KUIS TESL Trainee Teachers' Readiness in Integrating Naqli and Aqli Knowledge in English Class

Norshilawani Binti Shahidan[1], Natasha Binti Ariffin[2], Suhana Binti Mohamed Lip[3], Suziana Hanini Binti Sulaiman[4], Shazarina Binti Zdainal Abidin[5]

[1,2,3,4,5]Kolej Universiti Islam Antarabangsa Selangor, Malaysia
Correspondence: norshilawani@kuis.edu.my; natasha@kuis.edu.my; suhana@kuis.edu.my; suziana@kuis.edu.my; shazarina@kuis.edu.my

ABSTRACT

Numerous researches have been conducted in relation to knowledge integration in the teaching and learning process especially related to Science and Islamic education. However, only few studies have researched on the integration of naqli knowledge in English classes. Due to that, this study is proposed to research on readiness to apply knowledge integration in English class. This study will be conducted on Teaching English as a Second Language (TESL) trainee teacher's from Kolej Universiti Islam Antarabangsa Selangor (KUIS) to find out their level of readiness to integrate naqli and aqli knowledge in English class. This study will apply quantitative method of data collection by using questionnaires to gather the data. This study is as an attempt to investigate the issue of knowledge integration in Malaysian context which is hoped will lead to the improvement of the quality of TESL trainee teachers particularly in KUIS.

Keywords: *aqli knowledge; English; knowledge integration; naqli knowledge; TESL trainee teachers*

3rd International Conference on Islamic Education 2021
"Teaching and Learning Model in 4.0 Era"
(Best Practice of Teaching and Learning Process Facing 4.0 Era in 5 Continents)

60

INTRODUCTION

Knowledge integration is one of the ways to connect knowledge from different fields. This means that students who are exposed to knowledge integration have the opportunity to see how the knowledge from different fields is being discussed in one setting. According to Barker, Winsor, & Kirwan (2016), knowledge integration is the use of multiple knowledge types in order to reflect on classroom occurrences or to make instructional decisions. Similarly, knowledge integration is being defined by Bohensky & Maru (2011) as the process of incorporating new information into a body of existing knowledge with an interdisciplinary approach. In the process of incorporating the knowledge, a practitioner needs to focus on the interaction of the knowledge and how they can accommodate one another. Madeira & Slotta (2008) further explained this concept by stating that it is the process of synthesizing multiple knowledge models (or representations) into a common model (representation). It differs from information integration as knowledge integration gives focus to the synthesis of understanding from different perspectives. It can be concluded that knowledge integration is a process of connecting and synthesizing different bodies of knowledge and it is effective in which the learners will get more than just the knowledge of the subject matter that they are learning.

In guiding the educators in the system, there should be one main philosophy which affect how education is viewed generally. In Malaysia, National Education Philosophy (NEP) is the philosophy that guides the teachers and people in the system in planning and conducting any activities which involve the students. It should be the philosophy that they uphold to so that what they are doing are in line with the aspiration of the nation particularly in the aspect of education. The importance given to the integration of knowledge can be seen clearly in National Education Philosophy (NEP) as stated below:

> "*Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner, so as to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving high level of personal well-being as well as being able to contribute to the harmony and betterment of the family, the society and the nation at large*". (Ministry of Education Malaysia, 2008, p. ix).

3rd International Conference on Islamic Education 2021
"Teaching and Learning Model in 4.0 Era"
(Best Practice of Teaching and Learning Process Facing 4.0 Era in 5 Continents)

61

In reference to the philosophy, it clearly stated two keywords that are important to be given attention which are the elements of holistic and integrated. Holistic and integrated here relates to the next statement which is …"to produce individuals who are intellectually, spiritually, emotionally and physically balanced and harmonious"… This shows the emphasis given to religion and god when it involves the spiritual element which implies the importance put on the integration of learning and religion in the process of learning. As Peter (1997, p. 176) indicated, "…statements of aims of education are positions taken based on a set of beliefs". It can be implied here that the students who are aspired to be produced based on this educational philosophy will be those who will not only perform academically but also will become religious individuals.

Although the main aim of education in Malaysia is to produce individuals who are physically, emotionally, spiritually and intellectually balanced, an article by Muhammad Apendy Issahak stated otherwise. It was stated in the article that the rate of crime among students was still alarming (Muhammad Apendy, 2019). It can be implied that there are still groups of students who need further guidance in enhancing their morale and belief in God which will be able to hinder them from practicing the negative behavior. In a different situation, a study on Islamic school students to figure out their perceptions on the importance of English revealed that they just viewed English as a stepping stone for them to further their studies and get better job opportunities in the future (Airil Haimi, 2017). When dealing with Islamic school students, it is expected that perhaps the students will view English as a language to spread Islam, but sadly, they just viewed it as a medium to move further in their lives. Based on this study, it can be concluded that, English and Islamic Education are still viewed as two fields that are not related and cannot be integrated although the language is learned in an Islamic environment. Both issues shows that there are still extra efforts that need to be taken by different parties in the system in addressing and emphasizing values through knowledge integration to the students.

In addressing this issue, it is important to investigate the readiness of trainee teachers as most of them will be in the system in the future. According to Thorndike's Law of Readiness (1913), it is important to focus on readiness in terms of attitude, knowledge and skills before implementing a programme (as cited in Bity Salwana Alias, Nur Aidah Rashid & Siti Norfatin Abdullah, 2020). Therefore, this research will focus on the three mentioned aspects. Determining the level of readiness will enable the trainee teachers to be mentally prepared to deliver the session at their best. This is due to the reason that they will be clearer

3rd International Conference on Islamic Education 2021
"Teaching and Learning Model in 4.0 Era"
(Best Practice of Teaching and Learning Process Facing 4.0 Era in 5 Continents)
62

about their responsibilities in teaching which in turn will make them be more prepared and possess the eagerness to teach the students effectively. Thus, this study will be conducted in figuring out the level of trainee teachers' readiness in integrating naqli and aqli knowledge in English class. There was not much research conducted on knowledge integration in the field of English language teaching. The following are some of the studies which focused on the integration of naqli and aqli knowledge conducted in Malaysia. All of the studies involved the integration of naqli and aqli knowledge in the teaching of English in the same higher learning institution.

Siti Salmiah *et.al.* (2016) conducted a preliminary study in Universiti Sains Islam Malaysia (USIM) on knowledge integration of naqli and aqli knowledge in an English course. It focussed on the possibilities to integrate both knowledge and its significance in education reformation generally. The integration of the two types of knowledge could be witnessed through the integration of Islamic ethical elements and values as well as Islamic qualities in the activities conducted during the classes. Another research was also conducted in the same institution. Conducted by Nur Afzan et.al. (2017), the study, which applied qualitative research design, was a descriptive case study investigating on naqli and aqli knowledge integration in English subject offered at matriculation level in USIM. The focus was given to literature elements. It was found that naqli knowledge had the possibility to be integrated in English subject with properly planned instructional activities that can lead to the inculcation of Islamic values along with English language learning. A more recent study by Hazlina et.al. (2018) on an English course in USIM found that the naqli and aqli elements were integrated in the EAP course but the implementation was still at the preliminary stage. This could be observed through the related documents that was used for the course, as well as based on the views given by the instructors. The two elements were superficially and loosely integrated, merely through mentioning the phrase 'naqli and aqli' but guidelines of how it could be more thoroughly implemented were not clearly given, particularly for courses related to language which was in contrast with the application in other content subjects.

METHOD

This study will give focus to the level of trainee teachers' readiness to implement knowledge integration in English classes in KUIS. It is quantitative in nature. A primary research will be conducted and original data will be collected using the survey method. This includes distribution of questionnaires among the trainee teachers. A set of questionnaires will be constructed in investigating the level of trainee teachers' readiness in integrating

3rd International Conference on Islamic Education 2021
"Teaching and Learning Model in 4.0 Era"
(Best Practice of Teaching and Learning Process Facing 4.0 Era in 5 Continents)

63

knowledge in English class which covers three variables which are knowledge, skills and attitude. This method will be used to allow first hand data collection which is more reliable.

Before conducting the study, a pilot study which involved 20 trainee teachers who will be conducting their practicum training will be conducted. The respondents in the pilot study have the same characteristics with the respondents of the study. Pilot study is a step in enhancing and determining the validity and reliability of the instrument that will be used in this study by conducting Cronbach's Alpha Reliability Analysis on the questionnaires.

The selection of respondents will be done by one of nonprobability sampling techniques which is purposive non-random sampling (Mohamad Najib, 1999, Burns, 2000). The target population which will be involved in this study is TESL trainee teachers in KUIS which consists of 47 students from diploma and bachelor level. The selected respondents will be students from semester 4 and 5 for diploma and semester 6 and 7 for bachelor program. They are selected as they have been exposed to teaching subjects and that makes them as suitable respondents for this study.

The data obtained from the study will be analysed using descriptive statistics (percentage and frequencies) especially the data related to demography and variables on trainee teachers' level of readiness; knowledge, skills and attitude. Descriptive analysis is a comprehensive data analyzing technique aims at giving early look at respondents' profile based on frequency, percentage, mean and standard deviation. In answering the research question, mean score interpretation will be conducted based on the interpretation in Table 1.

Table 1

Mean Score Interpretation

Mean Score	Interpretation
1.00 - 2.33	Low/ Negative*
2.34 - 3.66	Average/ Neutral*
3.67 – 5.00	High/ Positive*

*Interpretation for attitude readiness

Source : Hadiyanto, Amirul Mukminin, Makmur, Marzul Hidayat, Failasofah (2013)

3rd International Conference on Islamic Education 2021
"Teaching and Learning Model in 4.0 Era"
(Best Practice of Teaching and Learning Process Facing 4.0 Era in 5 Continents)

64

CONCLUSION

Naqli and aqli knowledge are two distinguished fields of studies thus the importance on giving focus to these two fields should not be unfairly treated. The integration of these two fields of knowledge should be encouraged as it could lead to the betterment of the quality of students produced. As the aspiration of national education philosophy in Malaysia is to produce students who are balanced in all aspects, knowledge integration of naqli and aqli knowledge should be made present in all subjects; including English. Learning English with the integration of naqli knowledge will make the process more worthwhile to the students. In addition, their perspective towards learning English and Islam can possibly be changed. This is because learning English and Islam will not be seen as two separated elements as they learn English while at the same time being reminded about the aspects of Islam. Furthermore, reminding the values of Islam while learning English is also hoped to instil more good values among the students which will enhance their morality. This implementation, however, needs to be carefully planned by the teachers in order to also address the diversity that is present in national schools. In achieving the aims of National Education Philosophy and simultaneously making Islam as an integrated part of one's life, it is a constructive move to explore how ready TESL trainee teachers in KUIS are for the implementation of knowledge integration in English lessons.

3rd International Conference on Islamic Education 2021
"Teaching and Learning Model in 4.0 Era"
(Best Practice of Teaching and Learning Process Facing 4.0 Era in 5 Continents)

65

REFERENCES

Abdullah, H., Mahir, N.A, Mohamed, Y., Ishak, M., & Ngah, E.(2018). An analysis of the integration of naqli and aqli elements in the English for Academic Purposes Course: A case study in USIM. *Journal of Islamic, Social, Economics, and Development*, 3 (14), 102-108.

Alias,B.S., Rashid, N.A., & Abdullah, S.N.(2020). Headmaster's practice and teacher readiness on inclusive education programmes. *PalArch's Journal of Archaeology of Egypt / Egyptology*, *17* (7), 10989 - 11004. Retrieved from https://archives.palarch.nl/index.php/jae/article/view/4363.

Barker, D. D, Winsor, M. S. & Kirwan, J. V. (2016). Questioning the boundaries: Knowledge integration in methods and content courses. In Wood, M. B., Turner, E. E., Civil, M., & Eli, J. A. (Eds.). (2016). *Proceedings of the 38th annual meeting of the North American Chapter of the International Group for the Psychology of Mathematics Education*. Tucson, AZ: The University of Arizona.

Bohensky, E. L. & Maru Y.(2011). Indigenous knowledge, science, and resilience: What have we learned from a decade of international literature on "Integration"?.*Ecology and Society,* 16(4): 6

Boivin, N & Razali, H.(2013). Content and language integration in the institute of teacher education – redesigning the EAP Foundation Programme. *Malaysian Journal of ELT Research*, 9(2),1-18.

Burns, R. B. (2000). *Introduction to research methods*. London: Sage Publication.

Ghafar, M.N.A.(1999). *Penyelidikan pendidikan*. Skudai: Penerbit UTM.

Hadiyanto, Mukminin, A., Makmur, Hidayat, M., & Failasofah.(2013). Teaching in a digital era: English lecturers' readiness toward the internet use in teaching and learning at selected higher education institutions in Indonesia. *Asia-Pacific Collaborative education Journal*, 9 (2), 113-124.

Issahak, M.A.(2019). *Jenayah dalam kalangan pelajar masih membimbangkan*. Retrieved 27 February 2021 from the World Wide Web https://www.bharian.com.my/berita/kes/2019/11/627250/jenayah-dalam-kalangan-pelajar-masih-membimbangkan.

Izham, N.A., Mohamed, A., & Nor Safiah Sharif @Sheriff.(2017). Integration of naqli and aqli knowledge in English language subject in USIM's matriculation. *Journal of Education and Social Sciences*, 7 (1), 195-207.

3rd International Conference on Islamic Education 2021
"Teaching and Learning Model in 4.0 Era"
(Best Practice of Teaching and Learning Process Facing 4.0 Era in 5 Continents)

66

Madeira, C. A., & Slotta, J. D. (2008). The cambridge handbook of the learning sciences (R. Keith Sawyer, ed., 2005). *Curriculum Inquiry, 38*(4), 473–476. https://doi.org/10.1111/j.1467-873X.2008.00425.x.

Ministry of Education Malaysia. (2008). *Education in Malaysia: A journey to excellence*. Malaysia: Educational Planning and Research Division.

Mohd Adnan, A.H.(2017). Learning English (and Arabic) in Malaysian Islamic Schools: Language Use and the construction of identities. *Arab World English Journal, 8 (3), 407 -420*.

Muhammad, S.S., Effendy, E., & Idrus, M.M.(2016). A preliminary study on the integration of naqli and aqli knowledge: USIM experience in English for professionals' course. *Proceeding iECNA 2016 (23-24 August 2016)*, Universiti Sains Islam Malaysia.

Peter, F. O. (1997). *Developing the curriculum* (4th ed.). United States of America: Pearson Education, Inc.

3rd International Conference on Islamic Education 2021
"Teaching and Learning Model in 4.0 Era"
(Best Practice of Teaching and Learning Process Facing 4.0 Era in 5 Continents)

67