the language of Malay, conforms to the customs of Malay..." (p. 137). Furthermore, the Federal Constitution of Malaysia provides the citizens with the right to learn other languages besides Bahasa Malaysia, so long as this is not for official purposes. This is clearly stated in Article 152 of The Federal Constitution 1982 (pp. 144) cited in (Mohamad, 2002) as follows:

(1) The national language shall be the Malay language and shall be in such script as Parliament may by law provide, provided that:

(a) No person shall be prohibited or prevented from using (otherwise than for official purposes), or from teaching or learning, any other language; and

(b) Nothing in this Clause shall prejudice the Federal Government or any State Government's right to preserve and sustain the use and study of the language of any other community in the Federation.

Firstly, Bahasa Malaysia is the country's national language, whereas English is the second official language (Gaudart, 1987). Kaur & Shapii, (2018) quote Asmah Haji Omar, (1992) that stated "English is "...the second most important language, second only to the national language" (p.65). International schools advocate multiculturalism and multilingualism and thus, English is a common medium of instruction in these schools (Maurice, 2007).

Secondly, a multilingual Malaysia where Islamic communities exist thus requires Islamic schools. The Department of Schools Malaysia Advisory Board for Coordination of Islamic Education provides a list of the schools that follow an Islamic Education curriculum. These schools are the National Islamic secondary schools, the State Islamic schools, and People's Islamic Religious schools (Tayeb, 2017). Adnan (2017) states that the Malaysian students in these Islamic schools can learn and use three languages: Malay or Bahasa Malaysia (mother tongue), English (as a second language), and Arabic (as an additional language). Thirdly, research on the attitudes and beliefs of stakeholders (such as schools' principal/head of the department of Islamic studies, the teachers of Islamic studies, students of Islamic studies and parents) plays a significant role in supporting bilingual education. Various studies have shown that learners' attitudes are essential in successful bilingual education programs (e.g. Lambert, 1975; Calderón & Morilla García, 2018; Khalid, 2016; Al-Harbi, 2019).

This is an investigative case study research which used a survey questionnaire and an interview protocol to obtain data from all the stakeholders (school's principal/head of the department of Islamic studies, the teachers of Islamic studies, students of Islamic studies and parents) of the study. The main purpose of the evaluation is to understand the complexity of the attitudes and beliefs of all stakeholders in their actual settings and the current pedagogical situation in relation to the use of two languages (bilingual) in the teaching of Islamic studies subject. A common problem in T&L (teaching and learning) in a language which is not the learners' L1 is the lack of understanding of the learners' situation (Cummins, 1989). Such is the case in many private International Islamic schools where not all students are proficient in the Arabic language which poses a challenge for both teachers and learners. International schools prefer teaching in the English language which is a

common lingua franca of International schools. While Arabic is an essential language of Islam (Umar, 2020), Muslims worldwide hold strong affiliations to their national languages, for instance in Malaysia (Gaudart, 1987). This study builds from past research that considers attitudes and beliefs of all stakeholders (such as schools' principal/head of the department of Islamic studies, the teachers of Islamic studies, students of Islamic studies and parents) should be positively oriented towards the bilingual pedagogy of Islamic studies to facilitate effective teaching and learning of the Islamic studies subject.

Literature review

Al Ghazali and Syed Naquib al-Attas are two prominent figures well known in the precise and influential description of Islamic education and curriculum. They believe that Islamic studies comprise education related to The Holy Quran (its readings, recitation, and memorization), the sciences of the Hadith (the words and actions of the Holy Prophet, PBUH), Islamic jurisprudence, creed, theology, Sufism, history, the science of the Arabic language, logic, and philosophy. Thus, the Islamic studies subject teaches a Muslim the complete code of life with Arabic as the religious language. Religious sciences in Islam constitute what may be generally referred to as Islamic Studies (e.g. Lahmar, (2011); Sahin, (2018); Tan & Ibrahim (2017) and Umar, (2020). (Rajadurai, 2011) concurs with Abdul Hamid (2011) that the Islamic religion and Malay language form the "essential identity" (p. 36) of Muslim Malaysians. Ajidagba & Abdur-Rafiu, (2017) asserts that in the study and practice of Islam, Arabic is an inevitable tool. However, a challenge for learners of Islamic studies subject is the problem of limited or weak proficiency in the Arabic language. Using another language together with Arabic in the teaching and learning of Islamic studies thus becomes essential.

The use of another language in the T&L of Islamic studies is crucial to ensure learners understand the subject matter well. Bilingual teaching and learning, therefore, facilitates T&L. For example, (Benson, 2005) pointed out that both teachers and learners who speak a common language can better understand each other in the teaching and learning process. Baker (2017) states that bilingual education is a complex phenomenon because it involves individual and societal bilingualism. Dimensions of bilingualism range from various abilities, use, balance, age, development, culture, contexts, and choice. In bilingual education, the languages being learned and the learner's L1 are used in teaching and learning. In the use of two languages in teaching and learning, there is often an alternating and simultaneous use of two or more languages. This alternate and simultaneous use of the two languages may involve codemixing, codeswitching, and translanguaging. There are various definitions of the terms code-switching, code-mixing, and translanguaging (e.g., Weinreich, 1986 p.87; Al-Qaysi, 2019; Sayer, 2013; Wei, 2018) among others).

Sridhar & Sridhar (2018), define code-mixing as "the transition from using linguistic units (words, phrases, clauses) of one language to using those of another within a single sentence"(p. 407). They note that this is distinct from code-switching in that code-mixing occurs in a single sentence (known as intra-sentential switching) and does not fulfil the pragmatic or discourse-oriented functions described by sociolinguists. Whereas Sankoff & Poplack (1981) state that there are three types of code-switching: extrasentential, intra-sentential, and inter-sentential. Baker (2017) asserts that code-switching and translanguaging involve emphasis, substitution, reinforcement, clarification, exclusion, and imitation. Understanding and achievement of the particular subject matter such as mathematics, science, Islamic Studies, and physical education are dependent on proficiency in the language of that subject (e.g. Sua, 2007; Alhirtani, 2018; Forey and Cheung, 2019,

among others). Therefore, in learning Islamic Studies, students' additional languages are an essential advantage to the learners.

In this study, bilingual education is defined as the use of two languages in T&L. In Malaysia in general, there is a positive perception of bilingual education. A study by Chan and Abdullah (2015) found that a total of 53.8% of respondents perceived bilingual education as positive. An early form of bilingual education in Malaysia was already practiced, for example when pupils in Quranic schools were taught in the Arabic language and not in their mother-tongue (Gaudart, 1987). In Malaysia, the primary language of instruction in public schools is the national language, Bahasa Malaysia whereas the country's official second language is English (Gaudart, 1987). Schools in Malaysia use Bahasa Malaysia and English (or Tamil/Mandarin, in vernacular schools) as a medium of instruction. However, private schools generally choose any of these languages to be used as the language for teaching and learning.

Haste (2004) defines attitude as the affective outcomes of emotional consequence. It results from a person's experience of events, performance, or judgment—for instance, emotions such as anger, disgust, elation, or regret. Belief, on the other hand, refers to both facts and strong convictions that a person holds. Research conducted with school principals, teachers, students, and parents found that their attitudes and beliefs influenced the effective language policy and second language learning. Menken & Solorza (2015) found that school principals have the authority to adopt language policies that can expand or suppress the language of emergent bilingual students. Ualesi & Ward (2018) suggest that teachers' attitudes towards teaching science are necessary to influence teaching which could affect students' achievement. Various research show that attitudes and beliefs are contributing factors that influence students' second language learning (e.g. Khalid, 2016; Arifin, Jamsari, Riddzwan, Abdul Latif, & Halim, 2014; Asmah Haji Omar, 1992; Kaptain, 2007; Močinić, 2011; Nambisan, 2014; McDougald, 2015; Wilson, 2020; Park-Johnson, 2020).

In summary, previous research supports the effect and importance of beliefs and attitudes in bilingual teaching and learning.

Research questions

The following are the research questions of the study:

- i. What is the nature of the attitudes of the stakeholders towards the bilingual pedagogy of Islamic studies subject?
- ii. What are the beliefs of the stakeholders towards the bilingual pedagogy of Islamic studies subject?

Methodology

Research design

The design of the study was based on a case study research using a survey questionnaire and an interview protocol which was given to all stakeholders. The main purpose of the study is to understand the complexity of the attitudes and beliefs of all stakeholders in their actual settings and current pedagogical situation in relation to the use of two languages (bilingual) in the teaching of Islamic studies subject (Yin., 1996). A mixed methodology is advantageous because a comparative analysis can be conducted to obtain in-depth reflection and confirmation of the data. In this study, the quantitative component comprises the data gathered from the survey questionnaire given to the stakeholders. The stakeholders for the study for the questionnaire were the school principal, teachers of Islamic studies subject in

the school, selection of grade 4 students of Islamic studies subject and the respective parents of the students. As for the interview, the stakeholders involved were the school principal and all available teachers of Islamic studies subject. At the same time, the data collected from the interviews address the qualitative component of the study.

Respondents and participants of the study

The survey respondents were the school's principal, all the teachers teaching Islamic Studies subject of the primary classes (N=3), Students of Islamic Studies subject (Grade 4, as they have achieved a certain threshold level (Cummins, 2015) of English language and Arabic language competence), and the students' parents (N=28, out of the grade 4, total N=32 only 28 parents responded). The audio/video interview protocol participants were the school principal and the two teachers.

Instrumentation

Data collection comprised two parts. First, the survey questionnaires were distributed to all participants upon receipt of the consent forms. The bilingual survey questionnaires (English and Arabic) contained three sections: (1) respondents' background information, (2) items on a 5-point Likert scale measuring attitudes towards the bilingual pedagogy of Islamic Studies subject, and (3) items on 5-point Likert scale measuring beliefs towards the bilingual pedagogy of Islamic Studies subject. The 5-point Likert scale ranged from strongly agree, agree to undecided, disagree, and strongly disagree. Second, an audio-video interview protocol was used with the school principal and teachers of Islamic studies. The interview protocol contained open-ended questions based on selected items and the result findings of the questionnaire to help further develop an in-depth understanding of the stakeholders' attitudes and beliefs towards the bilingual pedagogy of Islamic Studies subject. Open ended questions were included to allow the respondents to freely express their ideas and viewpoints. Their responses would thus be more informative and rich, allowing for an in-depth analysis. The interview protocol included questions such as 1) Do you think using two languages is better for the students? 2) What is your opinion on the *advantages/disadvantages* of students studying Islamic Studies subject in two languages? and 3) Can you share your experience whereby a parent/parents whose L1 (first language) is not Arabic and finds it a problem in helping his/her child with Islamic Studies homework? The time allocation for each interview protocol was approximately 30 minutes.

The instrumentation of the study (both attitudes and beliefs survey and interview protocol) were developed based on similar research conducted in the past (De La Cruz Albizu, 2020; Sheikh, 2013; Kearney, Gallagher, & Tangney, 2020; Albarracin, Sunderrajan, Lohmann, Chan, & Jiang, 2018). The validity and reliability of the interview protocol were determined through inter rater procedure involving experts in language studies from institutions of higher learning in Malaysia.

Validation and reliability

Cronbach's alpha was calculated to determine the internal consistency of the survey instrument. Tables 1, 2 and 3, Below report the reliability and validity of the Survey.

Table 1. Teachers of Islamic studies subject.

No	Scale	NI*	CA*
1	Attitude towards Bilingual pedagogy of Islamic studies	22	0.759

2	subject Beliefs towards the bilingual pedagogy of Islamic studies subject	12	0.850
Total		34	0.683

**NI-Number of items, *CA- Cronbach's Alpha*

Table 1 above shows Cronbach's Alpha 0.759 and 0.850 for the first and second scales, respectively. The overall Cronbach's Alpha index is at 0.683.

Table 2. Students of Islamic studies subject.

No	Scale	NI*	CA*
1	Attitude towards Bilingual pedagogy of Islamic studies subject	13	0.750
2	Beliefs towards the bilingual pedagogy of Islamic studies subject	16	0.892
Total		29	0.900

**NI-Number of items, *CA- Cronbach's Alpha*

Table 2 above shows Cronbach's Alpha at 0.750 and 0.892 for the first and second scales, respectively. The overall Cronbach's Alpha index is at 0.900.

Table 3. Parents' questionnaire.

No	Scale	NI*	CA*
1	Attitude towards Bilingual pedagogy of Islamic studies subject	20	0.934
2	Beliefs towards the bilingual pedagogy of Islamic studies subject	15	0.860
Total		35	0.939

**NI-Number of items, *CA- Cronbach's Alpha*

Table 3 above shows the internal consistency index for the parents' questionnaire was at 0.934 for the first scale, and 0.860 for the second scale. The overall Cronbach's Alpha index is at 0.939.

The audio/video interviews were transcribed verbatim. A thematic analysis was conducted on the data, whereby codes are generated and further separated into themes. These themes were then discussed according to what they reveal about all the stakeholders' attitude and beliefs toward the bilingual pedagogy of the Islamic studies subject. The inter rater agreement for the qualitative data was above 90%.

Data analysis

The data gathered from the Survey of the stakeholders were analyzed using descriptive and statistical analysis tool (SPSS). The results were analyzed in the form of positive and negative percentages. The interviews were audio-video recorded and then transcribed verbatim. The six phases in the approach to the thematic analysis (Braun & Clarke, 2006) were adopted, which included familiarizing with the data, generating initial codes, searching for themes, reviewing potential themes, naming the themes, and finally producing the report.

(Nowell, Norris, White, & Moules, 2017). The interview data was also subjected to validation by three independent raters.

Findings and discussion

The following is a presentation of the findings. First the survey results are presented and followed by the findings of the interviews.

Survey results

Table 4. Survey results of the stakeholders.

Stakeholders	Beliefs	Attitudes
School Principal	100%	96%
Teachers of IS*	81.8%	65%
Students of IS*	60.6%	65%
Parents	82.6%	81.8%
Total	81.25%	76.95%

*IS-Islamic studies

The results in Table 4 above are based on the 5-point Likert scale survey ranging from Strongly Agree to Strongly Disagree. As can be seen from the table, the results show in percentage form the positive nature of attitudes and beliefs among the stakeholders towards the bilingual pedagogy of Islamic studies subject. As can be seen, from the table, the school principal has a positive belief (100%) and attitude (96%) towards the bilingual pedagogy of Islamic studies subject. Similarly, the teachers teaching the Islamic Studies subjects show an overall positive response for both the belief (81.1%) and attitude (65%) items on the questionnaire. The students and their parents also showed positive beliefs (60.6%, 82.6%) and attitudes (65%, 81.8%) respectively towards the bilingual pedagogy of Islamic studies subject.

The items for both beliefs and attitudes for bilingual teaching and learning (T&L) of Islamic Studies subject comprised items that ranged from (1) the use of two languages (2) bilingual T&L (3) use of two languages for face-to-face/online curriculum and teaching methods (4) bilingual assessment of the subject, and (5) the use of two languages for homework. In summary, the overall analysis of the survey questionnaire revealed positive beliefs (81.25%) and attitudes (76.95%) towards the bilingual pedagogy of Islamic studies subject among the stakeholders.

Audio-video interview results

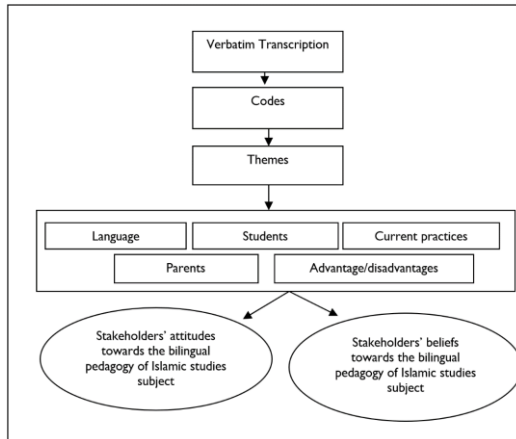


Figure 1. Thematic analysis of the interview protocol.

Figure 1 above shows the thematic analysis of the interview protocol. It shows the process and the themes identified to answer the research questions. The five themes identified were language, students, current practices, parents, and advantages/disadvantages of bilingual pedagogy.

Attitudes of the stakeholders

What is the nature of the attitudes of the stakeholders towards the bilingual pedagogy of Islamic studies subject?

The survey results and the thematic analyses of the interviews show an overall positive attitude towards Islamic studies' bilingual pedagogy. The findings are discussed below according to each stakeholder.

Table 5. Sample survey items – Attitudes scale.

Stakeholder	IN	EA*-LS*	M*	SD*
Principal	13	I feel happy to see that students learn the Islamic studies subjects better when taught in both Arabic and English languages.	5.00	NA*
	12	I am happy that the online lessons for Islamic studies subject are in both Arabic and English language.	5.00	NA*
Teacher	10	I am happy knowing students are learning subjects in school in more than one language.	3.66	0.57
	11	I am satisfied that in this school the Islamic studies subject is taught in both Arabic and English	3.00	1.00
Student	7	I am happy when the teacher teaches Islamic Studies using Arabic and English	3.34	1.03
	10	I am happy that my Islamic studies	3.09	0.99

		coursebook and handouts are in both Arabic and English		
Parent	14	I am pleased to know that the Islamic Studies subject coursebooks and handouts are in Arabic and English language	4.07	0.68
	16	I am satisfied that the teachers teach the Islamic Studies subject in both Arabic and English language.	3.92	0.74

**EA-LS-Example-Attitudes items-Likert Scale, *IN-item number, *M-mean, *NA-not applicable, *SD-standard deviation*

Table 5 above displays the mean scores on the attitude scale for two items for each stakeholder's attitude section. (1) One school principal: The overall mean score for all 20 items on the attitude questionnaire is 4.80, (2) Islamic Studies teachers: The mean score for all 22 attitude items is 3.24 (SD 0.351), (3) Students: The mean for all 13 attitude items is 3.25 (SD 0.502), and (4) Parents: The mean for all 20 items is 4.09 (SD 0.52). In general, all the stakeholders show a highly positive attitude towards the bilingual T & L of Islamic Studies subject. The school T&L language policy, curriculum, teaching methods, assessment styles, and administration are all influencing factors related to the stakeholders' attitudes.

Table 6. Sample excerpts on the attitude interview protocol - Principal and teachers.

Stakeholder	TM*	TN*	Theme	Verbatim Transcription
Principal	3:16	A10	Language	"...for my teachers I also hope they can use Arabic, English, and Bahasa for our students..."
	13:47	A64	Advantage/ Disadvantage	"(smiling)...very advantage for student know Islamic subject in two languages..."
Teacher 1	0:17	B6	Language	"...if most of them didn't understand what I am trying to say then I will mix two languages in one subject..."
Teacher 2	14:34	C44	Language	"...its still good a we use Malay and on top of that we now teach them term of Arabic a little bit and term of English aa little bit..."
Teacher 1	3:10	B24	Current Practices	"...I ask them to sing just now for example a there a vocabs and vocabs and I teach them how to sing aa song use that a that vocabs..."
Teacher 2	7:11	C30	Current Practices	"...when we say "Mehmooda" (Arabic word) is a good thing or

			when they berkandy perkandyban byit (speaks Bahasa) though they know Mehmooda oh thats a good thing , Mazmooma thats a bad thing so even though they do not know really about Arabic they still know a certain term of the word (hand gestures for explaining) so I think thats good..."
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*TM-Time in minutes, *TN-transcription no

Table 6 above is an example of the themes derived from the principal's and teachers' interview protocols. The theme of 'Language' is taken as an example. When asked about the choice and preference of language adopted in the school for the bilingual T&L of Islamic Studies subject, the principal stated that he hoped his teachers are using Arabic, English, and Bahasa Malaysia. Hedtke (2014) pointed out that attitudes can be reflected by a sense of "hope", which is an inclination towards a positive and optimistic attitude. Although there is no official policy on using more than two languages, the principal seemed to support the teachers using more than one language to teach Islamic Studies subject.

Another theme that reflects the school principal's positive attitude towards the bilingual pedagogy of Islamic Studies is the 'advantages/disadvantages'. The school principal said that "(smiling)...very advantage for student know Islamic subject in two languages...". He continues to say that he was happy that the students use two languages to learn Islamic Studies. According to researchers who conducted studies on attitudes smiling is an indication of a positive attitude (Budiarto & Helmi, 2021).

The teachers' interview protocol transcription for attitude towards bilingual teaching of IS was verified for reliability through inter-rater agreement (> 90% agreement) — the attitudes of the teachers of Islamic Studies. For the "Language" theme on the bilingual pedagogy of Islamic Studies subject, the teachers were positive about using two languages in the teaching of IS.

The first participant stated that using another language is necessary because many students do not understand only Arabic. Another teacher attested to the need for another language in his teaching. He stated that "it is good" in helping students to understand what is learned when explanations are made in either Bahasa Malaysia, English, or Arabic.

The theme of "current practices" in Table 6 above highlights the teachers' approach in IS pedagogy. The first teacher pointed out that songs are used to teach Arabic vocabulary. Israel (2013) asserts that using songs and music can help foster a positive attitude in language learning.

The second teacher mentioned that to enhance students understanding, and he often uses translation and code-switching. Excerpt T2 (C30-7:11) in Table 6 above reflects the teachers' attitude towards using another language to understand Islamic Studies concepts. Students learn specific Arabic terms, and meanings are explained and taught in either English or Bahasa Malaysia. For example, the word "Mehmooda" means "praiseworthy" in Arabic. The teacher then uses English or Bahasa Malaysia to explain the word "praiseworthy". Hence, the teacher uses meaning association by relating words in students' language to explain their learning. In this way, the teacher facilitates learning of Islamic studies concepts and terms.

Thus, based on the findings and discussion above, it can be suggested that all the stakeholders show a positive attitude towards the bilingual pedagogy of Islamic Studies subject.

Beliefs of the stakeholders

What is the nature of the stakeholders' beliefs towards the bilingual pedagogy of Islamic Studies subject?

The survey results and the thematic analyses of the interviews show positive beliefs towards Islamic studies' bilingual pedagogy. Each stakeholder's findings are discussed separately here to illuminate the nature of their positive or negative beliefs.

Table 7. Sample survey items – Beliefs scale.

Stakeholder	IN*	EB-LS*	M*	SD*
Principal	7	Students can clearly understand topics in Islamic Studies when they learn in two languages	5.00	NA*
	8	Students learn Islamic Studies Subject better online when it is taught in both Arabic and English.	5.00	NA*
Teachers	6	Students learn Islamic Studies Subject online better when it is taught in both Arabic and English.	3.66	1.00
	10	I can successfully teach Islamic Studies Subject online using both Arabic and English languages	3.33	1.52
Students	9	I understand better when the teacher teaches Islamic Studies in both Arabic and English	2.90	0.99
	10	I understand better when the teacher teaches Islamic Studies subject online in both Arabic and English	2.78	0.83
Parents	9	Teachers can successfully teach Islamic Studies when taught in Arabic and English.	3.88	0.76
	11	I am convinced that Islamic studies coursebooks and handouts are effective	4.00	0.63

when they are in both
Arabic and English.

**EB-LS-Example-Beliefs items-Likert Scale, *IN-item number, *M-mean, *NA-not applicable, *SD-standard deviation*

Table 7 above provides the mean score on the belief scale for two items for each stakeholders' belief section of the Survey. (1) One school principal: the overall mean score for all 15 items on the belief questionnaire is 5.00, (2) Islamic Studies teachers: An overall mean score for 12 belief items is 4.04 (SD 0.59), (3) Students: The computed mean for total 16 belief items is 3.03(SD 0.57), and (4) Parents: Mean for all 15 items is 4.12 (SD 0.42). As can be seen from the table, all the stakeholders show a highly positive attitude towards the bilingual T &L of the Islamic Studies subject. The school T&L language policy, curriculum, teaching methods, assessment styles, and administration are all influencing factors related to the stakeholders' beliefs.

Table 8. Sample Excerpts – Principal and teachers' interview protocol - Beliefs analysis.

Stakeholder	TM*	TN*	Theme	Verbatim Transcription
Principal	10:43	A56	Language	"...a we use three language for make our student more confident more confident to understand..."
	2:20	A8	Current practice	"...we use English for elaborate the student and another Islamic subejct like you know like "Fiqha" like "tawheed" we use Malaysian language but in Jawi writting..."
Teacher 1	0:17	B6	Students	"...I need to mix a two language in one subjects a thats why I am jum it depends on the students as well yeah if the student is smart enough to understand and catch up.."
Teacher 2	2:32	C14	Students	"...Students here dont really know Arabic they still know some of Arabic. so I think we can we can we cannot force them to learn Arabic..."
Teacher 1	6:26	B48	Parents	"...when the parents contact me and a how to do this homework how to do this but a basically I just ask them to a ask them to a to to refer on the text book.."
Teacher 2	11:13	C36	Parents	"...its a difficult thing for student aa if the parents cannot help but they should understand it..." (parents are unable to help their child with homework as they do

Table 8 contains excerpts from the school principal and teachers' interview protocols. The school principal's beliefs about the bilingual pedagogy of Islamic studies subject reflect the school's policy on teaching and learning. The school principal pointed out that using more than one language to teach and learn has effects on the students' confidence level in learning. Teacher 1 believes in using a second language to explain and elaborate on ideas during the teaching process. Teacher 2 asserts that not all his students know Arabic well. Therefore, he is inferring that other languages can be used. While teacher 2 thinks that it is helpful if students know important terminologies in Arabic because it could better understand the subject. The second theme on "parents" reveals teachers' positive belief in using a second language to facilitate learning. Teachers also think that the use of other languages can be helpful for the parents in working with their children's assignments.

Thus, it can be observed from the excerpts that the teachers think that parents who have limited knowledge of the Arabic language face challenges while helping their children with schoolwork. The only solution to this problem is when schoolbooks and handouts are made available in Arabic and another common language of the students and parents. In summary, it can thus be concluded that the principal and teachers positively view the bilingual pedagogy of Islamic studies subject.

Conclusions and recommendations

This article reports on the research conducted to investigate the attitudes and beliefs of the stakeholders towards the bilingual pedagogy of Islamic studies subject. The analysis of both the survey and interview data shows that the stakeholders have positive attitudes and beliefs towards the teaching and learning of the Islamic studies subject. Although the content of Islamic studies subject is in the Arabic language, however, for knowledge gain and understanding, other languages common to the learners and parents also need to be utilized. Several previous studies conducted on bilingual pedagogy reveal advantages to teaching and learning using additional languages as a medium of instruction (Allard, Apt, & Sacks, 2019; Bacha, 2019, Yamat, Farita, Umar, & Mahmood, 2015, Lin & Man, 2009; among others). For example, translanguaging, a recent concept in bilingual education, is perceived as a fundamental approach to bilingual pedagogy. Translanguaging encompasses concepts and methodology of dynamic bilingualism (May, 2017), whereby the learners' L1 is a resource to be used in teaching and learning. Translanguaging allows the flexible use of "code-switching, co-langauging, and translation" (Allard et al., 2019b). Therefore, in learning Islamic Studies, students' additional languages are beneficial to the learners.

All the stakeholders believe that it is advantageous for teaching and learning the subject matter using additional languages other than the Arabic language. Regarding attitude towards bilingual pedagogy of Islamic Studies, all the stakeholders show an overall positive attitude. Research provides evidence in support of a strong relationship between beliefs, attitudes, and learning (Smith & Clark, (1973); Allard, Apt, & Sacks, (2019a) and Frymier & Nadler, (2017).

Past studies in the Malaysian context (Salih, Mai, & Al Shibli, 2016 and Salih, 2014) highlight the importance of improving the Malaysian education system. Such studies evaluated teachers' perceptions and students' motivation to highlight the need to consider both stakeholders' viewpoints. As teachers' perceptions influence, such practices in schools, more studies on higher scales should be conducted.

The results of this study are in line with past studies of the crucial influencing role of attitudes and beliefs on bilingual T&L (Latchanna & Dagnev, (2009); Oliver & Purdie, (1998); Calderón & Morilla García, (2018) and Howard (2012).

A limitation of this study is that the research was conducted only within one mainstream International Islamic school. Therefore, the results may not reflect T&L situations in other types of schools. However, the findings suggest that bilingual pedagogy of the Islamic studies subject assists all stakeholders in the effective T&L of the subject matter.

Another limitation is that observations of actual teaching and learning situations were not conducted.

In conclusion, the findings of this study suggest that the bilingual T&L of Islamic Studies provides a positive contribution to the teaching and learning of the subject. All the stakeholders' positive attitudes and beliefs reveal a positive response to using another language to facilitate learning. It is suggested that future studies further examine relationships between attitudes and beliefs and bilingual pedagogy in both private and public education institutions. An in-depth qualitative study focusing on the teacher and students in the actual T&L interaction in the classroom context may need to be conducted. In this way, it could provide insight into bilingual teaching and learning and possible challenges in the bilingual pedagogy of Islamic Studies subject. Further research needs to be conducted on bilingual T&L of various other subject matter to help address and support language policies and practice on bilingual education.

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