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The Islamic drive and L2 motivational learning model among Tahfiz students

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Abstract---Although Tahfiz students' Islamic knowledge is generally accorded privilege, Tahfiz students' English language proficiency is considered weak and insubstantial. The advent of technology and the 21st century reveal the centrality of English proficiency as it is still the most spoken language in the world. As such, to become global Da'ie, Tahfiz students might better possess English language proficiency commensurate with the global demands. Based on Dornyei's (2005) L2MSS, a new L2 motivational model for Tahfiz students has been proposed. In this paper, the authors describe one specific factor in the new model, namely the Islamic Drive which contains five items extracted via the Exploratory Factor Analysis. The element of Islamic Drive used singly is useful because it substantiates a unique aspect of motivation for Tahfiz students. In essence, the Islamic Drive suggests that Tahfiz students' motivation is closely associated with their spiritual vision; to use English mainly as a means of da'wah is to communicate with other global Muslims. Also, to reduce the existing knowledge gap that the students may have especially pertaining to the working knowledge of the Quran and Sunnah, including other religious-related aspects, Tahfiz students are made aware of the immediate need for them to master the target language. Tahfiz administration and Tahfiz English teachers could consider these Islamic motivational factors in the teaching of English to Tahfiz students. With exceptional English language commands, future Da'ie may flourish globally.

Keywords---Tahfiz, motivation model, Islamic drive, L2MSS, exploratory factor analysis.

Introduction

In 2022, the English language is still the most spoken language in the world. Either as a native or as a second language, approximately 1.5 billion people worldwide speak the language (Szmigiera, 2022). This is followed by Mandarin, Hindi and Spanish which ranked second, third and fourth most spoken languages. According to Graddol (2006), the number of countries which promote English as part of the school curriculum dramatically multiplied. In addition, 142 countries institutionalised English as a mandatory component of the national education policy (Countries in which the English Language is a Mandatory or an Optional Subject, 2022). The scenario indicates that English is perceived to be an important language. As such, a prevalent student-focus research area involves second language (L2) motivation, a pertinent area which has been widely discussed in many L2 contexts. L2 motivation is one of the key factors in learning and retaining a language (Gardner & Lysynchuk, 1990). According to Gardner (1985), motivation is the "extent to which individual works or strives to learn the language because of a desire to do so and the satisfaction experienced in this activity" (p. 10).

Within the dimensions of second language acquisition (SLA), L2 motivation is not a straightforward concept due to its complicated nature and characteristics, as

can be seen in the inconsistent and differing findings (Papi, 2010). The predecessors of measuring motivation within the social psychology framework include Gardner and Lambert (1959, 1972) which incorporates integrative-instrumental aspects. The former concerns learners who would like to connect with another ethnolinguistic group whereas the latter refers to L2 learning due to practical reasons (Yang, Hou, Hou & Cheng, 2013). With time, the area of L2 motivation has grown more extensively with many discoveries of new elements. A highly influential and significant concept includes the L2 Motivational Self System or L2MSS by Dornyei (2005). L2MSS incorporates 1) the domain of Psychology's Self Concept, 2) Gardner & Lambert's (1959) integrative-instrumental elements, and 3) Deci and Ryan's (1985) intrinsic-extrinsic division.

A dramatic increase in the reports concerning L2MSS instrument application demonstrated the validation of the model in many EFL contexts (e.g., You & Dornyei, 2014; Magid, 2014; Taguchi, Magid & Papi, 2009). It is also utilised to examine L2 motivation impact on other constructs, including, experiences of studying abroad (Pawlak & Soto, 2020), achievement in Mandarin (Tan, Lim & Hoe, 2017), and anxiety (Yang, Hou, Hou & Cheng, 2013). Despite the prevalence of these studies, in the setting of Islamic countries like Malaysia, there is only highly limited research that was conducted to investigate the motivation in learning the English language, specifically among Tahfiz students. For context, Tahfiz students are groups of students who learn to memorise the Muslim holy book of Quran. At present, many Malay-Muslim parents have shown a preference for enrolling their children on Tahfiz schools. This is due to the strong belief that Tahfiz schools could nurture their children into good persons by exemplifying the Islamic precepts (Bernama, 2014).

This paper is an extension of an article at work (Hazlina et. al., in press) which highlights a new motivation model in learning English among Tahfiz students. In the model, attitudes towards community, promotion, prevention, parental encouragement, interests, ideal L2 self, ought to L2 self, attitudes towards learning English, and Islamic values (Islamic Drive, hereafter) highlight the centrality of Tahfiz students' motivation to learn English. In this paper, the Islamic elements, as uncovered in the new model, are closely linked with the ways in which Islamic Drive motivates Tahfiz English language learners to be involved extensively in English language learning processes.

Literature review

L2 Motivation

Motivation in the field of L2 is a result of the deliberation of a range of research and investigations. Al-Hoorie (2017) in his 60-year historical analysis of language motivation research divided this specific area into three: i) social-psychological, ii) cognitive-situated, and iii) current period. The social-psychological era examines affective factors in intergroup relations while the cognitive-situated period considers learners in classroom contexts. Pioneered by Gardner and his associates in Canada, integrative motivation, the primary basis of the social-psychological era, is understood as "the assumption that learning an L2 is different from other school subjects because L2 learning additionally requires

openness to the L2 group and willingness to adopt features from it” (Al-Hoorie, 2017 p. 1). During the cognitive-situated time, in contrast to Gardner’s cognitive focus, attempts were made to uncover the affective factor which prompted Dornyei’s (2010) publication, the L2 Motivational Self System (L2MSS). The final era is a shift to socio dynamic perspectives with an emphasis on “the dynamic nature of motivation and its temporal variation” (Al-Hoorie, 2017, p. 3).

For many years, the L2MSS self-framework has gained popularity where many acknowledge that L2 motivation continues beyond the sociocultural factors as well as other related factors e.g., language attitudes, cultural familiarity, and stereotypes (Gardner & Lambert, 1972). It emphasises the individual’s personal ‘core’ which shapes the fundamentals of the individual’s identity of ‘self’ (Dornyei, 2009). Even though the L2MSS indicates a significant change in the L2 motivation area, it is still very much grounded on the preceding L2 motivational studies. It develops Gardner and Lambert’s (1959, 1972) integrative-instrumental concept and also the idea of ‘self’ - much used in the psychology circle. Dornyei’s L2MSS model stresses how the language learner can imagine him/herself in a future state. In particular, the notion of ‘self’ allows the learners to envision the kind of language learner that he or she might become, want to become or is afraid of becoming (Dornyei & Ushioda, 2011). This idea of motivation offers certain degrees of emancipation to the learners by accepting the meaningful role of personal visualisation in the effort to be the language learner one wishes to be (Subekti, 2018).

In the L2MSS model, three central components are made explicit, namely the Ideal L2 Self, Ought-to L2 Self, and L2 Learning Experience (Dornyei, 2005, 2009). Firstly, the Ideal L2 Self represents the person that the learner exemplifies. This is a great stimulus for the learner because it makes the learner accommodate the target language to attain the ‘ideal L2 self’ by way of reducing the discrepancy that may occur between the learner’s actual self and ideal self. Furthermore, this component embraces the integrative-instrumental motivational foci as proposed in Gardner’s motivational framework, emphasising enhancements e.g., accomplishment or inspiration in which the L2 learners inspire to become a part of the L2 community (integrative motivation) or hope to gain realistic goals (instrumental motivation), for example, getting better jobs, wages, or career promotion (Dornyei & Ushioda, 2011). Secondly, the ‘ought-to-L2 self’ embodies the qualities that a learner possibly sees as ‘ought to possess’ to avoid undesirable results (Dornyei, 2005, p. 105). This is considerably consistent with Gardner’s prevention-focused instrumental motivation. For instance, a learner persistently practises using the target language to obtain good results and steers clear from failing any language tests (Dornyei & Ushioda, 2011). Thirdly, the L2 Learning Experience involves specific purposes in circumstances that are equated with the direct learning experiences and environments (Dornyei, 2005). External factors surrounding the L2 learner, for example, the people around him or her, such as teachers and friends, or contexts and settings, like the curriculum, can influence the learner’s motivation in learning the target language.

The L2MSS model captures the complexity and intricacy of a learner’s motivation, and this can be an avenue for researchers in related fields to render comprehensive information about individuals’ present experience when one

participates in goal-oriented actions e.g., language learning (Ushioda, 2011). In brief, Dornyei's (2005) L2MSS model presents another option of motivational framework that can be utilised to ascertain the degree of L2 learners' behaviour as they bid to achieve the desired L2 learning goals (Dornyei & Ushioda, 2011).

Works on L2MSS

Taguchi et al. (2009) conducted a large-scale comparative study using L2MSS with 5,000 participants from Japan, China, and Iran. While L2MSS was found to provide the intended learning effort, the findings recorded specific cross-cultural variations among the three countries. One example could be seen through the aspect of 'attitudes to L2 culture and community' on the Ideal L2 Self which was double the amount of 'instrumentality promotion' among Japanese students compared to the Chinese and Iranians. These findings suggest that learners' motivation is context-specific because of other surrounding factors.

Another study was performed by Papi (2010). The study identified the motivation of Iranian students and its effects on students' anxiety, as well as their intended learning effort. It was found that the Ideal L2 Self and the L2 Learning Experience were low, but the Ought-to-L2 Self element showed a significant increase in the students' anxiety level. Additionally, the whole L2MSS variables played a role in students' learning intentions which bear the resemblance to the Ideal L2 Self (Dornyei & Ushioda (2011)). In these studies, the L2MSS is shown to have played a part in obtaining insights into students' motivational factors with regard to their success in language learning. It also presents an avenue for further research on students' L2 motivation.

Tahfiz Students and the English Language

Tahfiz schools are known as one of the best institutions that give rise to Huffaz, the holy Quran memorisers. The primary goal of Tahfiz schools and their curricula was to equip students with the skills to read, memorise, and comprehend the Quran's contents. Thus, being fluent and proficient in the Arabic language was essential (Ku Azizan et al., 2017). The dramatic increase in research concerning Tahfiz demonstrated a plethora of issues associated with Arabic language teaching and learning (e.g., Samah, 2012), students' interests and teacher quality (e.g., Samsuiman et al., 2014), and Arabic language modules (e.g., Ku Azizan et al., 2017, Muhammad, 2021). Consequently, Tahfiz institutions have revolutionised following a shift in the curriculum and the increasing societal demands. Tahfiz schools aspire to train Muslim professionals who are Huffaz and embrace the Quran's knowledge and teachings. Tahfiz schools have recently grown in popularity in Muslim society (Abu Bakar & Mohd Yusoff, 2016; Md Nawi, Yusuff, Che Yaacob & Salleh, 2014; Che Noh, 2017; Ahmad, 2015). Most parents who enrol their children in Tahfiz schools hope to see them grow to be good Muslims, Huffaz, and missionaries (*da'ie*) (Ismail et al., 2021; Abdullah, Abdullah, Rosman & Ilias, 2016; Rashed et al., 2021).

Conducting *usrah* (small Islamic lessons), leading the recital of *zikr* (remembrance of Allah), and giving religious talks are all examples of *da'wah* or preaching activities (Ismail et al., 2021). With the goal of effective engagements in *da'wah*

activities, several adjustments have been made to the Tahfiz school curriculum and teaching methods, as students must memorise the Quran while attending to religious knowledge. Thus, the usage of *turath* (heritage) curriculum, Arabic language proficiency, and memorisation approaches received a lot of attention (Ismail et al., 2021; Ku Azizan et al., 2017; Rashed et al., 2021). However, mastery of the English language is vital to dispense *da'wah* efficiently (Sahiba, 2019; Abdullah et al., 2021; Aljani & Alsolami, 2020). The inability of students to use English in their daily activities remained an issue as can be demonstrated by several Islamic and Tahfiz school students whose English language proficiency falls below the expectations (Rohmah et al., 2019).

According to Ahmad, Abdullah, and A Ghani (2014), English teachers believed that most students, whose background primarily comprised Islamic education, held negative perceptions of the English language. Firstly, it was reported that several students felt that English was, in part, difficult and not necessary. Secondly, the teachers were of the view that students from the religious stream lacked the basic knowledge of English and did not display initiatives to learn and master the language. Students from religious schools were reported to exhibit "lower motivation, weak, and less interested in the English language ... due to the relevance of the L2 in their context, and due to the language deficiency, they experienced" (p. 204). Tahfiz students may be knowledgeable and well-versed in Islamic teachings, but they may struggle to effectively carry out *da'wah* activities given the low motivation to master the English language. Therefore, it is crucial to investigate Tahfiz students' attitudes and motivation in learning the English language.

Methods and Procedures

Descriptive statistics were used to explore the participants' responses to the Islamic Drive. The statistical method enabled the researchers to comprehensively describe the characteristics of Islamic Drive. It should be noted that Islamic Drive comprised ten items. However, the Exploratory Factor Analysis (EFA) yielded a high-loaded factor with five items. Frequencies, percentages, means, and standard deviations were used to explore the weight of each retaining item following the EFA process. These statistical methods were employed to summarise the data and obtain information in a manageable and organised manner. It should also be noted here that the Islamic Drive, which initially comprised five items following the EFA, were additional indicators of the adapted Dornyei's 77-item L2MSS. As such, Islamic Drive is described in the article to investigate the role of Islamic values in motivating Tahfiz students in learning the English language.

Findings and Discussion

As mentioned earlier, a new English language motivational model for Tahfiz students was developed based on Hazlina and her colleagues (Hazlina et al., in press). It presents a Tahfiz-specific model which explains the motivation behind students learning the English language. Using the Structural Equation Modelling (SEM) across 1,017 respondents, the study found that attitudes towards community, promotion, prevention, parental encouragement, interest, ideal L2

self, ought to L2 self, attitudes towards learning English, and Islamic values were pertinent to the proposed motivational model. Hazlina et al. (in press) highlighted that the newly added element, Islamic Drive, is a significant contribution of the proposed model. This paper, therefore, focuses on Islamic Drive. Islamic Drive used singly highlights the centrality of the whole model because it accords privilege to a unique aspect of motivation for Tahfiz students. The element of Islamic Drive was extracted from the EFA, a part of the whole SEM. Initially, the Islamic values comprised ten items (refer to Appendix). The EFA result generated one distinct factor with five high factor loading items and reported Cronbach's alpha value of .88. Table 1 shows the factor loading value. The other remaining items were removed due to the low factor loading and an unhypothesised factor (Hazlina et al., in press).

Table 1
EFA factor loading

	Component
Item 1	.807
Item 2	.774
Item 3	.817
Item 4	.790
Item 5	.665

Extraction Method: Principal Component Analysis

The following section describes the five items under Islamic Drive. Table 2 presents the items, arranged according to the order of highest and lowest mean scale score. Table 2 presents the results of the descriptive analysis which depicted that more than two-thirds of the respondents (84.8%, $n = 862$) agreed that learning the English language helped to explain more about Islam as opposed to the respondents who believed the otherwise (15.2%, $n = 155$) (mean = 5.51, SD = .73). In relation to the internationalisation of the English language, the result of the analysis indicated that 96.5% ($n = 981$) believed in the importance of learning English due to its status as an international language, while 3.5% ($n = 36$) did not believe in the centrality of English for worldwide use (Mean = 5.44, SD = .77). Furthermore, the majority of participants agreed with the significance of learning the English language (98.5%, $n = 1002$) as opposed to only 1.5% ($n = 15$) respondents who thought that English language did not bear any significance (Mean = 5.31, SD = .88). Additionally, in relation to the usefulness of the English language as a tool for preaching, almost 97% of the participants (96.9%, $n = 985$) agreed that learning the English language enhanced and upgraded their abilities and skills to propagate the Islamic religion, compared to 3.1% of respondents ($n = 32$) who considered differently (Mean = 5.30, SD = .86). Finally, in the context of the significance of the English language as a means of knowledge increment, 98.5% of the participants ($n = 1002$) contended that English language was employed to increase Islamic knowledge and elevate their skills, while 1.5% ($n = 15$) disagreed (Mean = .47, SD = 1.2).

Table 2
Mean for each item of Islamic Drive

No	Items	Strongly disagree	disagree	Slightly disagree	Slightly Agree	Agree	Strongly Agree	Mean	SD
Item1	I need to learn English so that I can explain more about Islam to more people.	20 (2.0%)	32 (3.1%)	102 (10.0%)	252 (24.8%)	307 (30.2%)	303 (29.8%)	5.51	.73
Item2	As a Tahfiz student, I should learn English because it is one of the international languages.	1 (.1%)	4 (.4%)	30 (2.9%)	143 (14.1%)	317 (31.2%)	521 (51.2%)	5.44	.77
Item3	I think English is important for Tahfiz students like me.	*	5 (.5%)	9 (.9%)	85 (8.4%)	279 (27.4%)	638 (62.7%)	5.31	.88
Item4	I love learning English because I can preach more widely.	3 (.3%)	9 (.9%)	19 (1.9%)	140 (13.8%)	313 (30.8%)	532 (52.3%)	5.30	.86
Item5	Learning English can increase my knowledge of Islam.	3 (.3%)	3 (.3%)	8 (.8%)	101 (9.9%)	317 (31.2%)	584 (57.4%)	.47	1.2

It is found that Tahfiz students are mainly motivated to learn English for the reasons of spreading the Islamic knowledge and preaching the good values of Islam to other people. This can be deduced from the high means stated in items 4 and 5. Such reasons are in line with the concept of da'wah which entails an obligation of all Muslims to convey and disseminate the messages of Islam to all mankind (Abu Dardaa Mohamad et al. 2014). It also implied that the concept of *jihad* in the way of Allah 1) encourages the rights and forbids the wrongs and 2) announces the good news and warns the bad news as clearly stated in the Quran and Hadith. Tahfiz students also believed that as an international language, English was important for global purposes as portrayed in items 1 and 3. This finding could be equated with the previous justifications for preaching Islam at

the global level. In addition, item 5 was also closely associated with miscellaneous reasons following Islamic Drive. The students found that they could gain more knowledge and information about Islam if they master the English language. Such an act of transferring or seeking knowledge is also regarded as Muslims' obligation, hence the *Ibadat* or devotion to the Creator. This is also evident in the resurgence of Islam in the 21st century through various social media platforms and Islamic websites that are now easily accessible to many (Salim, 2020). For instance, these platforms provide users with information regarding Islam and simultaneously allow the users to engage interactively in seeking the required information (Khalid & Wan Razali, 2011).

In essence, the results of this finding bear resemblance to Farid & Lamb's (2020) work concerning students' motivation and their connections to spiritual vision. It was reported that the use of English mainly as a means of da'wah (Islamic propagation) and communication with other global Muslims remained pervasive. As such, it is argued that the strong purpose of da'wah is equated with the students' motivation to learn the language. Thus, English is not deemed as a language that belongs to non-believers, atheists, or persons with moral laxity (Kumaravidavelu, 2006; Chowdhury, 2019). Also, to reduce the existing knowledge gap that the students may have especially pertaining to the working knowledge of the Quran and Sunnah, including other religious-related aspects, Tahfiz students were made aware of the immediate need for them to master the target language. The study, therefore, bears the resemblance to the current contemporary global Islamic awakening among youth, an indication of the importance of the knowledge that functions as the key to Ummah's progress and development (Ahmad, 2011).

Conclusion

In order to be a successful language learner, one needs to exhibit the knowledge of the language system, and the drive and motivation to acquire it (Yang, Hou, Hou, & Cheng, 2013). This paper has described one of the components of a motivational model in learning English for Tahfiz students (Hazlina et al., in press), the Islamic Drive. This component highlighted some factors that motivated Tahfiz students to learn the English language which included 1) learning English to explain more about Islam to more people, 2) creating awareness that English functions in international purposes, 3) recognising that English is important, 4) acknowledging that English can help global preachings and 4) understanding that English could substantiate one's Islamic knowledge. By focusing on Islamic Drive, the Tahfiz administration and English teachers could consider these Islamic motivational factors in teaching English to Tahfiz students. With exceptional English language commands, future Da'ie may flourish globally.

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Ethics Review Board Statement

The study was conducted according to the guidelines as approved by the Research Ethics Committee of Universiti Sains Islam Malaysia (Protocol Code: USIM/JKEP/2020-86), approval date: 16 April 2020.

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Appendix

68	Mempelajari Bahasa Inggeris boleh meningkatkan pengetahuan saya tentang Islam. Learning English can increase my knowledge of Islam.	1	2	3	4	5	6
69	Saya suka belajar Bahasa Inggeris kerana saya boleh berdakwah dengan lebih meluas. I love learning English because I can preach more widely.	1	2	3	4	5	6
70	Saya perlu mempelajari Bahasa Inggeris supaya saya boleh menerangkan tentang Islam kepada lebih ramai orang. I need to learn English so that I can explain more about Islam to more people.	1	2	3	4	5	6
71	Saya rasa Bahasa Inggeris penting untuk pelajar Tahfiz seperti saya. I think English is important for Tahfiz students like me.	1	2	3	4	5	6
72	Sebagai seorang pelajar Tahfiz, saya harus mempelajari Bahasa Inggeris kerana ia adalah salah satu bahasa antarabangsa. As a Tahfiz student, I should learn English because it is one of the international languages.	1	2	3	4	5	6
73	Mempelajari Bahasa Inggeris membantu pelajar Tahfiz seperti saya bersikap lebih terbuka kepada agama lain. Learning English helps Tahfiz students like me to be more open to other religions.	1	2	3	4	5	6
74	Saya rasa pelajar Tahfiz seperti saya tidak perlu mempelajari Bahasa Inggeris. I think Tahfiz students like me don't have to learn	1	2	3	4	5	6

	English.						
75	Mempelajari Bahasa Inggeris boleh menyebabkan saya kurang Islamik. Learning English can make me less Islamic.	1	2	3	4	5	6
76	Saya tidak suka belajar Bahasa Inggeris kerana ia bahasa penjajah. I don't like learning English because it is a colonial language.	1	2	3	4	5	6
77	Saya rasa pengaruh Bahasa Inggeris boleh memberi kesan buruk kepada pelajar Tahfiz seperti saya. I think the influence of English can have a bad effect on Tahfiz students like me.	1	2	3	4	5	6