

ANALYSIS OF DISTORTION FOR ISLAMIC TERMS USED IN ENGLISH TEXTBOOKS FOR ISLAMIC UNIVERSITY STUDENTS BASED ON AL-FARUQI'S CONCEPT

Edi Setiawan

Post Graduate, Islamic Education, English Education, State Islamic University Sulthan Syarif Kasim Riau, Indonesia

e-mail: edyseti@gmail.com

*Correspondence: edyseti@gmail.com

Submitted: 20th Desember 2022 *Revised:* 13th January 2023 *Accepted:* 25th January 2023

Abstract: Islam taught by Rasulullah S.A.W, reached its golden age and became a reference to world civilization during the Umayyah, Abbasiah, and other dynasties which finally collapsed during the Ottoman Turks (1924 AD) which later made western civilization a reference point for civilization in this world. Under these conditions a big idea emerged to restore the glory of Muslims, especially in the field of science, the concept was known as the Islamization of knowledge, by Syed Naquib Al-Attas and Ismail Raji Al-Faruqi. From the two scientists, Al-Faruqi specifically made the concept of Islamization of knowledge in the context of teaching English by making a guide book "Toward Islamic English". This then encouraged the author to examine three books, "Islamic English" authored by Professor Muhibbin Syah, "English for Islamic Studies" by Professor Djamaluddin Darwis, and "English for Islamic Studies" by Doctor Kardimin, to study what Islamic materials are integrated into learning English and whether the textbooks apply the guide to avoid the distortion of Islamic terms made by Al-Faruqi or not. The final results show, of the three books, the content of "aqidah" is more than the content of "shariah" and "akhlak" and the three books also found distortions in transliteration and translation of Islamic terms in English.

Keywords: Islamization of Knowledge; Distortion; Islamic English; Ismail Raji Al-Faruq.

INTRODUCTION

The first chapter discussed the background of the research (Tanwar & Tanwar, 2021). It consisted of eight parts, namely: Background of the study (Peng, Zhang, Zhou, & Nazir, 2021), Statement of Problem, Limitation of Problem, Purpose, and objective of the study (Osaba et al., 2021), Research question, The significance of the study, Rational of the Research and Definition of the key terms. Followed by an explanation (Hamel et al., 2021). The era of the greatness of this ummah was marked by a scientific revolution that took place on a large scale in the Islamic world (Apriani, Williams, Rahardja, Khoirunisa, & Avionita, 2021). Scholars also appear in various disciplines of knowledge (Christensen, 2021), both in the religious and non-religious fields (general knowledge) (Ihsan, Pabbajah, Abdullah, & Hidayati, 2021). Not only concerns the issues of jurisprudence and theology (Kohantorabi, 2021), but also in the fields of philosophy (Reynolds & Burke, 2021), mathematics, astronomy, medicine, and so on.

One interesting thing is that scientists have a view that shows the existence of a combination of science and faith (King & Hicks, 2021). Many Muslim scholars in the Golden Age of Islam studied nature in the context of the Quran (Zakaria, Ahmad, Awang, & Safar, 2021). The Quran depicted the relationship between nature and man, and this inspired Muslim scholars to study natural phenomena, to understand God. Islam's contribution to the scientific enterprise was complex and rich and it spanned over three continents and nearly a millennium (Yasmeen, 2006).

The industrial revolution in England and the socio-political revolution in France in the second half of the 18th century were the starting points of enlightenment (renaissance) in Europe toward a modern civilization that had succeeded in leading Western nations to achieve extraordinary success in future technological development. While the Muslims experience systemic setbacks in the flow of civilization.

The loss of the sacred aspects of the concept of Western science and Muslim scientific attitudes which caused stagnation after separating revelations from the intellect and separating thoughts from action and culture were seen as equally dangerous for the development of Islamic scholarship. Therefore, an idea emerged to bring together the strengths between the two, so that new modern sciences were born but still religious and breathed on monotheism (tauhid), this idea became known as the Islamization of Knowledge.

The idea of Islamization of science was raised again by Syed Hossein Nasr, an American Muslim thinker born in Iran in the 1960s with his book *Science and Civilization in Islam* (1968) and *Islamic Science* (1976). Nasr even claimed that the Islamization ideas that emerged later were a continuation of the ideas he had raised (Daud, 1998).

The hegemony of Western civilization, which is dominated by scientific life views, has a very negative impact on other civilizations, including Islam (Armas, 2005). At the epistemology level, there was a process of westernization which was said by Syed Naquib al-Attas was a "virus" contained in modern-secular Western

science and this was the biggest challenge for Muslims today. The purpose of studying these books is to investigate what Islamic material the authors had chosen for integrating Islamic values into the teaching of English and explore the distortion of Islamic terms found in these three textbooks. This research finding is expected to be beneficial finding especially for Muslim teachers and learners because no such research before. This research is also expected to enrich the knowledge related to Islam and English and for other researchers, this research can stimulate to conduct of further research dealing with integrating Islamic values and teaching English. Explore the distortion of Islamic terms found in these three textbooks.

MATERIALS AND METHODS

The research was library research. In this sense, the study is categorized into qualitative research whereas the data is derived from English Textbooks "Islamic English by Muhibbin Syah, English for Islamic Studies by Djamaluddin Darwis, and English for Islamic Studies by Kardimin" and other literature related to the topic of the study in which the main focus is Islamization of knowledge integrating Islamic value into the teaching of English. The data will be derived from primary and secondary data.

RESULTS AND DISCUSSION

Islamic Text Content in "Islamic English" textbook

There are 22 Chapters in the "Islamic English" Textbook. It will be categorized

Data Collecting Technique

In collecting data, firstly, the researcher seeks the full text "Toward Islamic English" book. Fortunately, it can be downloaded from <https://www.scribd.com/doc/39849521/Toward-Islamic-English>, and then the "Islamic English" textbook was bought by the researcher and the two others were borrowed from Main Library in UIN SUSKA RIAU.

Secondly, after the primary data were found, the secondary data collected from the internet, the Main Library of UIN SUSKA RIAU, and from Library of Post Graduated Program of UIN SUSKA RIAU, then the primary analyzed based on Al-Faruqi's concept about distortion and supported by the secondary data sources.

Analyzing Data Technique

The data will be analyzed using content analysis. Content analysis involves the description and analysis of text to represent its context (Miller and Brewer, 2003: 45). According to Webster's Dictionary of the English Language (second edition 1961) in Krippendorff (2004), defining content analysis as "analysis of the manifest and latent content of a body of communicated material (s a book or film) through classification, tabulation, and evaluation of its key symbols and themes to ascertain its meaning and its probable effect".

into three parts, aqidah, syariah, and Okhla.

Aqidah content

Unit 1: ISLAM

This text introduces Islam in general, the original text will be shown in the following

script:

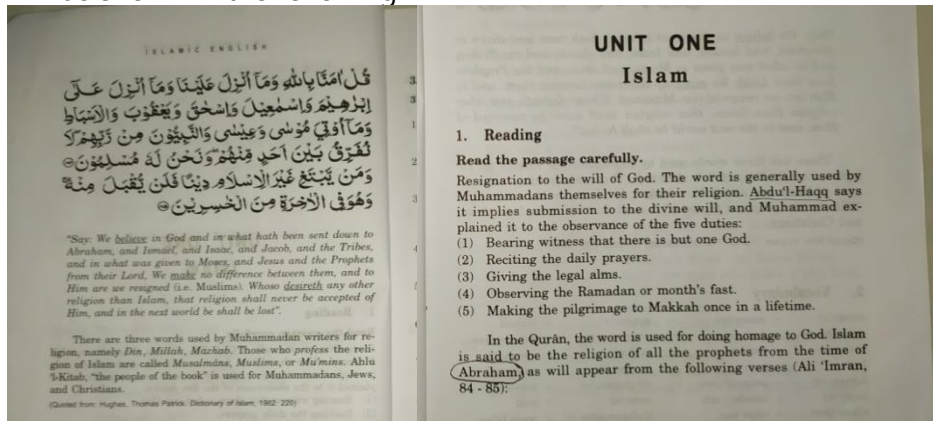


Image 1. Script of chapter 1 in "Islamic English" by Muhibbin Syah.

Unit 2. Islam In European Thought

Islam In European Thought, 1996 (book).

The text tells about Islam in European thought and a brief history of Islam in Europe. It was taken from Hourani, Albert,

The following image is the full text:

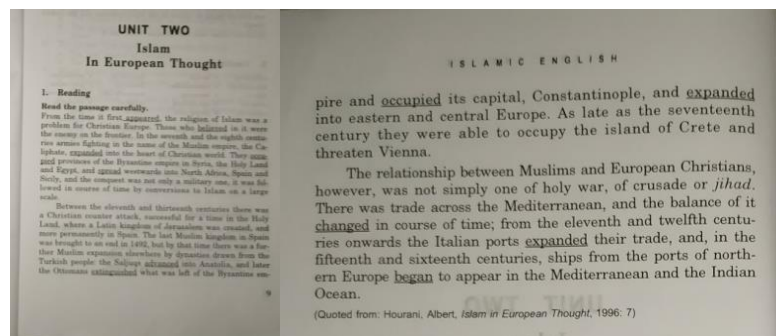


Image 2. Script of chapter 2 in "Islamic English" by Muhibbin Syah.

Unit 3: Textbooks in Disciplines

(faith/aqidah) that there is no dichotomy between Islam and knowledge. Here is the script:

This chapter discusses "Islamization of Knowledge" so, it is about the belief

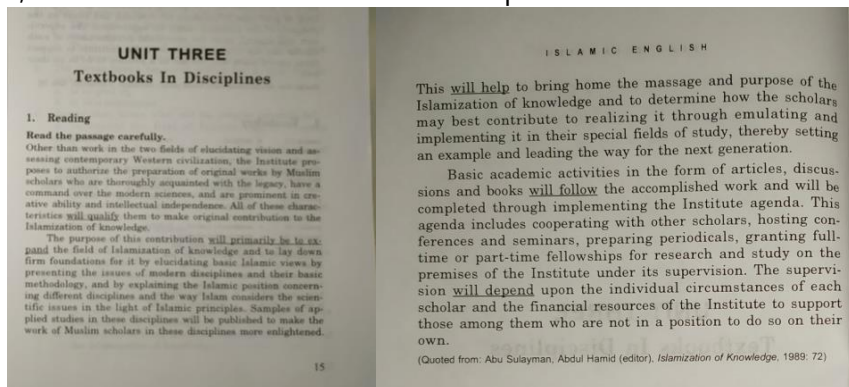


Image 3. Script of chapter 3 in "Islamic English" by Muhibbin Syah.

Unit 5. Crystallization Of Islamic Thought, Concepts An Methodology

This text discusses Islamic thought so

it includes into aqidah category. Here is the text:

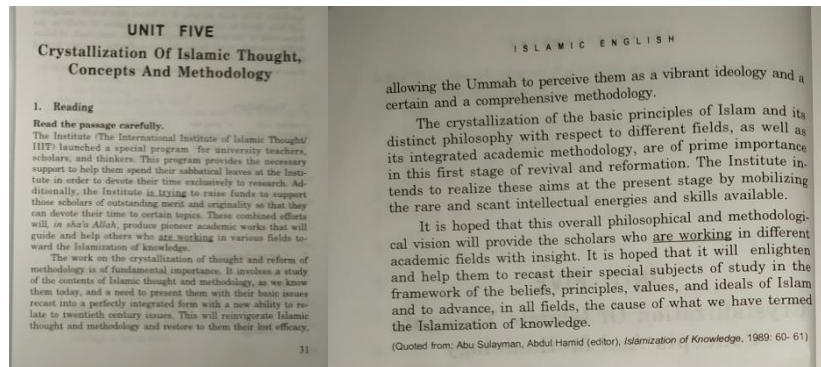


Image 4. Script of chapter 5 in "Islamic English" by Muhibbin Syah

Unit 6: Education Systems In An Ideological State: Major Issues And Concerns In Pakistan.

The content of the text in this chapter talks

about the importance of Islamized education system, especially in Pakistan. The original text will be shown below:

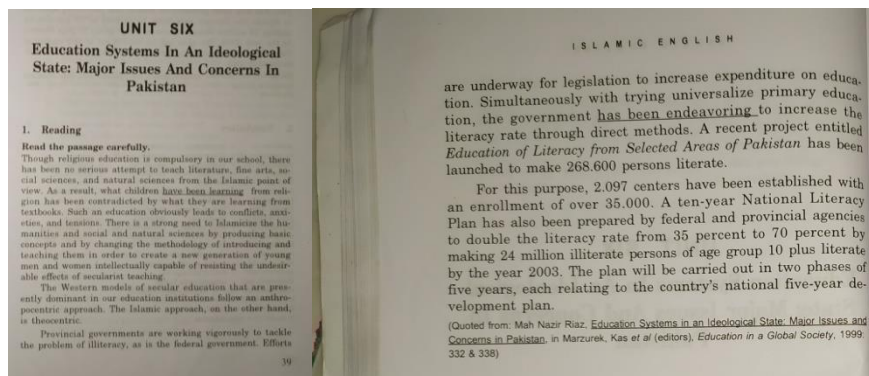


Image 5. Script of chapter 6 in "Islamic English" by Muhibbin Syah.

Unit 7. Muhammad and Islam

This text tells about Prophet Muhammad SAW and Islam (Pillars of

Faith). So text is included in the "Aqidah" category. Here is the text:

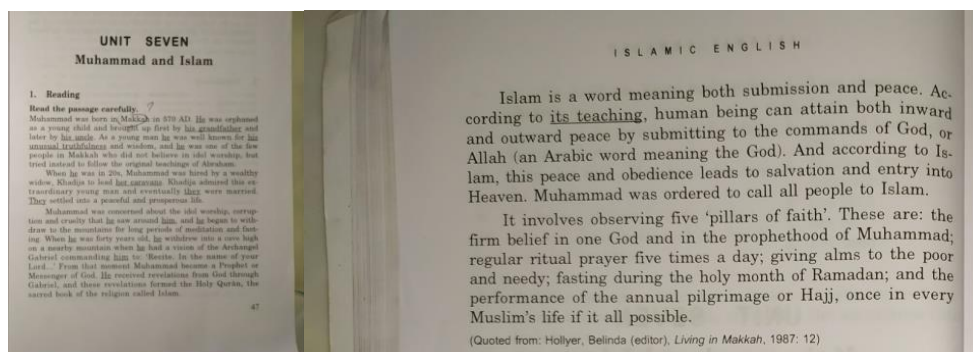


Image 6. Script of chapter 7 in "Islamic English" by Muhibbin Syah.

Unit 8: SQ Is Not About Being Religious

This text tells in general about results from some studies by psychologists. The result shows spiritual intelligence is the

soul's intelligence not dependent upon any religion. In Islam religion, it is about someone caring or "pablum man naas". The text is shown below:

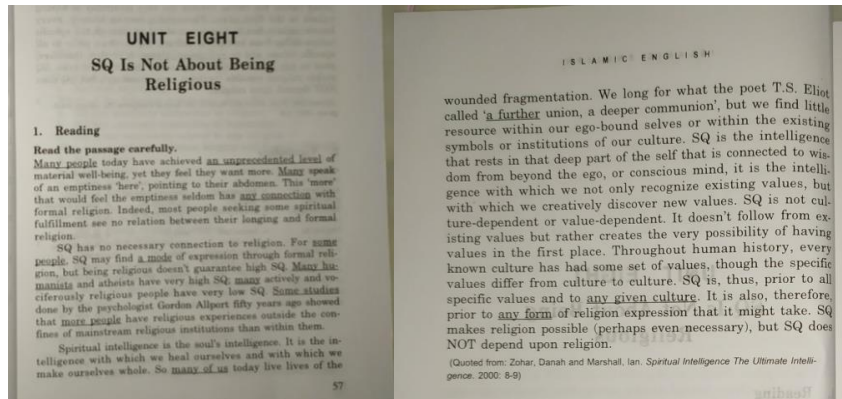


Image 7. Script of chapter 8 in "Islamic English" by Muhibbin Syah.

Unit 14: Unit 14. Islam: Working For God

This text tells about the role of Al-Qur'an as the main guidance of Muslim

people, so this text is included in the "aqidah category". The text is shown below:

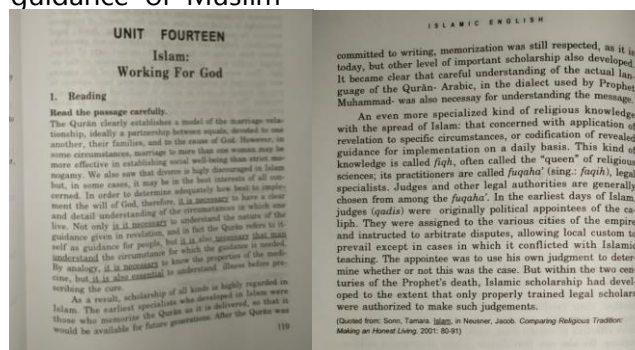


Image 8. Script of chapter 14 in "Islamic English" by Muhibbin Syah.

Unit 15. Central Asia: From Communism To Democracy And Islam.

This article was quoted from Malashenko, Aleksei. Central Asia: From Communism to Democracy an Islam?, in Nielson, Jorgen S. (Editor), The Cristian-Muslim Frontier, 1998:

55-56) (Journal). The text tells about the history of Central Asia, after Uni Soviet broke, most them become Muslim people Like Uzbekistan, Tajikistan, Turkmenistan, and others.

Here is the text:

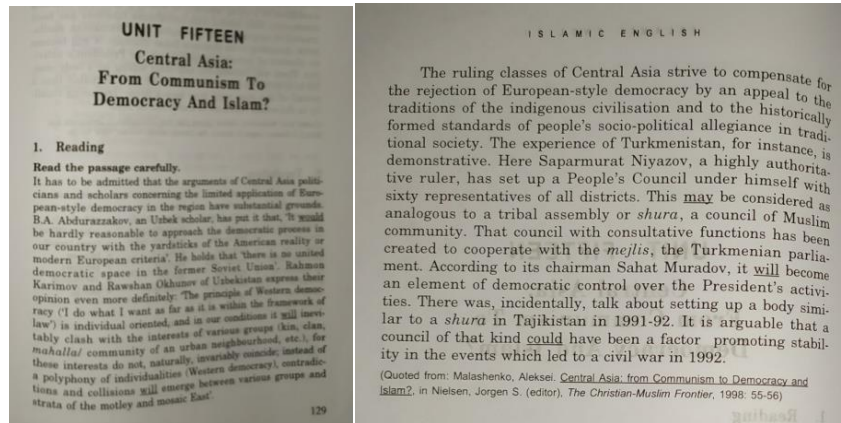


Image 9. Script of chapter 15 in "Islamic English" by Muhibbin Syah.

Unit 17: Physical And Psychological Sense Of The Qalb

This text was taken from Syah, Muhibbin, 1998. An Advanced Understanding Toward The Qalb and Its Implication (Article). It is

the author's article in his previous article. The article tells about Qalb, so this text is included in the "Aqidah" category.

The text is shown in the following image:

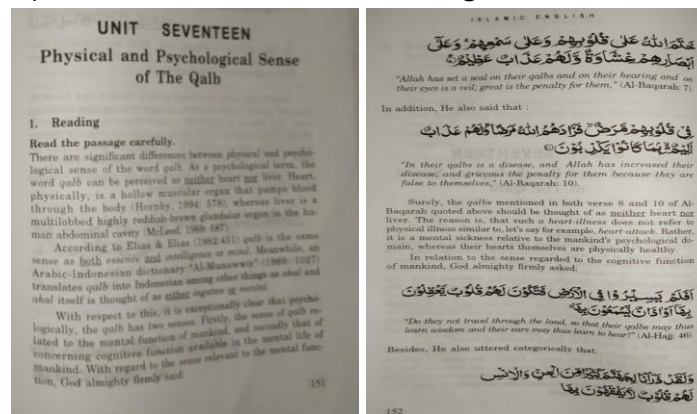


Image 10. Script of chapter 17 in "Islamic English" by Muhibbin Syah.

Unit 20. The Islamization Of Modern Knowledge

This text tells about the agenda of the Islamic Institute of Islamic Thought (IIIT)

established by Ismail Raji Al-Faruqi, to emphasize the importance of the Islamization of knowledge.

Here is the text:

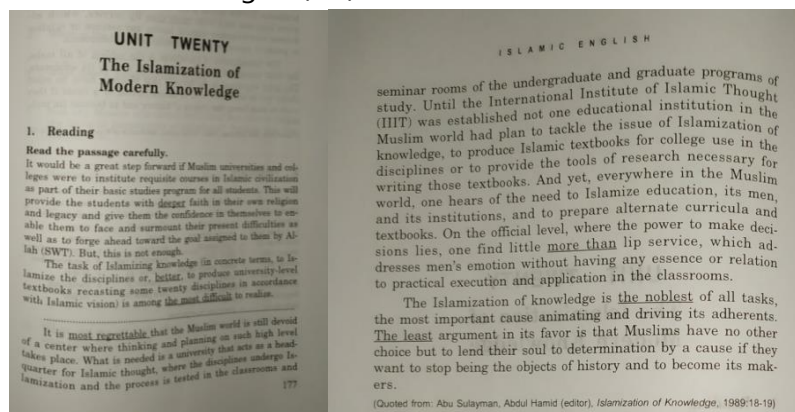


Image 11. Script of chapter 20 in "Islamic English" by Muhibbin Syah.

Unit 21: The Background Of Islam

This text tells about the history of Islam in general. It was taken from Matthews,

Warren. World Religion, 1999;387 (book).

Here is the text:

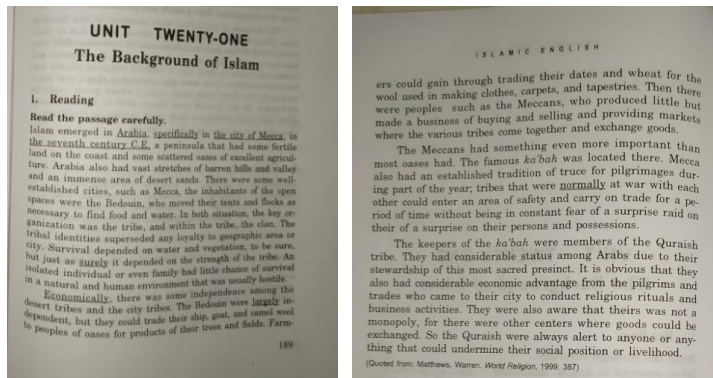


Image 12. Script of chapter 21 in "Islamic English" by Muhibbin Syah.

Unit 22. The Absolute

It is the last chapter in the "Islamic English" book. This text was taken from Matthews, Warren. World Religion, 1999;387 (book).

The text tells "The absolute" God, so this text contains the "aqidah" of Muslim people. Here is the text:

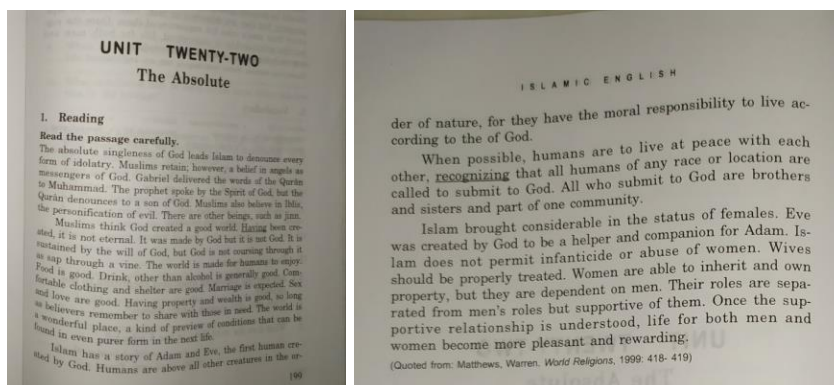


Image 13. Script of chapter 22 in "Islamic English" by Muhibbin Syah.

Syariah content

Unit 10. Shariah – Harmony Between Self And Society

This article tells about shariah or Islamic

rule in society, so this text includes it in the "shariah" category.

Here is the text:

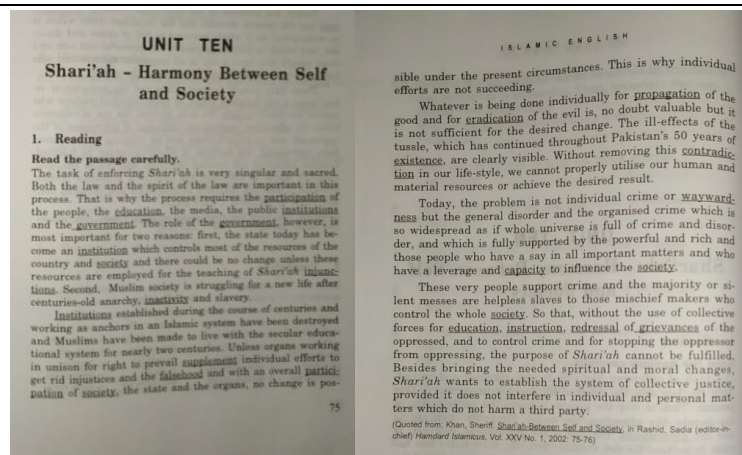


Image 14. Script of chapter 10 in "Islamic English" by Muhibbin Syah.

Unit 11. Redefining Religion At School This text gives guidance on how religious

education should be reviewed. The text was written by Alwasilah, A. Chaedar. Here is the text:

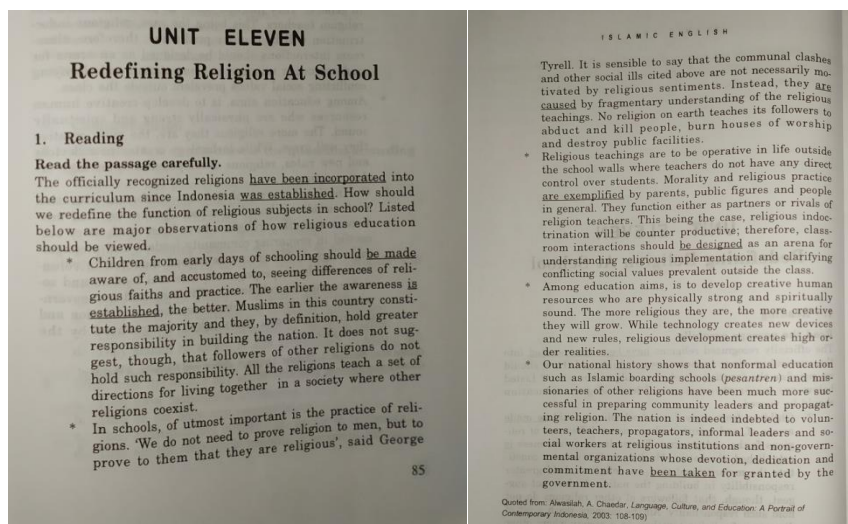


Image 15. Script of chapter 11 in "Islamic English" by Muhibbin Syah.

Unit 12. War And Human Rights In Islam War and human rights, in general, are told in this text, even this text is enforced by giving ayah of Al-Qur'an, and this text was

adapted from The Australian Federation of Islamic Councils Inc, Understanding Islam, 1991: 6) (book).

The text is shown below:

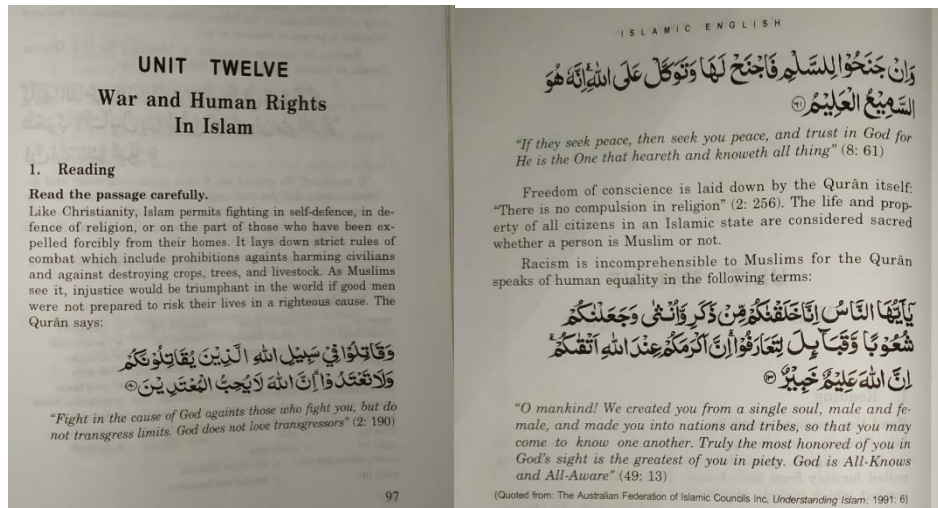


Image 16. Script of chapter 12 in "Islamic English" by Muhibbin Syah.

Unit 16: God's Knowledge And Power

(Allah SWT) power and knowledge in general.

This text was adapted from Source: Wainright, William J. Philosophy of Religion, 1998:22-23 (book). It tells about God's

The following is the text:

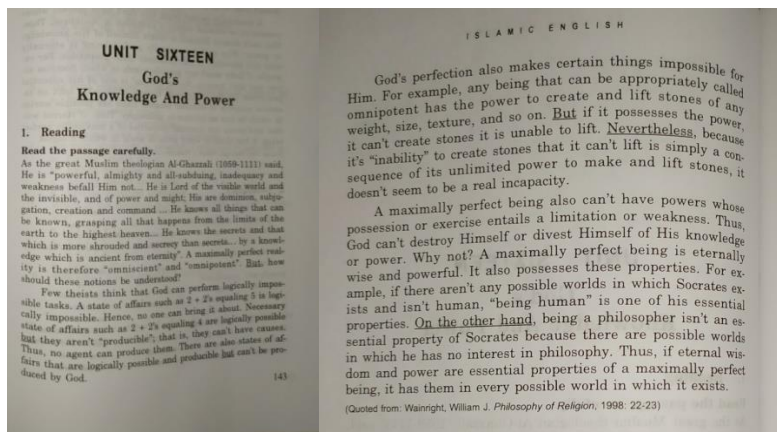


Image 17. Script of chapter 16 in "Islamic English" by Muhibbin Syah.

Unit 18: Santri Versus Abangan: General Differences

and santri. The source of this text is Greertz, Clifford. The Religion of Java. 1960: 127 (book)

It is an interesting topic in this text. It tells about the term in Islamic society, abangan

Here is the text:

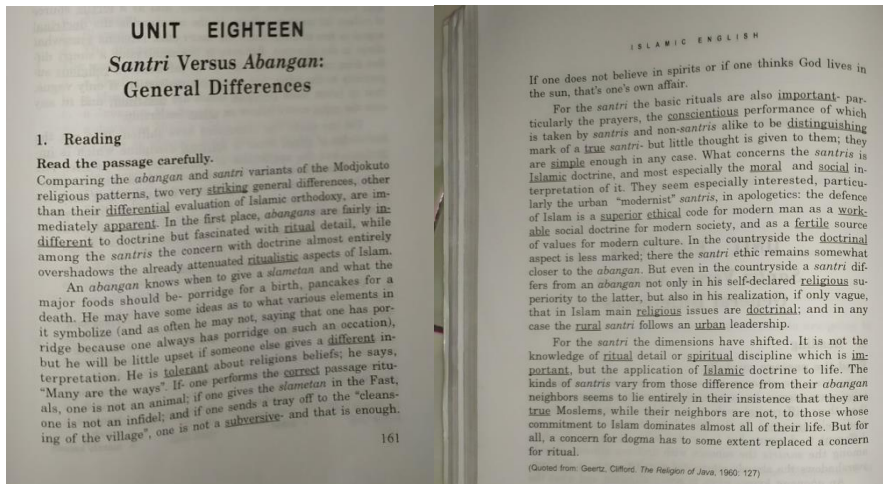


Image 18. Script of chapter 18 in "Islamic English" by Muhibbin Syah.

Akhlaq content

Unit 4: Islam In Australia

This text tells about Islam in Australia and tells about Dost Mohammed, a man who brought Islam to Australia. So, this text tells

about akhlaq. It was taken from Australia Overseas Information Service, Fact Sheet on Australia, 1989 (article).

The complete text is shown below:

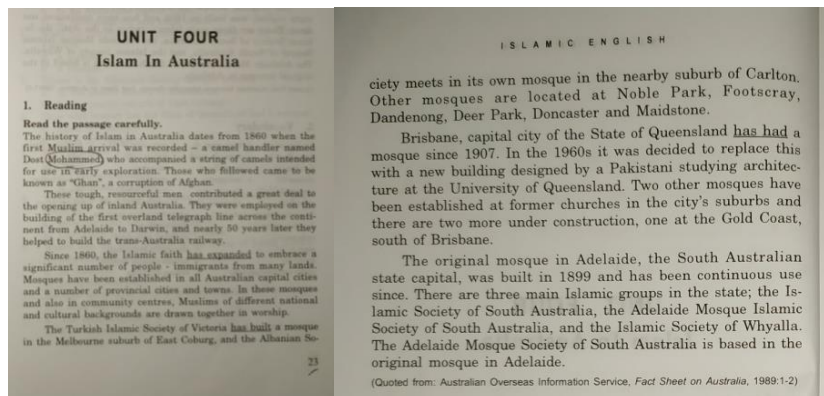


Image 19. Script of chapter 4 in "Islamic English" by Muhibbin Syah.

Unit 9. Community And Ethics

Ethics is very important in Islam. This text is told about some Islamic ethics like not

being allowed for drinking alcohol, or stealing, and other Islamic ethics.

The following image is the script:

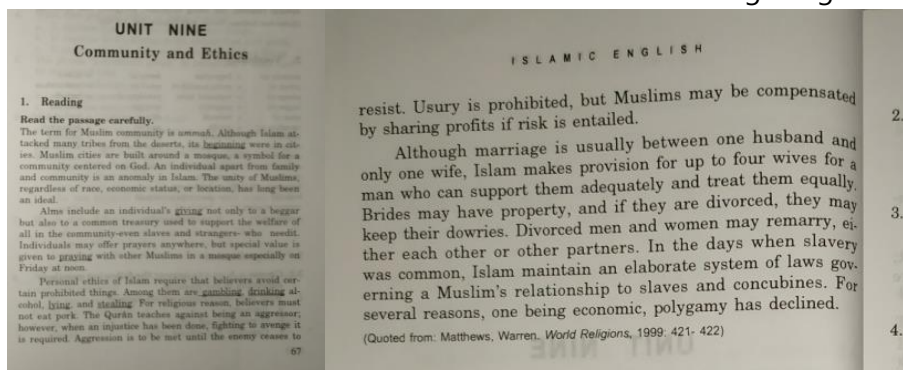


Image 20. Script of chapter 9 in "Islamic English" by Muhibbin Syah

Unit 19. Redefining A Moral Education A Must

This last chapter discusses akhlak or

morals in education. Here is the complete text:

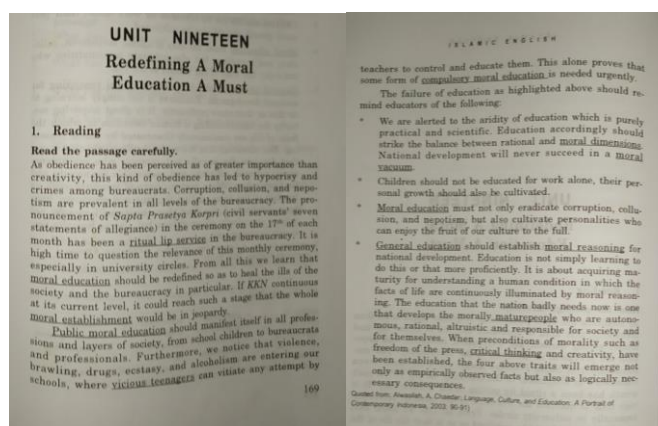


Image 21. Script of chapter 19 in "Islamic English" by Muhibbin Syah.

From all the texts above, there are 13 texts about aqidah, 5 texts about syariah and 3 texts about aqidah and 1 text are not Islamic material, chapter 13 (The Problems Of Language Uses). There is no Islamic material in this text, it discusses language. Based on the statement of the problem above, this research has the general research questions, two questions that should be answered by the researcher, distortion of Islamic terms, and Islamic material chosen by the authors of the three textbooks.

The First focus is on the distortion of Islamic Terms. The term 'Islamic English' was introduced by Ismail Raji Al-Faruqi to save the meaning of Islamic Terms that are used in the English language. The word "without distortion' (p.7) can be concluded that the Islamic terms must be used in the original one, Arabic, to bring the spiritual meaning of the words. As al-Faruqi states: "Islamic English is the English language modified to enable it to carry Islamic proper nouns and meanings without distortion, and, thus to serve the linguistic

needs of Muslim users of the English language" (Al-Faruqi, 1986: 7)".

Because of the limitations of English words in conveying Islamic concepts, Islamic English can be used to 'serve the linguistic needs of the Muslim users of the English language (p. 7), which involves—the infusion of religious, spiritual, and cultural terms of Islam to modern English (p. 7). In other words, Al-Faruqi advocates for the need to use Islamic English in the English language to shield English-speaking Muslims from the influence of negative culture and values (Othman & Lothfi, 2013: 112).

In another study, Al Zubi (2013), investigate the problem of translating Al-Qur'an. He assumes that Islamic expressions in the holy Quran produce a deep meaning larger than that in any other book. He adds that the translation of holy texts into another language makes the meaning weaker than that in the source language. This may lead to violating the original meaning. Also, he states that the most difficult problem in translating holy

items is decoding the words with the same sense without any distortion (Pitchappa et al., 2021). Thus, it is problematic to produce a translation with the same sense because Islamic holy expressions involve psychological, spiritual, mental, and ethical senses (Al-Shiekh, 2021).

Likewise, Bahameed (2014) in his research assumes that religious translation is so sensitive. It requires a translator to be more accurate than any other type of translation. He asserts that a translator should have more attention to lexical items to pick out the suitable one. The researcher claims that there is a similarity between religious texts and literary ones because both of them are immersed in affection and expressiveness. Bahameed states that the translator should regard emotiveness in religious translation even in all translation types (Mahdi, 2022). In addition, the translator should provide much effort to transfer the emotive expression meaning from the source language to the target language by applying translation strategies.

Based on Al-Faruqi's concept, there are two distortions of Islamic terms, distortion through transliteration and distortion through translation. So this part will be discussed these two kinds of distortion based on Al-Faruqi's concept. In these three textbooks, distortion of Islamic terms is found. In transliteration, there are four kinds of distortions, Distortion of Prophets' Name, Distortion of Prophet Muhammad's Name, Distortion of the Term Zakah, and Distortion of the term "salah".

a. Distortion of Prophets' Name

1. Abraham, found on page 1, of "Islamic English" textbook by Muhibbin Syah
2. Ismael, Isaac, Jacob, Moses, Jesus. Found on page 2, of "Islamic English" textbook by Muhibbin Syah
3. Noah, Isaac, Jacob, Moses, Abraham, David, Solomon, Joseph, and Jesus. Found on page 56, "English for Islamic Studies" textbook by Djamaluddin Darwis.
4. Prophet Abraham was Found on page 21 of the "English for Islamic Studies" textbook by Kardimin.

All of the transliterations of the prophet above are wrong and it means there are distortions in the translation of the prophet's name in it. Al Faruqi said:

"Muslims are particularly prone to having their beautiful names mutilated, because of the general ignorance of Arabic or the difficulties of transliteration. Names that have a Western equivalent (Yusuf, Ya'qub, Ishaq, Yunus, Musa, Ibrahim, etc) are hastily changed into Biblical equivalents (Joseph, Jacob, Isaac, Jonah, Moses, Abraham, etc) without awareness that these Biblical personalities represent entirely different meanings to the Cristian and/or Jew than the Qur'anic names do the Muslim"(p.10)

So, the correct ones in making transliterations of the prophets' names above are:

- Abraham should be written, Ibrahim
 - Ismael, Isaac, Jacob, Moses, and Jesus should be written Ismail, Ishaq, Yakub, Musa, and 'Isa
-

- Noah, David, Solomon, and Joseph should be written by Nuh, Daud, and Sulaiman.

b. Distortion of Prophet Muhammad's Name

Distortion in making transliteration of Prophet Muhammad's name is found on page 23 in the "Islamic English" textbook. It was written "Mohammed". It is wrong, the correct one is "Muhammad". Mohammed and Muhammad have different meanings in the Arabic language especially. Al-Faruqi said:

"Surely, it follows that Muslims ought to insist that the Prophet's name is Muhammad (SAAS), and not Mahomet, Mohamet, Mohamed, Mohamad, or Maumet"(p.10)

c. Distortion of Angel's Name Gabriel

It can be found on page 47, in the "Islamic English" textbook by Muhibbin Syah, and on page 39, in the "English for Islamic Studies" textbook by Djamaluddin. The transliteration of Gabriel is wrong, the correct one is Jibril. Al-Faruqi has made a "List of Islamic Words" (p.27), and it can be seen the correct one of making translation Angel Jibril is not Gabriel but Jibril.

d. Distortion of Words end with ه (ta'marbutah)

- Mecca can be found on page 189, in "Islamic English" textbook, on pages 1, 82, 110, 153, in "The English for Islamic Studies" textbook by Djamaluddin Darwis and it can be found on page 32, in "English for Islamic Studies" by Kardimin.

- Umra it can be found on page 154, in the "English for Islamic Studies" textbook by Djamaluddin Darwis.
- Ka'ba, on page 161, in the "English for Islamic Studies" textbook by Djamaluddin Darwis.

The correct ones in translating "mecca", "Umra" and "Ka'ba" are "Mekkah/Makkah", "Umroh" and "Kaaba", because these words end with ه (ta'marbutah), Al Faruqi said: "the ending ه (ta'marbutah) should be rendered h in all cases to distinguish it from ك or ت" (p.19)

e. Distortion of Term Zakah

"Zakat" can be found on page 143 in the "English for Islamic Studies" textbook by Djamaluddin Darwis and can be found page 16 and 73 in the "English for Islamic Studies" textbook by Kardimin.

The transliterations are wrong, the correct one is "zakah, it should be ended with "h".

"Al-Faruqi said " Or considering the term zakah which is often translated as charity, alms, poor-due, or almsgiving. All these English terms apply to any act of voluntary, altruistic giving of anything useful in any amount, made to help those in need. Such would correspond to the Arabic term shadow. On the other hand, zakah is something quite different. It is more of the nature of a public welfare tax, with a specific amount of 2,5 percent of appropriate wealth beyond a certain minimum amount (excluding capital goods, land, residence, personal house furnishings, and customer's goods

for domestic use). Its payment is religiously and publicly obligatory for all Muslims without exceptions, and it is levied on all inheritances before distribution. As the etymology of the word indicates, zakah is a "sweetening" of the total income of the year and the owner's continued holding of accumulated wealth. Zakah is not the equivalent of any one of the English terms mentioned. It must therefore never be translated. Rather, it must be understood as it stands in its Arabic form. (p.12)

f. Distortion of the term "salah"

Term Salat, it can be found on page 15, in the "English for Islamic Studies" textbook by Kardimin.

"Salat" is wrong, it should be written "salah". Al Faruqi said

"Consider for instance the word salah, which is often translated as "prayer". "Prayer" is any communication with whatever is taken to be one's god, even if that is an idol. To say that one prays to God, to Jesus, or Fitzliputzli.....(p11)."

The second kind of distortion based on Al-Faruqi's concept is distortion through translation (Abas, Nizam bin Sahad, Abusahyon, & Sa'ad, 2021). There are three kinds of distortion through translation found in these three books, distortion in translating the word "Allah", distortion in translating words "shiyaam" and "hajj" (Islamic pillars), and Distortion in Translating the term "taqwa"

a. Distortion in Translating word الله

Word الله in ayat Surah Ali-Imran: 84-85 (Chapter 1) (p.2) in Surah

Al-Baqarah:190 (chapter 12) (p.97), other ayahs in "Islamic English" textbook by Muhibbin Syah was translated by "God". It should be changed by "Allah". (List of Islamic Words, Al-Faruqi (p.23)).

b. Distortion in Translating words "Shiyaam" and "hajj" (Islamic Pillars)

- Shiyaam translated as "Fasting", it can be found on page 135 in "English for Islamic Studies" by Djamaluddin Darwis.

- Hajj was translated as "Pilgrimage". It can be found on page 153 in the "English for Islamic Studies" textbook by Djamaluddin Darwis.

The true translation is "shiyaam" and "hajj" (can not be translated) it should not be translated as fasting.

Al Faruqi said :

"The same considerations apply to the most of vocabulary of Islam, both the religion and culture. Words like taqwa, Huda, Dalal, list, wahy, spycam, hajj, fiqh, usul fiqh, hadith, etc, have much more meaning in their Arabic form than their English approximations are ever capable of carrying" (p.12)

c. Distortion in Translating the term "taqwa"

The phrase "be dutiful" (p.328) in "English for Islamic Studies" textbook by Kardimin should be changed to "be taqwa", because as Al Faruqi said word "taqwa" has much more meaning in its Arabic form than the English.

It is easier in counting and comparing distortion in the three books, which can be seen in the following table:

Table 1. Indicators of using "Toward Islamic English" book as guidance

No	Indicators	"Islamic English" Textbook	"English for Islamic Studies" by Djameluddin Darwis	"English for Islamic Studies" by Kardimin
1	Distortion through transliteration	<ol style="list-style-type: none"> 1. Abraham (p.1) it should be Ibrahim 2. Ismael, Isaac, Jacob, Moses, Jesus. (p.2) These should be Ismail, Ishaq, Yaqub, Musa, 'Isa 3. Mohammed (p.23) should be written as Muhammad. 4. Gabriel (p.47). Should be written as Jibril (Al-Faruqi List of Islamic Words, (p.27)) 5. Mecca (p.189), should be written as Makkah. 	<ol style="list-style-type: none"> 1. Mecca (p.1, p.82, p.110, p.153) should be written Makkah 2. Gabriel (p.39) should be written Jibril 3. Noah, Isaac, Jacob, Moses, Abraham, David, Solomon, Joseph and Jesus (p.56) should be written Nuh, Ishaq, Yakub, Musa, Ibrahim, Daud, Sulaiman, Yusuf, and Isa 4. Zakat (p.143) should be written zakah 5. 'Umra (p.154, 160) should be 'umroh, 6. Ka'ba (p.161) should be written 'Ka'bah'. 	<ol style="list-style-type: none"> 1. Salat (p.15) should be written salah. 2. Zakat (p.16, 73) should be written zakah 3. Prophet Abraham (p.21) should be written Prophet Ibrahim 4. Mecca (p.32) should be written Makkah/Meccah.

2	Distortion through translation	1. Word الله in ayat Surah Ali-Imran: 84-85 (Chapter 1) (p.2) in Surah Al-Baqarah:190 (chapter 12) (p.97), and other ayah was translated by "God". It should be changed by Allah.	1. Fasting (p.135) it is not true translation of "shiyaam", it should not be translated as fasting. 2. Pilgrimage (p.153) is not the true translation of hajj	1. Phrase "be dutiful" (p.328) should be changed by "be taqwa".
---	--------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------

Sheila and Zalika (2009) conducted research about awareness of Islamic English among Muslim students in Malaysia the results show that the Americano-Eurocentric perspective of the teaching of the English Language hurts Muslim youths living in the Muslim world. The weak knowledge of the Arabic language, and as a consequence limited understanding of the religion of Islam, will lead many Muslim students to adopt etiquettes that are foreign to Islam.

It can be concluded that the distortion of Islamic terms in these three textbooks, can cause the author not how to make correct translations or transliteration, and some of the texts are adapted from western sources.

The second focus of this research is Islamic material chosen by the authors. Madhkur and Muharom (2017) describe In the Indonesian context, the teaching of a

foreign language needs to execute the instilling of religious values (material).

The schools need to supply textbooks with more Islamic values, especially, those related to **faith, worship, and morals** to help to build up and develop the Muslim youths' personalities so that the teachers can have a kind of guidance in the classroom. The schools should support and motivate the teachers to instill Islamic values into their subjects. The values should be recognized by delivering tips that would help students to think of the current world issues positively and prepare them for creativity. The values should be presented in different ways in the style of description, modeling, and then demonstration.

Then, Rohmah (2012) explains teachers and students, especially, in Islamic schools, need English materials with some Islamic messages (Muhajir, Syafrizal, Nadhirah, & Mu'izzuddin, 2022), writers

have opportunities to provide them with English course-books tailored with Islamic messages. In this case, in addition to the basic requirements for good English book writers, a good understanding of Islamic messages is highly recommended for such writers so that messages inserted in the books will accurately represent Islamic principles.

In these three textbooks, there are two materials about faith (aqidah), worship (syariah), and morals (akhlak) like recommendations from Madhkur and Muharom above.

In the Islamic materials "Islamic English" Textbook by Muhibbin Syah, There are 22 Chapters in Islamic English Textbook. 13 chapters discuss Aqidah, 5 chapters discuss syariah and 3 chapters discuss akhlak.

From the sources of the reading section in the "Islamic English" book, there are 17 reading materials were taken from books, 2 from journals, 2 from articles, and 1 from the thesis (writer's thesis). Furthermore, from all reading materials chapters 3, 5, and 20 were taken from the same book, Islamization of Knowledge, and chapters 9, 12, and 22 were taken from the same book as well, World Religion, and the last chapter 11 and 19 were taken from Language, Culture and Education book, written by Chaedar Alwasilah.

Then, from all the reading material above there are 3 chapters enforced by the verse of Alqur'an Chapter 1 about Islam (Ali Imran, 84-85), Chapter 12 about war a Human Rights in Islam (2:190, 8: 61 and 49:13) and chapter 17 about Physical and Psychological sense of the Qalb (Al-Baqarah: 7, Al-Baqarah: 10, Al-Hajj:46),

however from all verses of Al-Qur'an, there are no transcriptions, thus it can not be analyzed there is a distortion or not (Al-Faruqi's concept).

Next, in "The English for Islamic Studies" Textbook by Djamaluddin Darwis, like the previous one, generally, there are three big parts of Islamic material, aqidah, Syariah, and akhlak content.

In part one, there are 15 chapters, all of which discuss aqidah. In part two, there are 15 chapters too, aqidah 4 chapters, Syariah 5 chapters, and akhlak 5 chapters, while 1 chapter (chapter 1, in part 2) An Approach to Study of Religion), is an opening text about how to study Islam scientifically.

The writer of the book (Mr. Djamaluddin Darwis) did not write directly the sources of the text, so it should be studied more to detect the sources of the reading text and there are no verses of Al-Qur'an or Hadits.

CONCLUSIONS

Based on this research it can be concluded that Islamic material in the three textbooks is as follow textbook 1, "Islamic English" by Muhibbin Syah, 13 chapters discuss aqidah, 5 chapters discuss syariah, and 3 chapters discuss akhlak, textbook 2, "English for Islamic Studies" by Djamaluddin Darwis, 19 chapters tells about aqidah, 5 chapters about syariah and 5 chapters tells about akhlak. Textbook 3, "English for Islamic Studies" by Kardimin, 11 explains aqidah content, 9 chapters about syariah, and 10 about akhlak. So, it can be concluded that Islamic material in the three textbooks is dominated by aqidah or faith

content. Distortion of Islamic terms is found in the three textbooks. The distortions are as follows distortion through transliteration there are six kinds of distortion through transliteration in these three textbooks distortion of prophets' name, distortion of prophet Muhammad's name, distortion of angel's name, distortion of words ending with ة (ta'marbutah), distortion of term zakah, distortion of term "salah". Distortion through translation is there are four kinds of distortion through transliteration found in these three textbooks, distortion in translating the word الله, distortion in translating the word "shiyaam" and "hajj" (Islamic pillars), distortion in translating the term "taqwa".

REFERENCES

- Abas, Afifah, Nizam bin Sahad, Mohd, Abusahyon, Eldin, & Sa'ad, Alia. (2021). Distorted and Limiting Semantically Divergent Translated Meaning of Arabic Loanwords in the Malay Language as Educational Instrument. *AWEJ for Translation & Literary Studies*.
- Al-Shiekh, Nawal. (2021). Politics of Metaphor Translation in the Holy Quran:(Surah Al Imran as a Case Study). *Sch Int J Linguist Lit*, 4(8), 228–236.
- Apriani, Desy, Williams, Alexander, Rahardja, Untung, Khoirunisa, Alfiah, & Avionita, Sella. (2021). The Use of Science Technology In Islamic Practices and Rules In The Past Now and The Future. *International Journal of Cyber and IT Service Management*, 1(1), 48–64.
- Christensen, Johan. (2021). Expert knowledge and policymaking: a multi-disciplinary research agenda. *Policy & Politics*, 49(3), 455–471.
- Hamel, Candyce, Michaud, Alan, Thuku, Micere, Skidmore, Becky, Stevens, Adrienne, Nussbaumer-Streit, Barbara, & Garritty, Chantelle. (2021). Defining rapid reviews: a systematic scoping review and thematic analysis of definitions and defining characteristics of rapid reviews. *Journal of Clinical Epidemiology*, 129, 74–85.
- Ihsan, Ihsan, Pabbajah, Mustaqim, Abdullah, Irwan, & Hidayati, Hanik. (2021). The contestation of national and religious curricula in Indonesia's madrasas since the passage of the Susan. *Educational Studies*, 1–14.
- King, Laura A., & Hicks, Joshua A. (2021). The science of meaning in life. *Annual Review of Psychology*, 72, 561–584.
- Kohantorabi, Meysam. (2021). The Role of History and Akhlāq in Reconciliation Between Jurisprudence And Modernity. *Jurnal Fiqh*, 18(2), 241–260.
- Mahdi, Hassan Saleh. (2022). The use of web-based translation software in translating religious terms. *Saudi Journal of Language Studies*.
- Muhajir, Muhajir, Syafrizal, Syafrizal, Nadhirah, Yahdinil Firda, & Mu'izzuddin, Mochamad. (2022). Teaching Pronunciation and Islamic Education materials by Using Harry Potter Movie to Indonesian Students. *Journal of Language and Linguistic Studies*, 18(2).
- Osaba, Eneko, Villar-Rodriguez, Esther, del

- Ser, Javier, Nebro, Antonio J., Molina, Daniel, LaTorre, Antonio, Suganthan, Ponnuthurai N., Coello, Carlos A. Coello, & Herrera, Francisco. (2021). A Tutorial On the design, experimentation, and application of metaheuristic algorithms to real-world optimization problems. *Swarm and Evolutionary Computation*, 64, 100888.
- Peng, Tian, Zhang, Chu, Zhou, Jianzhong, & Nazir, Muhammad Shahzad. (2021). An integrated framework of Bi-directional long-short term memory (BiLSTM) based on sine cosine algorithm for hourly solar radiation forecasting. *Energy*, 221, 119887.
- Pitchappa, Prakash, Kumar, Abhishek, Prakash, Saurav, Jani, Hariom, Medwal, Rohit, Mishra, Mayank, Rawat, Rajdeep Singh, Venkatesan, Thirumalai, Wang, Nan, & Singh, Ranjan. (2021). Volatile ultrafast switching at multilevel nonvolatile states of phase change material for active flexible terahertz meta devices. *Advanced Functional Materials*, 31(17), 2100200.
- Reynolds, Joel Michael, & Burke, Teresa Blankmeyer. (2021). Introducing the *Journal of Philosophy of Disability*. *The Journal of Philosophy of Disability*, 1, 3–10.
- Tanwar, Sudeep, & Tanwar. (2021). *Fog computing for Healthcare 4.0 environments*. Springer.
- Zakaria, Nurul Anasuhah, Ahmad, Tahir, Awang, Siti Rahmah, & Safar, Ajmain. (2021). Determination of Huffaz Academic Achievement Using Binary Logistic Regression Model. *Journal of Physics: Conference Series*, 1988(1), 012104. IOP Publishing.



© 2023 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).