

**CONTENT ANALYSIS OF THE LEXICAL DENSITY OF THE ENGLISH FOR  
ISLAMIC STUDIES TEXTBOOK OF IAIN RADEN INTAN LAMPUNG**

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**BY**

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**ABSTRACT**

The objective of this study is to analyze the lexical density of the texts of English for Islamic Studies of IAIN Raden Intan Lampung. The writer conducted this study to find out the lexical density of the texts included in the textbook that is commonly used as an instructional material for the students of non-English Education Study Program in their English Subject. The type of the study used in this case is descriptive qualitative research. This study is done by analyzing fourteen (14) texts presented in the textbook by determining the content words and grammatical words and then calculating the amount of the content words divided to the total words of each text. Based on the analysis, it was found that seven texts contained in the textbook of English for Islamic studies are in the low lexical density category, six texts are in the normal category, and one text is in the high lexical density categories.

**Key words: Lexical Density, Content Words, Grammatical Words**

**Introduction**

There are four language skills that should be mastered in order to acquire a good command of English, they are listening, reading, speaking, and writing. Of all of those skills, reading is one of the most important skills in second language. As a skill, reading is clearly needed. Reading is considered as an effective mean to acquire information from many literature sources. Reading has significantly improved the quality of human life. Reading provides a path for many people to get as much useful and new information as possible, to enrich the knowledge through inspiring ideas, and to gain a deeper understanding on many things that happen in the world.

The process of reading involves three participants: the writer of text, text, and reader (Murcia, 2000:119). Reading is an interactive process that goes on between the reader and the text. In the process of trying to understand a written text, the reader has to perform a number of simultaneous tasks, decode the message by recognizing the written signs, interpret the message by assigning meaning to the string of words, and finally, understand what the author's intention was. So, reading is one of the linguistic skills that people should have in order to communicate in English fluently and it is important to understand information from the text and interpret its meaning.

In the teaching and learning process, especially reading, it is often found that the lessons are presented in the form of texts. The texts used are compiled in a textbook or module. Textbook is a book containing instruction in a subject. Thomson (2000:175) states that the textbook is a stimulus or instrument for teaching and learning. In another definition, textbook is a manual of instruction or a standard book in any branch of study which is produced according to the demands of educational institutions. Reading material holds an important role in the teaching and learning activity as Harmer states that reading is a model of language, reading texts provide opportunities to study language such as; vocabulary, grammar, punctuation and the way to construct sentence, paragraph and text.

Text is an arrangement of systematically words in a good diction, without ignore the rule of coherence and cohesive. Text is any stretch of language which is held together cohesively through meaning. In addition, Halliday and Hasan (1985:6) mention that text is meant any connected stretch of language that is doing job in some contexts.

In analyzing the content of the texts there is an aspect known as lexical density. Gerot (1995:17) states that lexical density is a measure of the amount of content information in a text. Nunan (1993:11) states that lexical density referred to the number of lexical content of function words per clause. Lexical density is a term used in discourse (or text) analysis. It is used to measure the ratio of content words to grammatical words in any given text (spoken or written). Content words as opposed to function words are words that carry a high information load such as; nouns, verbs, adjectives, and adverbs. Sentences which are long and lexically dense are more difficult to

understand. Those words include content words (nouns, verbs, adjectives, and adverbs), and grammatical function words (determiners, pronouns, preposition, conjunctions, numerals, auxiliary verbs). Texts with a lower density are more easily understood.

In choosing or developing texts to be used as a learning instruction, the lexical density is important to be considered. The lexical density determines whether the texts are appropriately suited to cater the readers' need or not. The content words are most important for explaining information. If you have a high number of content words, you've probably written a specialized academic text which will only be understood by well-educated people in that specific field. If you have low number of content words, you have a very simple, easy to understand piece. If the number of content words is too low, then your writing may not adequately explain the premise of your text.

Lexical density is calculated by dividing the number of content words by the number of words. The lexical density measures the density of information in any passage of text, according to how tightly the lexical items (content word) have been packed into the grammatical structure. This is a measure of how much information provided in a particular piece of writing.

In this study, the writer analyzed the textbook commonly used by the students in non-English Education Study Program of IAIN Raden Intan Lampung. The textbook is English for Islamic Studies. The text book is used in the teaching and learning activity in the *Bahasa Inggris* course in the non-English study program such as, Biology Study Program, Arabic Study Program, and Islamic Study Program and many others. Through this study it is expected that the lecturers could gain a deeper understanding about the lexical density of the texts contained in the textbook through the lexical density analysis so that they could find suitable way of teaching in order to effectively deliver the material.

## **RESEARCH METHOD**

The research design of this study was descriptive qualitative. Maneen (1983:32) states that qualitative refers to the meaning, the definition or analogy or model or metaphor characterizing something. Further, Maanen states that qualitative research related with the time, space and the

other elements that can be distributed analytically. The processed of qualitative research will form a pattern can be used for long time. Maxwell (1996:17) states that the strength as qualitative research derives primarily from its inductive approach, its focus on specific situation or people, and its emphasis on words rather the numbers.

The analyzed data in this study was gained through documentation by conducting the content analysis of the lexical density of the instructional textbook used by the students of non-English study program. The analyzed textbook was English For Islamic Studies. The textbook contained fourteen (14) units where each unit is divided into Reading Section and Grammar Section. In this study the researcher analyzed the reading texts contained in the textbook. The researcher focused on the analysis of the lexical density of the texts.

In analyzing the data, the researcher did a non-statistical analysis based on the shown data. The procedure of the data analysis was as follow:

1. Identifying which words belong to the content words and which words belong to the grammatical words.
2. Counting the number of content words and the number of grammatical (function) words.
3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density} : \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

4. Determine the density of the text using using the following guideline:
  - a. lexically dense text has a high lexical density of around 60- 70%
  - b. Normal lexical density measures of around 50-60%
  - c. Low density text measures around 40-50%.

## **Finding and Discussion**

There were fourteen texts taken from the textbook of English for Islamic Studies that have been analyzed in this study. The following are the list of reading text titles which will be the data for analysis:

**Table 1**  
**The texts in each unit of English for Islamic Studies textbook**

No.	Title	Unit
1	<i>Hajj</i> as a Medium of Communication and Calling to Islam	1
2	Redefining Moral Education, a Must	2
3	War and Human Right in Islam	3
4	Human Reproduction in the Quran	4
5	God's Knowledge and Power	5
6	Divine Tax	6
7	Muslim Contributions to Mathematics	7
8	Five Pillars of Islam	8
9	A Quick Guide to Understanding Your Child	9
10	From Communism to Democracy and Islam	10
11	Islamic Calendar	11
12	The Holy Qur'an	12
13	Marriage in Islam	13
14	The Noble Traits of Muhammad PBUH	14

To analyze the lexical density, the researcher counted the number of lexical words (Content words) as a percentage of the total number of words. The researcher used the technique of marking lexical words in the sentences. The lexical words were marked in bold. Although the researcher have analyzed the whole fourteen texts in the textbook, this article only displayed four of the texts due to the limitation of space.

### **Text 1**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

#### ***Hajj* as a Medium of Communication and Calling to Islam**

**Hajj** is **not just one** of the **pillars** of **Islam** and a **kind** of **emigration** to **Allah** the **Exalted** that **unites Muslim** from **various parts** of the **world**, nor is the **objective** behind **prescribing** it

merely a form of adherence to the true religion. Instead, *Hajj* is also an important tool of Islamic Da'wah (invitation to Islam) and a powerful medium of communication.

*Hajj* is one of the means of communication specific to Islam. *Hajj* is the largest international conference on the face of the earth, the annual convention of faith and the greatest gathering of humanity ever. Muslims from every corner in the globe meet in *Hajj*. Allah the Exalted says (what means): {and proclaim to the people of *Hajj* [pilgrimage]; they will come to you on foot and on every lean camel; they will come from every distant pass...} [Quran 22:27]

Allah the Almighty called for the greatest and largest gathering; the greatest conference, which is *Hajj*. Muslims from every place on earth assemble in *Makkah* during *Hajj*, in response to the call of Allah the Exalted. They migrate to their Lord with longing hearts, leaving their parents and families, and devoting themselves solely to worship. They observe the rites that Allah the Exalted prescribed exactly as they are commanded; without changing or neglecting any of them.

*Hajj* has a great impact on the hearts of Muslims; it solidifies their beliefs and generates faith and tranquility within their hearts. The prophet, performed *Hajj* in order to show Muslims the due rituals of *Hajj* and 'Umrah, and underline the *Hajj* rites which are considered a means of Da'wah to Islam.

The first means of Da'wah in *Hajj* is the common chant which the pilgrims repeat with humble and submissive hearts to their lord. Among the manifestations of the Islamic Da'wah that are associated with *Hajj*:

1. **Circumambulation** around the Ka'bah seven rounds.
2. **Standing** in 'Arafah, which can be likened to a great conference and convention of faith where Muslims from every corner of the globe meet.
3. **Talbiyah** (saying 'Labbayka Allahumma Labbayka, Labbayka la Shareeka Laka Labbyak": Oh Lord! Here I come to you O Allah! Here I am to worship you. Here I am to respond you. There is no partner with You; verily praise, Bounty, and Dominion belong to You. There is no partner with you.") And **Takbeer** (saying **Allahu Akbar: Allaah is the Greatest**). These are supplications and collective chants that enthuse pilgrims. The repetition of these melodious devotional chants serves as an effective media technique to instill the meanings of Tawheed (Islamic Monotheism) and obedience to Allah The Almighty deep within the hearts.
4. **Throwing the pebbles** is also an effective technique to deepen the concept of Satan's enmity against man. This ritual symbolically expresses man's repugnance for the devil.
5. **Sa'y** between As-syafa and Al- Marwah constitutes a wonderful act that aims at enhancing Muslims' commitment and adherence to their religion and their Lord.

*Hajj* has profound impact on Muslims who develop deeper and stronger devotion and adherence to the prophet, and commitment and his Sunnah (tradition). Are there any benefits of *Hajj* aside from worship? There is no doubt that peaceful gatherings in every time and place have their Fruits that benefit human kind. Some of the benefits of *Hajj* are engaging in

**trade and exchange of material goods, as well as the exchange of information, spiritual material, and news. Muslims should seize this act of worship, utilized it properly, and make full use of it. It is an opportunity that is offered to Muslims to benefit from this powerful Islamic means of communication. Perhaps that is what is meant by the verse that reads (what means): {that they may witness the benefits for themselves...} [Quran 22:28]**

2. Counting the number of content words and the number of grammatical words.

Text 1 has 622 total words which consist of 321 content words and 301 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{321}{622} \times 100$$

$$\text{Lexical density: } 51,60\%$$

4. Conclusion

Based on the calculation, it can be seen that text 1 has 51.60% lexical density percentage. It can be concluded that text 1 has normal lexical density.

## **Text 2**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

### **Redefining a Moral Education, a Must**

As **obedience** has been **perceived** as of **greater important** than **creativity**, this kind of **obedience** has **lead** to **hypocrisy** and **crimes** among **bureaucrats**. **Corruption, collusion, and nepotism** are **prevalent** in all **level** of the **bureaucracy**. The **pronouncement** of the **Satya Prasetya Korpri (Civil servant seven statement of allegiance)** in the **ceremony** in the **seventeenth** of each **month** has been **ritual lip service** in the **bureaucracy**. It is **high time** to **question** the **relevance** of this **monthly ceremony, especially in university circle**. From this we **learn** that **moral education** should be **redefined** so as **heal** the **ills** of the **society** and the **bureaucrat** in **particularly** if **KKN** continues as its **current level**, it could **reach such a state** the **whole moral establishment** would be in **jeopardy**.

**Public moral education** should **manifest** in all **professions** and **layers** of **society**, from **school children, bureaucrats and professionals**. Furthermore, we **notice** that **violence, brawling, drugs, ecstasy, and alcoholism** are **entering** our **school**, where **vicious teenagers** can **vitate** any **attempt** by **teachers** to **control** and **educate** them. This **alone** **proves** that some of **compulsory moral education** is **needed urgently**.

The **failure of education** as **highlighted** above should **remind educators** of the **following**:

- We are **alerted** to the **aridity of education** which is **purely practical and scientific**. **Education accordingly** should **strike** the **balance** between **rational** and **moral dimensions**. **National development** will **never succeed** in **moral vacuum**.
- **Children** should **not** be **educated** for **work alone**, their **personal growth** should **also** be **cultivated**.
- **Moral education** must **not only eradicate corruption, collusion, and nepotism**, but **also cultivate personalities** who can **enjoy** the **fruit** of our **culture** to the **full**.

**General education** should **establish moral reasoning** for **national development**. **Education** is **not simply learning** to do this or that **more proficiently**. It is about **acquiring maturity** for **understanding a human condition** in which the **facts of life** are **continuously illuminated** by **moral reasoning**. **Education** is to **create mature people** who are **autonomous, rational, altruistic** and **responsible** for **society** and for themselves. When **preconditions of morality** such as **freedom of the press, critical thinking, and creativity** have been **established** the **four** above **traits** will **emerge not only** as **empirically observed facts** but **also** as a **logically necessary consequences**.

2. Counting the number of content words and the number of grammatical words.

Text 2 has 368 total words which consist of 200 content words and 168 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{200}{368} \times 100$$

$$\text{Lexical density: } 54.35\%$$

4. Conclusion

Based on the calculation, it can be seen that text 2 has 54.35% lexical density percentage. It can be concluded that text 2 has normal lexical density.

### **Text 3**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

#### **War and Human Right in Islam**

Like **Christianity**, **Islam permits fighting** in **self-defense**, in **defense of religion**, or on the **part** of those who have been **expelled forcibly** from their **homes**. It **lays down strict rules** of **combat** which **include prohibition against harming civilians** and **against destroying crops, trees, and livestock**. As **Muslims** see it, **injustice** would be **triumphant** in the **world** if a **good man** were **not prepared** to **risk** their **lives** in a **righteous cause**. The **Quran** says:

**“Fight in the cause of God against those who fight you but do not transgress limits. God doesn’t love transgressor”** (2:190)



“If they **seek peace**, then **seek you peace** and **trust in God** for he is the **one** that **heareth** and **knoweth** all **things**”(8:61)

**Freedom of conscience** is **laid down** by the **Quran** itself: “there is no **compulsion in religion**” (2:256). This **live and property** all of **citizen** in an **Islamic state** are **considered sacred** whether a **person** is **Muslim** or **not**.

**Racism** is **incomprehensible** to **Muslims** for the **Quran** speaks of **human equality** in the **following terms**:

“O **mankind!** We **created** you from a **single soul**, **male** and **female**, and **made** you into **nations** and **tribes**, so that you may to **know one another**. **Truly** the **most honored** of you in **god’s sight** is the **greatest** of you in **piety**. **God** is **All-knows** and **All-aware**” (49:13).

2. Counting the number of content words and the number of grammatical words.

Text 3 has 222 total words which consist of 108 content words and 114 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

Lexical density:  $\frac{\text{number of content words}}{\text{total numbers of words}} \times 100$

Lexical density:  $\frac{108}{222} \times 100$

Lexical density: 48. 7%

4. Conclusion

Based on the calculation, it can be seen that text 3 has 48.7% lexical density percentage. It can be concluded that text 3 has low lexical density.

#### **Text 4**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

### **Human Reproduction in the Quran**

The **Quran** has **many verses regarding** the **creation** of **man** and **many verses** which **ask** us to **look** and **think** at what has been **created** and the **complex mechanism** involved. **Allah (S.W.T)** says in **His book**:

“**Travel** through the **earth** and see how **God did originate creation**” (29:20).

**Let us now go** through this **mysterious story**, and see on **one hand**, what **modern science** tells us **now** and, on the **other hand**, what the **Quran** has been **telling** us **1400 years ago**. **Human reproduction**, as **science** tells us, **happens** in **many different** and **unique stages**. Did not the **Quran** mention this?

“**God created** you in **stages**” (71:4).

**“(God) creates you inside the bodies of your mother in stage, one after another” (39:6)**

The starting point in human reproduction is sexual intercourse. During this act the male sex organ releases a small quantity of semen into the cervix of the vagina. It has been shown that this semen contains 350.000.000 spermatozoa in one single ejaculation. The spermatozoa are the plural for the word spermatozoon and this is the actual fertilizing cell. This is the male fertilizing agent which is also called sperm but the spermatozoon is scientifically more accurate as it is the fertilizing cell. Modern biology has shown that only one spermatozoon out of the 350.000.000 spermatozoa is all that is needed for fertilization to occur with the female egg, the ovule. Let us see what the Quran says:” **God created man from sperm” (16:4).**

The semen or spermatic liquid which is ejaculated more than just spermatozoa. This liquid is formed by secretion from many glands. They are a) The testicles, b) the seminal vesicles, c) the prostate gland and d) the glands annexed to the urinary tract. All these secretion mix and mingle to form the spermatic liquid. Quran mentioned this 1400 years ago: **“Verily, we created man from a small quantity of mingled liquids” (76:2).**

After the ejaculation of the semen into the cervix of the vagina, the sperm travels to the fallopian tube and fertilization will occur there with the ovule. Once the ovule has been fertilized, it descent into the womb, or the uterus via the fallopian tube and it implants itself there by clinging to the wall of the uterus. This is referred to in the Quran in the following verses: **“We have created the sperm into something which clings” (23:14).** The Quran calls the fertilized egg **“something which clings”** because it clings to the wall of the uterus as mentioned earlier. It is important to note that the implantation of the fertilized egg has to take place inside the womb for pregnancy to occur. If the implantation takes a place somewhere else instead of the womb e.g. in the fallopian tube, then the pregnancy will not take place. The Quran tells us the place where the fertilized egg implants itself and the fact that it has to take place there as science tells us now: **“We cause womb we will to rest in the womb for an appointed term” (22:5).**

After the fertilized egg has been implanted in the womb, it begins to evolve into the embryo. The Quran describes this evolution by breaking it down into different stages. The description of the Quran is brief but very accurate: **“We have fashioned the thing which clings into chewed lump of flesh and we fashioned the chewed one of flesh into bones then We clothed the bones with intact flesh” (23:14).**

As already mentioned the **“something which clings”** is the fertilized egg which clings to the wall of the womb. On the sixth week of development, the bones structures begin to develop inside the embryo or the **“chewed lump of flesh”** as the Quran calls it. This is called the mesenchyma. A week later the seventh week the muscles begin to cover the bones which were formed in the previous week.

It is known that the embryo faces through stages where some parts are in proportion and others out of proportion. Maybe this is what is meant by the Quran in the following verse: **“We created you out of dust, these out of sperm, then We fashioned you into something which**

**clings into a chewed lump of flesh, partly formed and partly unformed'** (22:5). After **four months** have **passed**, the **newly formed organs** of the **embryo**, **including the heart** begin to **operate** and the **glands** begin to **secrete**. The **embryo** becomes **"alive"**. As the **embryo** **develops inside** of the **womb**, **three layers** of **protection** surround it. These are the **maternal anterior abdominal wall**, the **uterine wall**, and the **amiochronic membrane**. The **Quran** has a **verse** which may **imply** to this **although** the **verse** may **also imply** to the **distinct embryonic stage**. **Future discoveries** in **embryology** maybe **able to shed** **"(God) creates you inside the bodies of your mothers, in stages, one after another, in three veils of darkness"** (39:6).

**Modern embryology** has **also shown** that the **reproductive glands** **also form** during the **embryonic stage**. They are **formed** on the **upper part** of the **posterior abdominal** below the **diaphragm** on either **side** of the **vertebral columns**. Let us **go** to the **Quran** and see what it **says**: **"(man) fashioned from the liquid poured out, preceding from between the vertebral column and the lower ribs"** (86:6-7).

The **embryo**, through all these **stages** **receives** its **food** from its **mother** via the **umbilical cord**. **Prophet Muhammad (PBUH)** in **hadist**, **said**: **"connected by a cord from his belly button and from this he feeds on the mother's foods and drinks until the time for his birth has arrive"**. What does **modern genetics** **say** about this? (Isn't that what this **illiterate man** **said** **1400 years ago**).

2. Counting the number of content words and the number of grammatical words.

Text 4 has 945 total words which consist of 467 content words and 478 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

Lexical density:  $\frac{\text{number of content words}}{\text{total numbers of words}} \times 100$

Lexical density:  $\frac{467}{945} \times 100$

Lexical density: 49.5%

4. Conclusion

Based on the calculation, it can be seen that text 4 has 49.5% lexical density percentage. It can be concluded that text 4 has low lexical density.

For the text 5-14, the writer will not display the counted lexical density texts since the space is limited, rather, the writer will only display the result of the lexical density analysis.

## **Text 5**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

2.

### **God's Knowledge and Power**

3. Counting the number of content words and the number of grammatical words.

Text 5 has 360 total words which consist of 173 content words and 187 grammatical words.

4. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{173}{360} \times 100$$

$$\text{Lexical density: } 48.1\%$$

5. Conclusion

Based on the calculation, it can be seen that text 5 has 48.1% lexical density percentage. It can be concluded that text 5 has low lexical density.

### **Text 6**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

### **Divine Tax**

2. Counting the number of content words and the number of grammatical words.

Text 6 has 628 total words which consist of 297 content words and 331 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{297}{628} \times 100$$

$$\text{Lexical density: } 47.3\%$$

4. Conclusion

Based on the calculation, it can be seen that text 6 has 47.3% lexical density percentage. It can be concluded that text 6 has low lexical density.

### **Text 7**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

### **Muslim Contributions to Mathematics**

2. Counting the number of content words and the number of grammatical words.

Text 7 has 736 total words which consist of 456 content words and 280 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{456}{736} \times 100$$

$$\text{Lexical density: } 62\%$$

4. Conclusion

Based on the calculation, it can be seen that text 7 has 62% lexical density percentage. It can be concluded that text 7 has high lexical density.

### **Text 8**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

#### **Five Pillars of Islam**

2. Counting the number of content words and the number of grammatical words.

Text 8 has 438 total words which consist of 242 content words and 196 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{242}{438} \times 100$$

$$\text{Lexical density: } 55.25\%$$

4. Conclusion

Based on the calculation, it can be seen that text 8 has 55.25% lexical density percentage. It can be concluded that text 8 has normal lexical density.

### **Text 9**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

#### **A Quick Guide to Understanding Your Child**

2. Counting the number of content words and the number of grammatical words.

Text 9 has 569 total words which consist of 275 content words and 294 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

Lexical density:  $\frac{\text{number of content words}}{\text{total numbers of words}} \times 100$

Lexical density:  $\frac{275}{569} \times 100$

Lexical density: 48.33 %

#### 4. Conclusion

Based on the calculation, it can be seen that text 9 has 48.33% lexical density percentage. It can be concluded that text 9 has low lexical density.

### **Text 10**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

#### **From Communism to Democracy and Islam**

2. Counting the number of content words and the number of grammatical words.

Text 10 has 328 total words which consist of 171 content words and 157 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

Lexical density:  $\frac{\text{number of content words}}{\text{total numbers of words}} \times 100$

Lexical density:  $\frac{171}{328} \times 100$

Lexical density: 52.13 %

#### 4. Conclusion

Based on the calculation, it can be seen that text 10 has 52.13% lexical density percentage. It can be concluded that text 10 has normal lexical density.

### **Text 11**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

#### **Islamic Calendar**

2. Counting the number of content words and the number of grammatical words.

Text 11 has 541 total words which consist of 287 content words and 254 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

Lexical density:  $\frac{\text{number of content words}}{\text{total numbers of words}} \times 100$

$$\text{Lexical density: } \frac{287}{541} \times 100$$

$$\text{Lexical density: } 53.6 \%$$

#### 4. Conclusion

Based on the calculation, it can be seen that text 11 has 53.6% lexical density percentage. It can be concluded that text 11 has normal lexical density.

### **Text 12**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

#### **The Holy Qur'an**

2. Counting the number of content words and the number of grammatical words.

Text 12 has 369 total words which consist of 176 content words and 193 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{176}{369} \times 100$$

$$\text{Lexical density: } 47.7 \%$$

#### 4. Conclusion

Based on the calculation, it can be seen that text 12 has 47.7% lexical density percentage. It can be concluded that text 12 has low lexical density.

### **Text 13**

1. Identifying which words belong to the content words and which words belong to the grammatical words.

#### **Marriage in Islam**

2. Counting the number of content words and the number of grammatical words.

Text 13 has 604 total words which consist of 269 content words and 335 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{269}{604} \times 100$$

$$\text{Lexical density: } 44.6 \%$$

#### 4. Conclusion

Based on the calculation, it can be seen that text 13 has 44.6% lexical density percentage. It can be concluded that text 13 has low lexical density.

#### Text 14

1. Identifying which words belong to the content words and which words belong to the grammatical words.

##### **The Noble Traits of Muhammad PBUH**

2. Counting the number of content words and the number of grammatical words.

Text 14 has 375 total words which consist of 198 content words and 177 grammatical words.

3. Counting the portion of lexical density by employing the following formula:

$$\text{Lexical density: } \frac{\text{number of content words}}{\text{total numbers of words}} \times 100$$

$$\text{Lexical density: } \frac{198}{375} \times 100$$

$$\text{Lexical density: } 52.8 \%$$

#### 4. Conclusion

Based on the calculation, it can be seen that text 14 has 52.8% lexical density percentage. It can be concluded that text 14 has low lexical density.

Based on the lexical density analysis of the fourteen texts taken from the textbook of English for Islamic studies it can be seen that the level of the lexical density of the texts are varied. It can be seen in the following table:

**Table 2**  
**The Lexical Density Categories of the Texts**

Unit	Title	Lexical Density Percentage	Category		
			Low	Normal	High
1	<i>Hajj</i> as a Medium of Communication and Calling to Islam	51.60%		√	
2	Redefining Moral Education, a Must	54.35%		√	
3	War and Human Right in Islam	48.7%	√		
4	Human Reproduction in the Quran	49.5%	√		



5	God's Knowledge and Power	48.1%	√		
6	Divine Tax	47.3%	√		
7	Muslim Contributions to Mathematics	62%			√
8	Five Pillars of Islam	55.25%		√	
9	A Quick Guide to Understanding Your Child	48.33%	√		
10	From Communism to Democracy and Islam	52.13%		√	
11	Islamic Calendar	53.6%		√	
12	The Holy Qur'an	47.7%	√		
13	Marriage in Islam	44.6%	√		
14	The Noble Traits of Muhammad PBUH	52.8%		√	

Based on the analyzed texts, it can be seen that seven texts contained in the textbook of English for Islamic studies are in the low lexical density category, six texts are in the normal category, and one text is in the high lexical density categories.

The texts that fall in the low lexical density categories mean that the content words count is lower than the grammatical (function) words. The low lexical density category texts are easily understood by the reader but, if the number of content words is too low, then text may not adequately explain the content material of the text.

One of the texts analyzed in the textbook fall in the high lexical density category, it means that the text contains more grammatical words than the content words. The text that has high lexical density is more suited for the students or readers who are specialized in the topic matter, in this case Islamic studies. Considering the users of this textbook are not only the students of Islamic Study Program, then it could possibly be too hard for them to fully understand the text. The text in the high lexical density category is a specialized academic text which will only be understood by well-educated people in that specific field

## **Conclusion**

Based on the analysis of the text of the textbook of English for Islamic Studies, the writer concluded that the textbook is varied in lexical density. It is proven based on the analysis that six out of fourteen texts are in the normal lexical density category, seven out of fourteen texts are in

the low lexical density category, and one of the fourteen texts is in the high lexical density category.

The texts in the normal lexical density category are already suitable to be applied in the teaching and learning activity since they can be fairly easy to be understood and effectively deliver the content material. The texts in the low lexical density category can be easily understood but their ability in delivering the content material could be low. The text that in the high lexical density category might be too hard for the students to understand since it is a specialized academic text which will only be understood by well-educated people in that specific field.

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