

# THE ROLE OF ISLAMIC CULTURE COURSES IN MAINTAINING THE ISLAMIC IDENTITY: CASE STUDY OF FACULTY OF LANGUAGES AND TRANSLATION FEMALE STUDENTS AT KING KHALID UNIVERSITY

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## Abstract

The present study is an interdisciplinary research that investigates the role of Islamic culture courses in maintaining the Islamic identity among the female students of the English department at King Khalid University. It is due to the significance of these courses that the researchers design this study to explore the extent to which the Islamic culture courses achieve the objectives envisaged by them. This study further explores the ability of these courses to confront the ideas of globalization and the new international order including the world's economic, political, cultural and social ideologies. The study also investigates the need of such courses to enable the students of the English department to be prepared to study certain courses enrolled at the faculty of languages and translation (i.e. religious translation course). For this end, the students are requested to complete an online survey composed of closed-ended and open-ended questions on their perceptions about the Islamic culture courses and their significance. As such, the study adopts both quantitative and qualitative methods and ends up with suggesting certain recommendations towards improving the courses specifications and implementing the students' special knowledge of the English language and culture in empowering them to present the disciplined Islamic concept and identity.

**Keywords:** *culture; Islamic culture course; Islamic identity; language*

## 1. Introduction

Islamic culture courses presented to university students are of great significance in empowering the young generations and providing them with profound information about their religion. The courses are expected to assure a strong spirit of belonging to Islam, and loyalty to it, and prioritizing this affiliation over other affiliations, such as nationalism and racial ethnicity, because the basic loyalty of a Muslim is to Allah the Almighty, His Messenger, the believers, and all the orders and teachings that are conveyed in the Book of Allah the Almighty, The Ever-Glorious *Qur'an*. The Islamic culture courses are supposed to communicate the idea of a holistic view of Islam in the heart of the Muslim, given that the Islamic religion is a complete, integrated and interconnected religion.

On the other hand, language and culture have an intimate bond. We cannot imagine a language that does not relate to a culture, whatever the language, whatever the culture, just as we cannot imagine a culture that does not depend on a fundamental part on the linguistic vessel that contains it, interacts with it and transmits it.

Language and culture together are not intrinsic to man, nor are they individual; but they are part of the movement of the medium in which they live, hence there is a necessary distinction between them. "Culture is a theory of behavior rather than a theory of knowledge, and thus the necessary difference between culture and knowledge can be measured" (Ibn Nabi, 1986: 82). As such, the current study intends to investigate the impact of the Islamic culture courses taught to King Khalid University students in general with a special reference to the students of the English department. In other words, the present study investigates the role of the Islamic culture courses in enhancing and maintaining students' identity while being exposed to a culture other than the Islamic culture (i.e. the English culture presented through English literature, civilization, poetry and drama).

The study aims to reveal the significance of the content of the Islamic culture course specifications and the extent to which it entails the values that reinforce Islamic identity in facing the challenges of globalization.

The research attempts to answer the following questions:

1. Are the Islamic culture courses able, by their characterizations and specifications, to provide the sufficient religious and intellectual immunity to maintain the Islamic identity of the students?
2. Do the Islamic culture courses include sufficient values that enhance the religious identity of the female students of the department of English language?
3. Do the Islamic culture courses booster students' knowledge towards achieving progress in related curricula (i.e. religious translation)?
4. Do Islamic culture courses enable English language students to spread Islam and call to it?

The study aims to enable the instructors teaching the Islamic culture courses to investigate the course specifications, improve the discussion of their topics, and keep pace with the intellectual awareness of the new generation.

The current study is limited to exploring the role of the Islamic culture courses in maintaining as well as strengthening the Islamic identity of female students of the English language department at King Khalid University.

## **2. Literature Review**

### **2.1 The Relationship between Language and Culture**

Many studies have reviewed the impact of foreign language learning on the identity of the learners. For Arabic linguists and grammarians, language is the voice with which every person expresses his or her purposes. However, learning language is not limited to learning its vocabularies and structures. It is based mainly on the different forms of language practice, including the communicative situation and the cultural and social contexts in which the language is taught. Gleason (1961) asserts that languages are not just the products of cultures, but they are the symbols of cultures, too. Although language and culture appear to be two distinct fields, they have an intertwined relationship and affect each other mutually.

Language affects culture, and it is shaped to reflect our thoughts and concepts. When language evolves, the explicit culture of this language develops. For example, the word 'nice' in English language means 'beautiful, kind, and disciplined'. However, the same word was used during the fifteenth century to denote other meanings including 'stupid', 'wild', or 'the

devil'. This example indicates how languages evolve due to the changing historical and social conditions (Akreş, 2018).

In a similar way, culture has its influence on language. A culture of a society carries between its folds the ethnic and national backgrounds, human race and social conditions. Culture not only changes people's values and habits, but also affects their language, cognitive and cultural behaviors. In essence, the culture of a society can change depending on the language used (Akreş, 2018).

## 2.2 Islamic Culture and Identity

The general definition of Islamic culture is to acknowledge the strength of the Islamic nation with its interactions in the past and present, including religion, language, history, civilization, and values along with attaining common, conscious and purposeful goals. According to this definition, the Islamic nation should study the Islamic culture, heritage, and elements of unity and existence.

The distinctive definition is to recognize the contemporary challenges related to the components of the Islamic nation and the Islamic religion in a convincing and directed manner. This definition is based on the study of the modern sciences that require extracting the intellectual components of the Islamic heritage and presenting them in independent research that compares scientific and Western challenges such as education, health, science and society in Islam.

Similarly, Al-Kubaisi (1428 A.H) indicates that the concept of Islamic culture is a comprehensive concept of religion. The concept of Islamic culture also comprises the knowledge of its strengths, sources, challenges as well as new issues in Islam and the total interdependence of Islam. The Islamic culture derives its subjects from fixed and renewable principles that are valid for every time and place. As such, this makes culture a unique educational method that has an active role in building the individual and the community (p.18).

In the conference held in Mexico (1982), The United Nations UNESCO defined culture in its broad sense as a concept that can be viewed as all the spiritual, material, intellectual and emotional features that characterize a particular society or a particular social group, and it represents the arts, morals, and ways of life, as well as the basic human rights, value systems, traditions and beliefs. More significantly, Ibn Nabi (1986: 82) defines culture as "a set of moral traits and social values that affect the individual since his birth and becomes subconsciously the relationship that connects his behavior with the way of life in the environment in which he was born".

## 2.3 Learning a Language and Its Impact on the Identity

Learning a new language is a comprehensive experience that affects a learner: culturally, physically, cognitively, and emotionally. Language learners start to comprehend the new language competence and start to think of how they 'identify' themselves. For this reason, Larsen-Freeman & Cameron (2007) remark that identity construction through language learning and use is a continuous and dynamic process. Furthermore, Norton (1997) argues that language both shapes and is shaped by one's identity.

Identity is based on both similarity and difference. Based on the Latin root of the word 'identity' which means 'same', Edwards (2009) theorizes that the underlying construct of identity is similarity. Norton (1997), the prominent figure in research on identity in language defended the heated discussion on the relationship between language learning

and identity. According to Norton (1997), identity is perceived as being strongly tied to language education theorizing. Language learners are in a continuous process of constructing an identity every time they use the language. In addition, many categories of identity have been discussed in the literature including 'social identity', 'cultural identity', 'sociocultural identity', 'ethnic identity', amongst others (Norton, 1997 as cited in Norton & Toohey, 2011).

As Bucholtz and Hall (2004) remark "language contributes to nationalist identity formation by providing a sense of cohesion and unity for its speakers" (p. 385). This further indicates that continuous sustained interaction with a learned language constructs and reforms identity of the language learner.

#### **2.4 A Review of Some Studies on the Role of Islamic Culture Courses**

Many studies were conducted to explore the significance of the Islamic culture courses and their specification in many universities in the Arab world. In Saudi Arabia, Al-Maliki (2012) carried out analytical study of the content of the Islamic culture course at Taif University in the light of the moral values necessary to meet the challenges of globalization. Also, Al-Zahrani (2021) investigated the contribution of the Islamic culture course to educate students of King Abdulaziz University about intellectual deviations. Al-Aedsani (2022) explored the role of the Islamic culture in promoting belongingness to Islam and preserving identity. This recent study explored the significance of the Islamic culture and its role in preserving the identity of the Islamic nation, adhering to its identity, and confronting the challenges it faces. The study indicated that among the most important components of religious identity are the Islamic faith, the Arabic language, Islamic history, heritage, common cultural unity, and customs and traditions. The research recommends taking care of teaching the Islamic culture courses in all Islamic departments, colleges and universities because of its great impact on deepening belongingness to Islam and protecting against imitation and assimilation. The study also ended with recommending strengthening the Islamic identity and protecting it by all possible means from everything that weakens or desecrates it.

Other studies were conducted to reveal the significance of the Islamic culture courses in many Arab countries. Al-Shuaili and Amer (2009) explored the Islamic culture course taught at Sultan Qaboos University and its impact on strengthening the Arab Islamic identity. According to Abu Elsheikh, and Alulaymat, (2013). One of the most important results was that: the course introduces the student to the sources of Islamic culture, as it came at a rate of 8.93%, and the course reflected the danger of globalization on Islamic culture, and it came at a rate of 8.63%. As for the sections that received the least repetitions, they are: the role of Muslim scholars in the culture of the Muslim nation which came at a rate of 1.49%, and the sections indicating the Islamization of school curricula came at a rate of 0.89%.

From the above review of literature, it appears that there is a gap in the literature that this study is designed to fill. The present study does not only focus on reviewing Islamic culture courses specifications to improve them towards maintaining students' Islamic identity, but also investigates the significance of these courses for students of the English department who are exposed to another culture in their classrooms. The study also indicates that the participants (i.e. English department students) are expected to benefit from the information presented in the Islamic culture courses to get prepared to work in the fields pertaining to Islamic, Quranic as well as intellectual awareness campaigns and Da'wah (calling for Islam) since they are studying English as a second language.

### 3. Research Method

This study employed both a qualitative and quantitative approach in which the students who completed their Islamic culture courses at the department of English language, King Khalid University were asked to complete an online survey about the Islamic culture courses they had studied. A total of 112 female students responded to the survey. The participants' ages range between 18-22 years old. The collected data were analyzed to finally arrive at the role of the Islamic culture courses in enhancing the students' identities. The researchers also analyzed the courses objectives and learning outcomes as listed in the courses specifications in order to arrive at a set of recommendations for the enhancement of the objectives of such courses.

#### 3.1 Instrument

The researchers utilized the results of the online survey (APPENDIX A) obtained from the responses of the female students at the department of English language, King Khalid University.

The survey items were designed by the researchers to answer the research questions. The online survey was used as a data-gathering instrument, and students were ensured in the survey that their personal data were not collected. The survey sections were subdivided into six sections in order to ease the data collection process. The survey consisted of 28 closed-ended questions using 5 the points Likert scale (strongly agree, agree, neutral, disagree, and strongly disagree), and one open-ended question. It begins with section one "Islamic Culture 1 Course", section two "Islamic Culture 2 Course", section three "Islamic Culture 3 Course", and section four "Islamic Culture 4 Course", to get data about students' perceptions about each and every course of the four Islamic culture courses. Then section five was designed to figure out the role of the students of the English department in employing both the English language and Islamic culture courses in community service and intellectual awareness activities. The last section, section six, consisted of one open-ended question to unveil the students' perceptions about the Islamic culture courses they have had studied as well as the importance of these courses.

#### 3.2 Analysis of the Islamic Culture Courses Specification

An analysis of the characterization of the Islamic culture courses specifications and the extent of the presence of identity-enhancing terms in them is presented in this section. Referring to the specifications of the Islamic culture courses of King Khalid University that are directed to female English language students, the researchers were able to identify the two courses that contain the most identity-enhancing terms.

The first course "Introduction to Islamic Culture" aims to provide the students with familiarity of the six foundations of faith. It also consolidates the Islamic creed derived from the Ever-Glorious Qur'an and the Sunnah of the Prophet (peace and blessings be upon him) because the topics of the entire course focus on monotheism and monotheism of divinity and the methods of the Ever-Glorious Qur'an in calling towards monotheism. In addition, the course content comprises terms that reinforce the student's identity and her connection to her Creator. The most important of which is the love of God, obedience to Him, and fear of Him, polytheism, as well as focusing on the Pillars of Faith (Belief in Allah, Belief in His Angels, Belief in His Books, Belief in His Messengers, Belief in the Resurrection, and Belief in Al-Qadar (Pre-Ordainment)). As such, this course will enable the student to communicate efficiently and effectively by spreading the correct Islamic faith. This course also enhances

the student's ability to dialogue with others and enables the student to criticize wrong ideas, especially since the course refers to sins and what is related to bid'ah (i.e. innovation in religious matters) and the position of Shari'a towards innovators in religion. The most important skills that a student can acquire is to discuss the innovators in religion and refute their suspicion of evidence, as well as to understand and strengthen contemporary cultures in the light of the divine curriculum.

The second course, which contains significant terms for strengthening students' Islamic identity, is the "Islamic Culture 4". This course aims to strengthen the intellectual immunity of the student, as well as deepen the religious and national identity, through fostering the knowledge of the well-known intellectual doctrines. The student's acquisition of the terms of this course enhances her self-immunization methods and enables her to discuss destructive doctrines. However, the topics of this course, as it appears, have not been updated in a way that is appropriate to keep pace with intellectual developments on the scene, where nationalism and orientalism are studied while there are intellectual doctrines that have the priority for discussion over these topics.

As for "Islamic Culture 2", its topics deal with the economic and political system and its advantages as well as human rights in Shari'a and man-made systems. Such a course enables the student to know the characteristics of such systems in Islam and their impact on human rights. This course also enables the student to distinguish between different systems, which enable her to understand and critically analyse the relationship between Muslims and non-Muslims. This is sufficient to enhance the values of the uniqueness of the systems in Islam and the extent of their protection of human rights.

On the other hand, "Islamic Culture 3" deals with the characteristics of the Islamic society and the foundations on which it is based. It focuses mainly on woman's issues and her position in the family and her role in building the society. The course comprises topics that strengthen the Islamic identity of the student, and enables her to comprehend her position in her family and society.

From the above analysis of the courses specification, the terminology for promoting the Islamic identity seems to be very strong in the courses "Introduction to Islamic Culture" and "Islamic Culture 4".

#### **4. Results and Discussion**

In order to answer the research questions and measure the students' perceptions about the Islamic culture courses, a survey was sent to the female students of the English department at King Khalid University. The survey was sent to the students after the end of the semester of the academic year 2021/2022, and 112 students responded to a total of 29 closed-ended as well as open-ended questions. The quantitative data were analyzed using Google form responses. The courses were investigated for their ability of immunizing the students from all contemporary intellectual invasions that call for diluting the Islamic personality, and dissolving it in various other personalities.

As for Islamic Culture 1, the results of the survey analysis revealed that the majority of the students strongly agree that the course is reinforcing their Islamic identity. A total of 92.8% students agreed (i.e. 69.6% strongly agreed and 23.2% agreed) that the course aims to consolidate the correct belief derived from the Ever-Glorious Qur'an and the Sunnah. A total of 91.1% students (i.e. 62.5% strongly agreed and 28.6% agreed) agreed that the course reinforces the Islamic and Arab identity of the student. Also, 91.1% (i.e. 67.9% students strongly agreed and 23.2% agreed) indicated that the course strengthens the student's

relationship with God the Almighty. 89.3% students (i.e. 58.9% strongly agreed and 30.4% agreed) asserted that the course enables the students to spread the correct Islamic doctrine. 69.7% students agreed (i.e. 41.1% strongly agreed and 28.6% agreed) that the course enhances the ability to dialogue with others. When asked about the wrong ideas, 76.8% confirmed (i.e. 50% strongly agreed and 26.8% agreed) that the course enables the student to criticize and reject wrong ideas. Moreover, 94.7% (i.e. 64.3% strongly agreed and 30.4% agreed) affirmed that the course helped them to reject bid'ah (i.e. innovation in religious matters) and to know the position of Shari'a towards the innovators. Significantly, 83.9% (i.e. 50% strongly agreed and 33.9% agreed) that the course enables the student to discuss the people of bid'ah (i.e. innovation in religious matters) and refute their suspicion with the clear evidence. In addition, 78.6% (i.e. 51.8% strongly agreed and 26.8% agreed) approved that the course enables the student to comprehend contemporary cultures.

Figure 1 below shows the responses of participants on questions about the impact of Islamic culture course 1 in reinforcing their Islamic Identity and consolidating the correct Islamic belief.

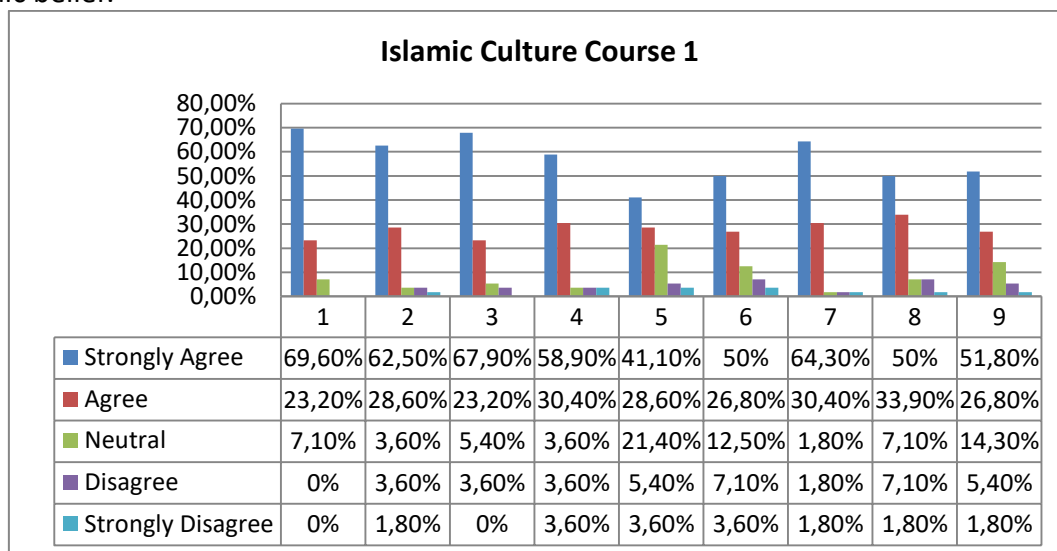


Figure 1. The Effectiveness of Islamic Culture Course 1 on Consolidating Correct Islamic Belief and Strengthening Islamic Identity

In responding to questions about Islamic Culture 2, 92.9% (53.6% strongly agreed and 39.3% agreed) that the course enables the student to learn about the characteristics of the systems in Islam (the economic and political systems). 37.5% (25% strongly agreed and 12.5% agreed) that the course did not deal with human rights issues in Shari'a and man-made systems. 89.3% (48.2% strongly agreed and 41.1% agreed) that the course helps the student understand the relationship between Muslims and others. 91.1% (51.8% and 39.3% agreed) that the course promotes the values of the systems in Islam and the extent of their protection of human rights.

When asked about Islamic Culture 3, 94.6% (60.7% strongly agreed and 33.9% agreed) that the course introduces the student to the characteristics of the Islamic society and the foundations on which it is based. 87.5% (50% strongly agreed and 37.5% agreed) that the course focuses on women's issues and their position in the family and their role in community building. 82.1% (46.4% strongly agreed and 35.7% agreed) that the course is characterized by containing aspects to enhance the Islamic identity. 82.2% (55.4% strongly agreed and 26.8% agreed) that the course enables the student to properly feel deep

affiliation to her religion in regards to her dealings in multiple roles especially focusing on her position within the family and the society.

The replies about the effectiveness of Islamic Culture Course 2 in educating students about the features of Islamic systems are displayed in the figure below.

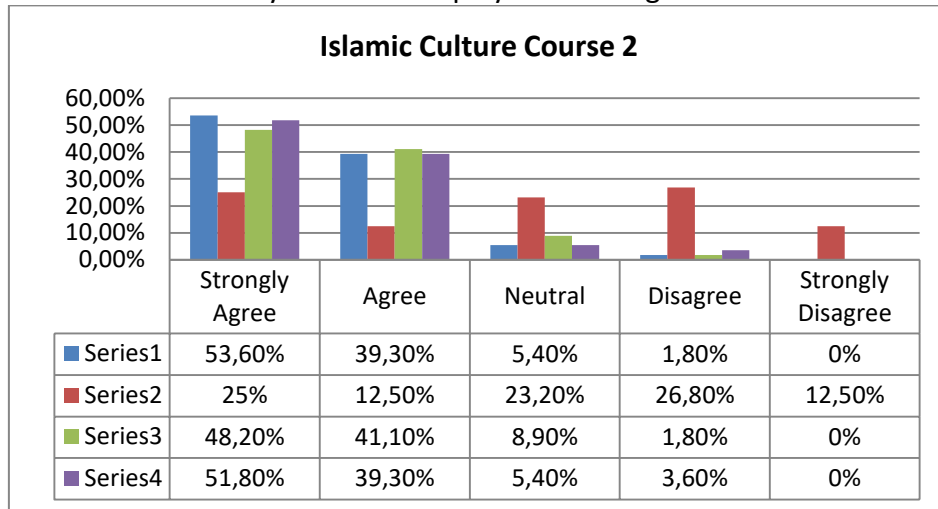


Figure 2. The Importance of Islamic Culture Course 2: Introducing Students to Islamic Systems, Human Rights in Islam, and Islamic Society

In responding to the section of the survey about Islamic Culture Course 3, 60.7% strongly agreed and 33.9% agreed that the course gives the student an overview of the characteristics and underpinnings of Islamic society. 50% strongly agreed and 37.5% agreed that the course emphasizes women's issues, including their status in the family and their contribution to community development. 46.4% strongly agreed and 35.7% agreed that the course is distinguished by its inclusion of elements that strengthen the Islamic identity. Furthermore, 55.4% strongly agreed and 26.8% agreed that the course helps the student correctly identify with her faith in her interactions, with a particular emphasis on her place in the family and society.

The figure below displays the responses to the questions about the Islamic Culture Course 3 and its effectiveness in strengthening the students' awareness of the foundations of Islamic society and the role of women in Islam.

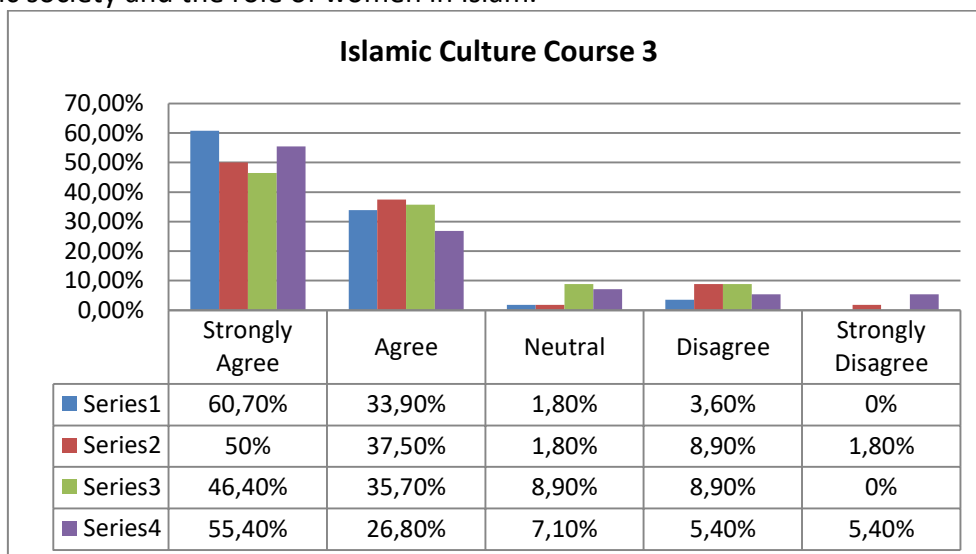


Figure 3. The Significance of Islamic Culture Course 3



In responding to the section of the survey about Islamic Culture Course 4, 80.3% (46.4% strongly agreed and 33.9% agreed) that, in this course, the terminology for promoting the Islamic identity appears to be strong. 80.4% (42.9% strongly agreed and 37.5% agreed) that the course aims to strengthen the intellectual immunity of the student. 85.7% (48.2% strongly agreed and 37.5% agreed) that the course aims to deepen the religious and national identity of the student. Moreover, 91.1% (50% strongly agreed and 41.1% agreed) that the course introduces the student to the well-known schools of thoughts. 85.7% (48.2% strongly agreed and 37.5% agreed) that the course enhances the student's self-immunization methods. 48.2% (23.2% strongly agreed and 25% agreed) that the course enables the student to discuss, criticize and reject destructive doctrines. 73.2% (35.7% strongly agreed and 37.5% agreed) that the course does not help the student to keep up with intellectual development.

The responses about the efficacy of Islamic Culture Course 4 are shown in the figure below.

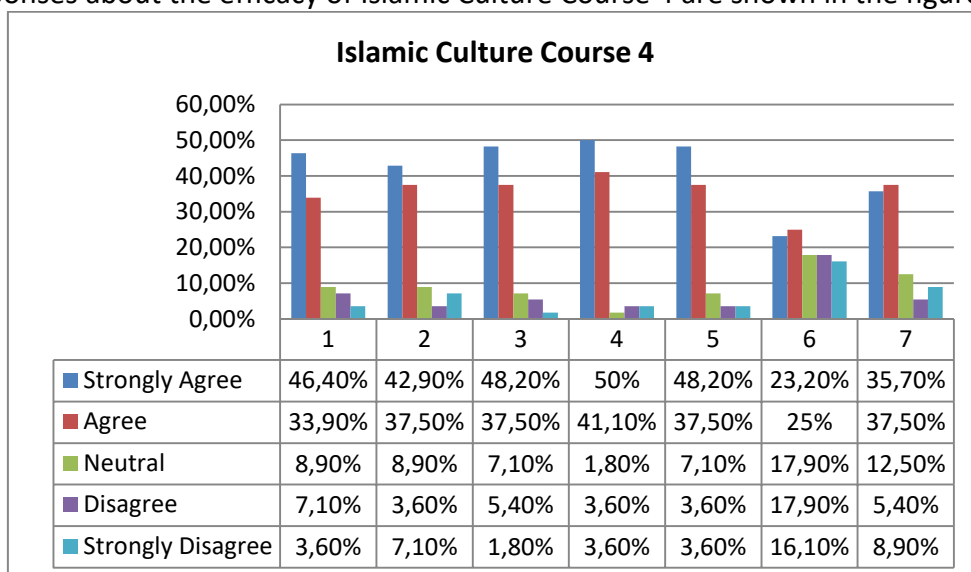


Figure 4. The Responses to Questions about Islamic Culture Course 4

In investigating the role of the students in employing the English language and Islamic culture courses towards community service goals, the findings of the statistical analysis show that only 33.9% confirmed that they have role in community service and achieved goals through employing their knowledge of the English language and Islamic culture while 66.1% stated that they do not have such a role in community service. In responding to a question about their role in educating Muslim non-Arabic speaking communities about their religion, 53.6% students confirmed that they had such a role while 46.4% stated that they did not have a role in educating Muslim non-Arabic speaking communities about their religion. When asked about the Islamic culture courses and if they helped the students to participate in the activities of the Intellectual Awareness Unit inside the university, 71.4% confirmed that the Islamic culture courses helped the students to participate in the university intellectual awareness activities whereas only 28.6% stated that the courses did not help them to take part in such activities. In responding to a question about the Islamic culture courses and if they assisted the student to understand the concepts and terminology of any of the courses of the English and translation major, 85.7% said “yes” while 14.3% said “no”.

In analyzing the last section of the survey which proposes an open-ended question asking the students to describe the courses of Islamic culture that they studied, the majority of responses were positive ones. 94.8% of the students highlighted the importance of the courses they have studied and described them as being “significant, necessary and beneficial”.

In the light of the current findings, pedagogical recommendations are found to be of significance for the improvement of the courses specifications. The results indicated that there is a need to focus on the relationship between the theoretical perspective of the curricula and their practical requirements, (i.e. through class assignments). The results support the distinctive definition suggested by Abu Kaf (2002) to recognize the contemporary challenges related to the components of the Islamic nation.

By reviewing the courses specifications and analyzing the responses of the students regarding the four Islamic Culture courses, they had studied the researchers derived the following findings and recommendations:

The Islamic culture courses will be able to provide the students with the sufficient religious and intellectual immunity to meet the challenges of globalization if they face certain challenges. One of the challenges of the Islamic culture courses is that the courses do not acknowledge the mental diversity of female students who have tribal cognitive postulates. Therefore, updating the courses specifications must be taken into account along with upgrading the methodological mechanism for presenting the courses material.

The Islamic culture courses include the values that enhance the religious identity of the female students of the department of English language. However, the review of the courses specification further indicates that there is a necessity of updating some of the terminology of the courses to keep pace with the current intellectual developments. For example, the course “Islamic Culture 4” still deals with nationalism, orientalism, while nowadays the world struggles with other concepts. Moreover, there is a need to focus on linking the theoretical perspective of the curricula with their practical requirements, especially through class assignments.

Islamic culture courses will need to be further developed to robustly enable English language students to spread Islam and call to it, and to booster students’ knowledge towards achieving progress in curricula within their specialization (i.e. religious translation). The findings of the current study agrees with that of Al-Adsani (2022) with regard to the significance of the Islamic culture courses in providing the students with a complete and integrated knowledge of everything related to Islam, its faith, its law, the way of life and its civilization, Islamic identity and culture. In its turn, this provides the student with a strong immunity against all currents of atheism spread in the world.

## 5. Conclusion

Islamic culture has influenced other cultures in a positive way, and in various fields of life. The spread of Islamic teachings in the east and west of the earth, including the spread of the Islamic religion in the Far East through the movement of Muslim merchants in these regions indicates that Islamic culture has a great significance. Islamic culture courses specifications taught at the Arab world universities should be developed, updated and strengthened so that they are able to keep pace with current developments in the world as a whole. Many current global issues such as globalization and identity should be highlighted in these courses in order to assist the new generations to achieving a conscious religious commitment.

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## **APPENDIX A (SURVEY)**

The survey aims at knowing the role of Islamic culture courses in strengthening religious identity in the face of other cultures.

### **Closed-ended Questions:**

#### **Section One: Introduction to Islamic Culture Course 1**

1. The Islamic culture course aims to consolidate the correct belief derived from the Ever-Glorious Qur'an and the Sunnah.
2. The course reinforces the Islamic and Arab identity of the student.
3. The course strengthens the student's relationship with God the Almighty.
4. This course enables the students to spread the correct Islamic doctrine.
5. The course enhances the ability to dialogue with others
6. The course enables the student to criticize and reject wrong ideas.
7. The course helps the student to reject bid'ah (i.e. innovation in religious matters) and enables the student to know the position of Shari'a towards the innovators.
8. The course enables the student to discuss the people of bid'ah (i.e. innovation in religious matters) and refute their suspicion with the evidence.
9. The course enables the student to comprehend contemporary cultures.

#### **Section Two: Islamic Culture Course 2**

10. The course enables the student to know the characteristics of the systems in Islam (the economic and political systems).
11. The course did not deal with human rights issues in Shari'a and man-made systems.
12. The course helps the student to know the relationship between Muslims and others.
13. The course promotes the values of the systems in Islam and the extent of their protection of human rights.

#### **Section Three: Islamic Culture Course 3**

14. The course introduces the student to the characteristics of the Islamic society and the foundations on which it is based.
15. The course focuses on women's issues and their position in the family and their role in community building.
16. The course is characterized by containing aspects to enhance the Islamic identity.
17. The course enables the student to properly belong to her religion as for her dealings, especially focusing on her position within the family and the society.

#### **Section Four: Islamic Culture Course 4**

18. In this course, the terminology for promoting the Islamic identity appears to be strong.
19. The course aims to strengthen the intellectual immunity of the student.
20. The course aims to deepen the religious and national identity of the student.
21. The course introduces the student to the well-known schools of thoughts.
22. The course enhances the student's self-immunization methods.
23. The course enables the student to discuss, criticize and reject destructive doctrines.
24. The course does not help the student to keep up with intellectual development.

**Section Five: The role of the English language department student in employing the English language and Islamic culture courses towards community service goals.**

25. Do you have a role in educating Muslim non-Arabic speaking communities about their religion?
26. Do the Islamic culture courses help the student participate in the activities of the Intellectual Awareness Unit inside the university?
27. Do the Islamic culture courses help the student understand the concepts and terminology of any of the courses of the English and translation major (for example, Religious Translation Course 3)?
28. Do you think that the courses of Islamic culture strongly support the student against being influenced by other cultures?

**Section Six: Open-ended Question:**

29. How would you describe the courses of Islamic culture that you studied?