



From Classroom to Jannah: Integrating Islamic Spiritual Elements in Teaching Linguistics

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Abstract

A classroom should not be a place where students merely chase grades, it should be a sacred space where hearts are shaped, character is built, and the soul is guided toward its ultimate purpose: to serve *Allah* and attain *Jannah*. When teaching is limited to academic content alone, students may perform well intellectually but remain spiritually disconnected. This study responds to that gap by exploring the integration of Islamic spiritual elements into classroom practice, aiming to transform the learning experience into a holistic journey of faith and purpose. The study was conducted over nearly two academic years using a qualitative, classroom-based research design, engaging linguistics students at the Muslim University of Morogoro. Data were collected through classroom observations, students' practical project reports, unstructured interviews and a questionnaire involving 138 participants. The findings revealed overwhelmingly positive feedback: students embraced the integration and encouraged that it be made a core part of their academic journey. A major outcome of the study was the development of the Action-Based Linguistics Islamic Education Framework for Teaching, which provides a practical model for embedding Islamic values into academic instruction. This framework promotes a shift from passive learning to purpose-driven action, nurturing students cognitively, spiritually, and behaviorally, turning the classroom into a bridge between *dunya* and *Akhirah*.

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Introduction

If the world has collapsed, the root cause is its education system, because education shapes people and people shape the world. Through its influence, education not only molds personal growth but also drives social change. Education is not merely a tool for economic advancement, it is a powerful force that molds values, belief, and actions. However, in the current contemporary academic settings particularly within secular education systems there exists a noticeable gap between intellectual achievement and the development of spiritual and moral values leading to societal imbalances and moral crises. Shrivastava (2017) emphasizes that education's primary role is to develop moral values. She asserts that every form of education is inherently linked to value education, influencing its aims, curriculum, and methods. Broadly, she highlights the significance of incorporating ethical and spiritual dimensions into education to support holistic development. Also, Kitching and Gholami (2023) examine how secular governance

connects with educational structures in promoting comprehensive growth. Their study calls for systematic inquiry into how secular education system address or neglect moral and spiritual development. Scholars such as Sayyid Muhammad Naquib al-Attas have described this phenomenon as the “loss of adab,” emphasizing how modern education often divorces knowledge from divine purpose and moral discipline (al-Attas,1980; al-Attas,1995). Similarly, Isma’il Raji al-Faruqi warned about the “malaise of the ummah,” highlighting the risk of secular paradigms overshadowing Islamic ethical and epistemological frameworks(al-Faruq,1982).

The foundation of education is clearly established in the Holy Qur’an, beginning with the command: اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (Read in the name of Allah who created). (Qur’an, 96:1). His command illustrates that all learning must be oriented toward Allah, aligning with the ultimate purpose of human creation: to worship Allah and fulfill the responsibilities of vicegerency (khulafaa) on earth. Knowledge, therefore, is not merely a tool for personal or worldly gain but a means to cultivate ethical responsibility, moral refinement, and service to humanity. Syed Muhammad Naquib al-Attas (1993) emphasizes that the true purpose of education is the integration of knowledge with spiritual and moral values, warning against what he terms the “loss of adab” when learning is disconnected from divine orientation. Similarly, Hashim and Rossidy (2000) argue that secular education’s focus on intellectual advancement alone, such as career or financial success, neglects the holistic development intended by Islam. As a result, ignoring the phrase بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (In the name of Allah who created) often produces highly skilled yet morally unanchored individuals, leading to irresponsible teachers, doctors, engineers, carpenters, businessmen, and other professionals whose expertise lacks ethical grounding. Paradoxically, in such a system, the more educated people become, the more problems arise in the world, because intellectual achievement without spiritual and moral guidance can intensify societal harm rather than alleviate it.

This paper is grounded in the author’s two-year experience of classroom teaching at the Muslim University of Morogoro (MUM), where Islamic spiritual elements was intentionally integrated into linguistics instruction. Through this process, a critical gap emerged: the absence of a clear, practical framework for embedding Islamic spirituality in linguistics pedagogy. What began as a teaching experiment transformed into a research endeavor fueled by student’s feedback indicating not only academic effectiveness but spiritual realignment.

The contemporary study of linguistics is largely shaped by Western philosophical traditions that promote secular, empirical approaches to language. For example, secular approaches such as Structuralism (Ferdinand de Saussure), Generative Grammar (Noam Chomsky), behaviorism (B. F. Skinner), Functional Linguistics (M.A.K. Halliday) and others. However, in the Islamic tradition, language is seen as a divine trust (Amanah) and a key to both revelation and human accountability. Al-Attas (1980) emphasized that true education must be rooted in the adab of knowledge, the ethical and metaphysical dimensions of learning. Similarly, Al-Faruqi (1982) called for the Islamization of contemporary disciplines by restructuring their epistemological foundations. These insights have led to renewed scholarly efforts to contextualize modern fields, such as linguistics, within an Islamic worldview (Nasr, 1992; Wan Daud, 1998). This study aims to contribute to this discourse by proposing a linguistics education framework that integrates Islamic epistemology into its structure and purpose.

The general objective of the study is to design an Islamized linguistics teaching framework grounded in Islamic epistemology and structured through Bloom's Taxonomy. The two specific objectives are: (1) to evaluate how the integration impact the students, and (2) to develop a practical framework that operationalizes Islamic epistemology across Bloom's cognitive, affective, and psychomotor domains.

The study is guided by the following research questions:

1. What are student's perceptions of the integration of Islamic spiritual elements in their learning?
2. How can an Islamized teaching framework for linguistics be developed using Islamic epistemology and three domains of Bloom's Taxonomy?

The integration of Islamic spirituality into teaching is deeply rooted in both the Qur'anic worldview and the Prophetic model of education. In Islam, the pursuit of knowledge ('ilm) is not seen as an end in itself, but as a means to attain *spiritual growth, moral excellence, and closeness to Allah*. This approach reflects the holistic nature of Islamic education, where intellectual development is inseparable from spiritual and ethical formation (Al-Attas, 1979; Al-Faruqi, 1982).

The very first revelation in the Qur'an "Read in the name of your Lord who created" (Qur'an, 96:1) establishes a foundational principle: learning must begin with consciousness of the Divine. This indicates that knowledge, in the Islamic tradition, is inherently sacred and should be pursued with a sincere intention (niyyah) for the sake of Allah. Furthermore, the Qur'an honors those who seek knowledge, stating: "Say, are those who know equal to those who do not know?" (Qur'an, 39:9) while also emphasizing that true scholars are those whose knowledge leads to reverence for God: "Indeed, it is only those who have knowledge among His servants who fear Allah". (Qur'an, 35:28).

The Prophetic model also underscores the integration of spirituality into teaching. The Prophet Muhammad ﷺ was not merely a transmitter of information, but a moral and spiritual guide. His mission, as described in the Qur'an, was "to purify them and teach them the Book and wisdom". (Qur'an, 62:2). The mention of spiritual purification (tazkiyah) alongside the teaching of the Book indicates that moral and spiritual development are essential components of Islamic education. The Prophet ﷺ further affirmed this in his statement, "I was sent only to perfect noble character". (Musnad Ahmad, Hadith 8595) highlighting that education in Islam encompasses both the mind and the soul.

Teaching in Islam is also considered a form of worship ('ibādah) when done with the right intention. The Prophet ﷺ said, "Whoever guides someone to goodness will have a reward like the one who did it" (Sahih Muslim, Hadith 1893), emphasizing the spiritual responsibility and reward associated with teaching. This transforms the act of teaching into a sacred trust (amānah), where the educator becomes a facilitator of not just knowledge, but also spiritual and ethical growth (Nasr, 2002).

Moreover, Islamic education aspires to nurture the *insān kāmil* i.e the complete human being who is intellectually sound, morally upright, and spiritually conscious. This holistic approach ensures that education does not result in knowledge devoid of humility, or skills detached from ethics. The Qur'an warns against the possession of knowledge without spiritual insight, comparing such individuals to "donkeys carrying

books". (Qur'an, 62:5). A stark metaphor for those who carry knowledge but do not act upon it or benefit from it spiritually.

In conclusion, integrating Islamic spirituality into teaching is not a supplementary aspect but a core principle of Islamic pedagogy. Rooted in the Qur'anic guidance and the Sunnah of the Prophet ﷺ, this integration ensures that education fulfills its higher purpose: to cultivate God-conscious individuals who live with purpose, uphold ethical values, and contribute meaningfully to society.

Related Literature

Islamic Education: Purpose and Scope

Islamic education fundamentally differs from secular systems by integrating spiritual, moral, and intellectual development. It aims to nurture individuals who demonstrate *adab* (courtesy) to fulfill their role as khalifah (vicegerents) of Allah on Earth (Al-Attas, 1978). The Qur'an upholds the high status of knowledge, stating: "Say, 'Are those who know equal to those who do not know?'" (Qur'an, 39:9). This verse emphasizes the integral role of knowledge in shaping human dignity and responsibility. Therefore, education in Islam is not merely about acquiring information but about cultivating character, fostering faith, and aligning knowledge with divine purpose.

Scholars such as Rosnani (2005) and Hashim (2004) explain that Islamic education should reflect *tawhīd* (the oneness of God) as the central organizing principle, ensuring that knowledge across disciplines remains unified under an Islamic worldview. This integration is crucial to avoid the fragmentation and secularization of knowledge that has occurred in many modern educational institutions.

Islamic Epistemology and the Islamization of Knowledge

Islamic epistemology recognizes several sources of knowledge, including *naql* (revelation), *aql* (reason), *kashif* (intuition) and *tajriba* (empirical and observable evidence in nature and human experience). The Prophet Muhammad (peace be upon him) stated: "Seeking knowledge is an obligation upon every Muslim". (Sunan Ibn Majah, Hadith 224). This highlights the spiritual imperative of learning.

Prominent scholars have established the concept of Islamization of knowledge to address the dichotomy between secular and religious learning. Al-Faruqi (1982) argued that modern disciplines must be reconstructed within an Islamic framework that begins with *tawhīd* and reflects Qur'anic values in its methodology and objectives. Similarly, Al-Attas (1978) emphasized that the crisis in Muslim education stems from the loss of *adab* and the separation of knowledge from ethics and spirituality. He proposed a systematic approach to restoring harmony between reason, revelation, and behavior through educational reform.

Furthering this discourse, Nasr (1993) introduced the idea of sacred knowledge (*'ilm al-ḥaqīqah*), stressing the metaphysical dimensions of knowledge that connect the learner with divine reality. Rahman (1980) contributed by advocating for a dynamic interpretation of Islamic teachings that responds to contemporary contexts while remaining faithful to core principles. Kamali (2008) emphasized the relevance of *maqasid al-shariah* (objectives of Islamic law), asserting that education must advance justice, welfare, and spiritual well-being. These contributions collectively underscore the potential of Islamic epistemology to guide both the purpose and content of education across disciplines.

Despite these theoretical advancements, there remains a gap in practical application. Many Islamic educational models remain abstract or are confined to religious studies, with limited integration into other disciplines such as linguistics (Muslih, 2023). This disconnection reveals the need for subject-specific frameworks that operationalize Islamic epistemology in classroom practice.

Islamic Perspectives on Education

The integration of Islamic epistemology into contemporary academic disciplines has been a central concern for scholars aiming to harmonize faith with modern knowledge systems. Al-Faruqi (1982) advocated for the Islamization of knowledge by restructuring the epistemological foundations of academic disciplines to reflect Islamic principles such as *tawhid* (the oneness of God). This holistic worldview integrates all fields, including linguistics, into a unified framework where spiritual and intellectual knowledge coexist. Moreover, Rahman (1982) contributed by promoting *ijtihad* (independent reasoning) to reinterpret Islamic teachings, encouraging contemporary disciplines like linguistics to incorporate both classical Islamic insights and modern methodologies. In linguistics, the Quran is considered the ultimate linguistic miracle (*I'jaz*), demanding an epistemology that transcends secular linguistic frameworks (Abdul-Raof, 2001). Abdul-Raof argues that Quranic Arabic reveals theological, rhetorical, and metaphysical aspects of language, which require approaches beyond structural and functional analyses typical in Western linguistics.

Bakar (2008) emphasizes that the Islamic worldview should inform all sciences and humanities, including linguistic education, to ensure coherence between knowledge and spirituality. This integration nurtures not only intellectual growth but also spiritual consciousness. Despite this rich body of scholarship, there remains a lack of comprehensive, practical frameworks explicitly integrating Islamic epistemology with linguistics education. Most existing curricula continue to rely heavily on Western paradigms with minimal incorporation of Islamic metaphysical insights. This gap underscores the necessity for new educational models that connect linguistic knowledge with the Islamic worldview, guiding students from academic learning toward holistic spiritual development.

Teaching from Spirituality and Islamic Linguistics perspectives

Spirituality in education plays a crucial role in enhancing students' engagement, motivation, and ethical awareness. Integrating spiritual values into language teaching can help learners not only acquire linguistic skills but also develop character and moral reasoning (Nurpahmi et al., 2023). In Islamic education contexts, spirituality is often intertwined with teaching methods, creating a learning environment that nurtures both cognitive and ethical growth (Ishlahiyah & Shartika, 2023).

Nurpahmi et al. (2023) observed that students who received English instruction embedded with Islamic values demonstrated higher participation, better self-regulation, and increased motivation compared to those in conventional classrooms. Similarly, Ishlahiyah and Shartika (2023) found that incorporating principles such as honesty, empathy, and responsibility into language activities improved not only language outcomes but also students' interpersonal skills. These studies highlight that spirituality can be operationalized through lesson planning, classroom interactions, and reflective activities, promoting holistic development alongside academic achievement.

Empirical Studies on Integrating Islamic Values in Linguistics instruction

Empirical studies provide insights into the practical application of Islamic linguistic principles in classrooms. Nurpahmi et al. (2023), in their study on the integration of Islamic values in English language teaching at MTs Ash-Shalihin, observed that incorporating values such as honesty, empathy, and responsibility enhanced both student engagement and moral awareness. This finding suggests that embedding ethical principles in language instruction can make learning more meaningful and contextually grounded. However, the study primarily assessed observable behaviors and self-reported engagement, leaving the relationship between ethical integration and actual linguistic competence underexplored.

Alfian et al. (2021) examined teachers' perspectives on embedding Islamic values into English lessons and found that educators often struggle to translate abstract ethical principles into practical classroom activities. This highlights a critical gap between theoretical understanding and implementation, emphasizing the need for structured pedagogical frameworks that support teachers in operationalizing Islamic principles effectively.

In a related study, Wijayanto (2020) investigated how students integrate spiritual themes into English language tasks. The findings indicated that learners could incorporate Islamic values beyond ritualistic or superficial activities, suggesting that students are capable of co-constructing ethically informed learning experiences when guided appropriately. However, the study did not examine the impact of such integration on language proficiency or long-term moral reasoning.

Similarly, Imansyah and Utama (2023) reported variability in teachers' ability to embed Islamic values across different schools. While some educators successfully integrated spiritual elements into their lessons, others implemented them superficially due to differences in training, resources, and institutional support. This inconsistency points to the importance of teacher preparation and curriculum design in the effective operationalization of Islamic linguistic principles.

Astuti et al. (2024) explored the role of digital tools in supporting value-based pedagogy. Their study observed that technology can enhance ethical and spiritual learning in language classrooms, provided that instructional materials are carefully aligned with Islamic principles. Misalignment, however, can undermine both ethical development and linguistic engagement, highlighting the necessity of intentional and reflective instructional design.

Collectively, these empirical studies illustrate that while Islamic linguistic perspectives offer a comprehensive framework for integrating spirituality and ethics in language education, practical challenges remain in implementation. The evidence underscores the need for structured, context-sensitive pedagogical strategies that bridge theoretical principles with classroom practice, thereby fostering both linguistic competence and moral development.

Bloom's Taxonomy in Islamic Educational Context

Developed in 1956, Bloom's Taxonomy provides a hierarchical model of educational objectives, classified into cognitive, affective, and psychomotor domains (Bloom et al., 1956). It has turned out to be a foundational tool in curriculum design and

assessment. In Islamic education, Bloom's model is increasingly appreciated for its ability to promote not only academic learning but also moral and spiritual development.

Gyagenda (2023) demonstrated that when adapted to Islamic contexts, Bloom's taxonomy can help develop students' intellectual capacities while nurturing ethical awareness and emotional maturity. Ros Faizah et al. (2020) emphasized the importance of integrating affective objectives such as values and attitudes into Islamic studies curricula. This focus resonates with the Qur'anic approach, which addresses both intellect and heart: "They have hearts with which they do not understand". (Qur'an, 7:179). Thus, it reminds educators to foster both critical thinking and spiritual insight.

Zubair (2024) proposed blending Bloom's taxonomy with Islamic teachings using the Qur'an and Hadith as foundational references. He argued that such a synthesis can offer educators a structured yet spiritually grounded approach to lesson planning, instruction, and evaluation. While these studies have shown the relevance of Bloom's taxonomy in Islamic education, they mostly focus on religious subjects and do not extend into the realm of secular fields like linguistics, where such integration remains rare.

Theoretical Frameworks and Identified Gap

This study is guided by two interrelated frameworks: Islamic Epistemology and Bloom's Taxonomy. Islamic Epistemology serves as the philosophical foundation by establishing the purpose of education as the nurturing of ethically responsible, spiritually aware individuals. It emphasizes the centrality of *tawhīd*, viewing all knowledge as interrelated and meaningful only when it contributes to the moral and spiritual growth of the learner (Al-Attas, 1978; Al-Faruqi, 1982). Teaching, from this perspective, is a sacred duty that must reflect Islamic values and align with divine purpose.

Bloom's Taxonomy complements this by offering a practical framework for designing and implementing instructional strategies that foster holistic learning. Its three-party structure cognitive, affective, and psychomotor domains align well with the Islamic goal of cultivating not just the intellect, but also the heart and behavior. Educators can use Bloom's taxonomy to develop learning outcomes that are not only measurable but also morally grounded, ensuring that lessons promote understanding, emotional engagement, and ethical action.

The combination of these two frameworks as illustrated in figure 01, addresses a critical gap in current scholarship. While much has been written about the need for Islamizing knowledge and adapting Bloom's model to religious education, there is limited research providing models that incorporate Islamic perspective in teaching and learning models. This is particularly evident in linguistics, where teaching often remains content-focused with minimal emphasis on moral aspects. As a result, students may acquire technical skills but miss the opportunity to reflect on their responsibilities as stewards of knowledge and representatives of Islamic ethics.

By integrating Islamic epistemology and Bloom's taxonomy within linguistics instruction, this study aims to develop a practical model that supports academic excellence while embedding spiritual values into teaching and learning. This integrative approach not only fills a theoretical gap but also responds to the lived needs of educators and students who seek to align their academic practices with their Islamic identity.

THEORETICAL FRAMEWORKS

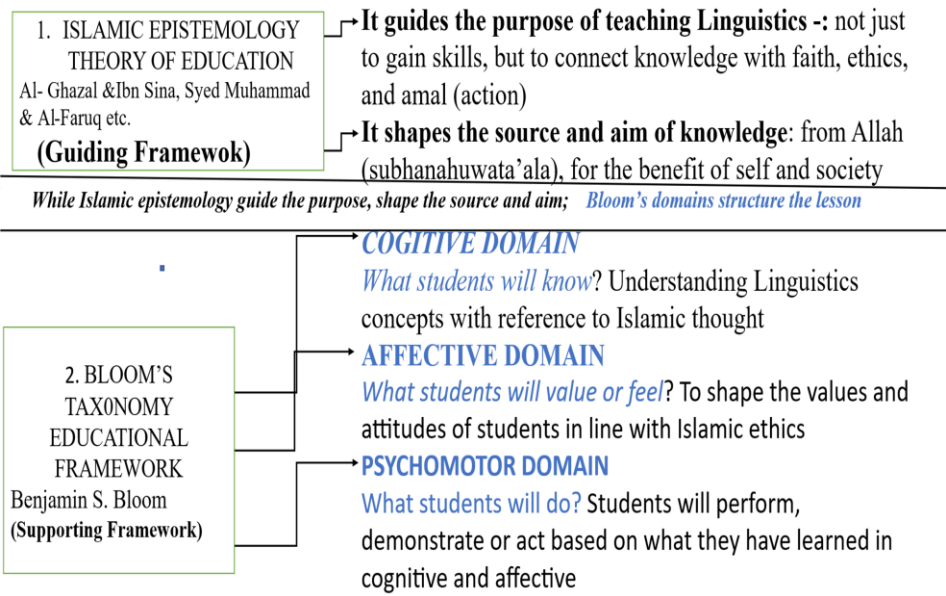


Figure 1: Dual-framework: Islamic epistemology and Bloom taxonomy

Methodology

This study is a result of two academic years of classroom teaching (2023–2025) integrating Islamic spiritual elements in linguistics courses at the Muslim University of Morogoro. It employed a qualitative, classroom-based research approach to explore students’ learning behaviors and experiences in their natural classroom setting. A total of 138 undergraduate linguistics students were purposively selected from the relevant courses where the integrated teaching approach was implemented. The sampling procedure used in this study was based on voluntary student participation. The questionnaire was administered through a google form, and link was shared in the student’s WhatsApp group. Any student who was willing to participate was able to access the form and complete it.

The study was guided by Islamic epistemology, emphasizing knowledge rooted in divine revelation and rational reflection, while Bloom’s taxonomy supported the structuring of learning outcomes across cognitive, affective, and psychomotor domains, ensuring holistic intellectual, spiritual, and behavioral development.

Data were collected through classroom observations to monitor engagement and interaction, student project reports reflecting the application of integrated knowledge, structured questionnaires capturing perceptions on academic and spiritual growth, and informal conversational interviews conducted after classes to obtain spontaneous reflections. The data were analyzed using Braun and Clarke’s (2006) six-phase thematic content analysis, enabling systematic identification of themes related to intellectual, spiritual, and behavioral development. Ethical considerations were carefully

observed: participation was voluntary, informed consent was obtained, and confidentiality was maintained throughout the study.

Findings and Discussion

RQ1: How did the integration of Islamic spiritual elements impact the students?

Enhanced Understanding of Islamic Moral Values

A majority of students reported that classroom teachings helped them better understand Islamic ethics and moral values. This shows that incorporating spiritual content made the academic material more personally relevant and morally grounded.

“The lessons helped me understand Islamic morals.”

Evidence:

Ninety-six out of 138 students (70%) either agreed or strongly agreed that classroom lessons improved their understanding of Islamic ethics.

This aligns with Nurpahmi et al. (2023), who demonstrate that embedding Islamic values in educational content strengthens moral reasoning and engagement.

Strengthened Faith and Religious Practice

Many students reported that the integration of spiritual elements increased their religious commitment and personal connection with God. Participation in lessons encouraged them to enhance their worship and moral behavior.

“After attending these sessions, my worship and conduct have improved.” “My relationship with Allah has strengthened.”

Evidence:

Sixty-three students strongly agreed that spiritual practices enhanced their faith.

Sixty-one students reported increased religious activities (ibadah).

Seventy students felt their relationship with Allah had deepened.

Similarly, Wijayanto (2020) observes that embedding ethical and spiritual content facilitates students’ internalization of religious values.

Positive Change in Character and Self-Reflection

Students indicated a deeper sense of self-awareness and personal transformation. They became more introspective and began applying Islamic teachings to evaluate and improve their behavior.

“I have learned to evaluate myself and change according to Islamic teachings.”

Evidence:

Seventy-one students either agreed or strongly agreed that the sessions helped them with self-evaluation and character development.

Alfian et al. (2021) also argue that structured value-based instruction promotes ethical self-reflection among learners.

Increased Social Responsibility and Community Involvement

A strong theme was the development of social responsibility. Students expressed a growing desire to help others and contribute to the well-being of their communities—reflecting the Islamic value of service.

“These programs made me more willing to help others.”

“I now feel responsible for serving my community through good actions.”

Evidence:

Seventy students reported that the sessions helped build a spirit of volunteerism.

Sixty-nine felt a personal duty to give back to society.

This finding resonates with Imansyah and Utama (2023), who highlight that application of Islamic values enhances students’ engagement in social and community activities.

Improved Academic Focus and Peer Relationships

Students noted that their focus in class had improved, and they were more attentive and committed to learning. Additionally, relationships with peers became more respectful and cooperative, reflecting the moral and spiritual emphasis in teaching.

“I’ve become more attentive in class.”

“My relationship with fellow students has improved.”

Evidence:

Sixty-seven students reported improved academic concentration.

Fifty-seven indicated improved relationships with their peers.

Astuti et al. (2024) demonstrate that value-based pedagogy contributes to better academic focus and collaborative peer interaction.

RQ2: How can an Islamized teaching framework for linguistics be developed using Islamic epistemology and three domains of Bloom’s Taxonomy?

The second research question sought to explore how an Islamized teaching framework for linguistics can be developed using Islamic epistemology and the three domains of Bloom’s taxonomy. Findings from classroom practice, student reflections, and thematic analysis point towards the formulation of a holistic framework that integrates the mind (cognitive), heart (affective), and actions (psychomotor) within the Qur’anic worldview.

The proposed ABLIEF framework illustrates the flow of knowledge and guidance from Islamic epistemology towards the three domains of Bloom’s taxonomy and the role of the teacher, as represented by the blue arrows. This visualization emphasizes that all teaching and learning processes are ultimately rooted in revelation and the Islamic worldview.

The framework is grounded in Islamic epistemology, recognizing the Qur’an and Sunnah as the ultimate sources of truth. Within this foundation, teachers are advised to understand that the Qur’an functions as both a source and a criterion of knowledge, guiding the acceptance or rejection of other forms of knowledge. Reflection (tafakkur) is

encouraged to understand both revealed and acquired knowledge, while empirical evidence from nature and human experience is recognized as valid but must always be interpreted in accordance with revelation. Asyibli et al. (2025) support this integration of revelation, reason, and empirical evidence as essential to shaping both knowledge and practice in Islamic education.

In the cognitive domain, teachers are encouraged to establish a tawhidic and ummatic mindset. The tawhidic mindset ensures that all learning, teaching, and actions are oriented to Allah, recognizing Him as the ultimate source of knowledge, while the ummatic mindset encourages students to emulate Prophet Muhammad ﷺ as a model of exemplary character. Teachers are therefore guided to embed Islamic content in linguistic examples, promote critical thinking grounded in intellect and wisdom, and demonstrate how linguistic knowledge contributes to fulfilling students' roles as vicegerents (khulafa') of Allah on earth. This aligns with Siregar and Jarudin (2024), who stress the importance of integrating cognitive, spiritual, and practical competencies in teacher development.

In the affective domain, teachers are expected to embed value-based topics in lessons and encourage participation in Islamic programs and community activities that foster sincerity, humility, and responsibility. Students are guided to connect linguistic knowledge with Islamic ethics and moral responsibility, and to cultivate both overall manners, such as honesty and cooperation, and subject-specific behaviors reflecting ethical application in their field of study. Research by Riska Amalia (2024) and Mafakhir (2024) emphasizes that teachers' ethical guidance and character strongly influence students' moral development and emotional intelligence.

Within the psychomotor domain, teachers assess students' spiritual, academic, and moral progress through action-based projects, checklists of self-discipline and accountability, and community service activities. This approach ensures that linguistic skills are applied to real-life contexts, integrating knowledge with practical, righteous action (amal salih). Afiful Ikhwan (2025) highlights that effective Islamic education requires teachers to combine knowledge, ethical character, and actionable practice to achieve holistic student development.

A distinctive aspect of the framework is the central role of the teacher as a mirror of Islamic knowledge and values. Every action of the teacher communicates values, making the teacher not only a conveyor of knowledge but also an exemplar of Islamic character. Students consistently noted that the teacher's behavior, ethics, and sincerity profoundly shaped their learning experiences. Mafakhir (2024) and Amalia (2024) further support that effective Islamic education depends on teachers modeling knowledge, character, and ethical practice.

Finally, the blue arrows in the framework illustrate the flow of knowledge and guidance from Islamic epistemology towards the three domains of Bloom's taxonomy and the teacher's role, emphasizing that all teaching and learning processes are rooted in revelation and the Islamic worldview. This principle is reinforced by Mahmudulhassan and Abuzar (2024) as well as Asyibli et al. (2025), who highlight that revelation serves as the foundation for holistic learner development in Islamic educational contexts. Below is the proposed framework.

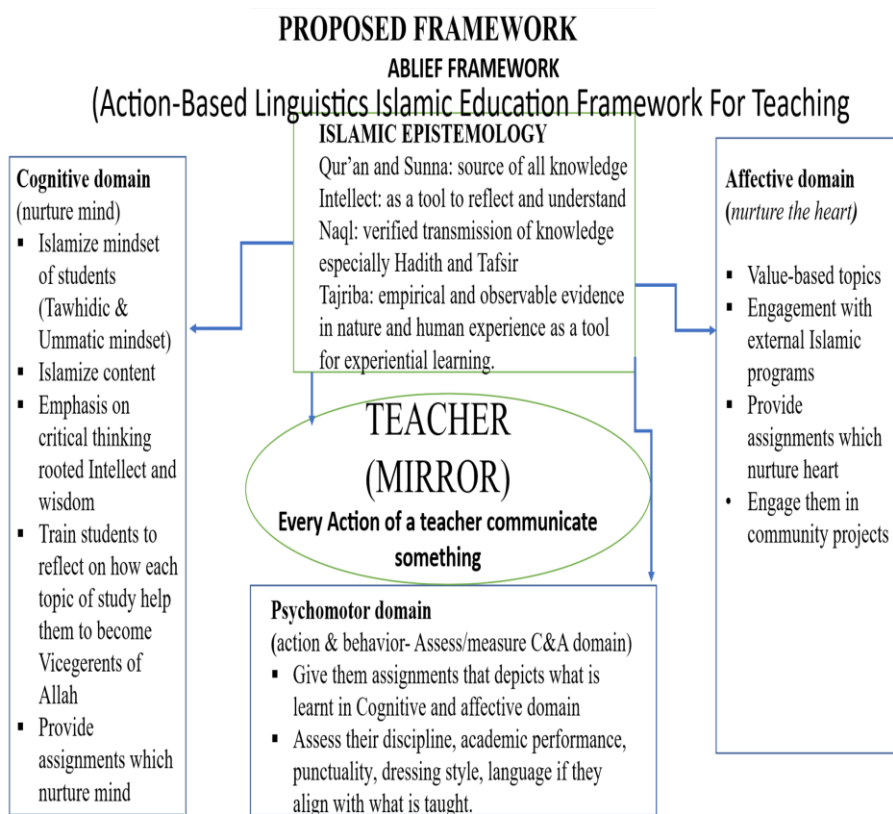


Figure 2: ABLIEF (Action-Based Linguistics Islamic Education Framework)

Conclusion and Recommendation

Conclusion

The findings of this research validate that, the ABLIEF (Action-Based Linguistics Islamic Education Framework) offers a robust and coherent model by anchoring linguistic education in Islamic epistemology and operationalizing it through Bloom’s cognitive, affective, and psychomotor domains. By rooting knowledge in the Qur’an and Sunnah and promoting *tafakkur* alongside empirical engagement, ABLIEF ensures learning is ethically and spiritually grounded, reflecting what Qur’anic pedagogy theorists describe as an integrative, revelation-centered epistemology (Mahmudulhassan & Abuzar, 2024; Asyibli et al., 2025). The cognitive domain cultivates critical thinking and a Tawhīd-oriented mindset, guiding learners to perceive language as a divine trust and responsibility. The affective domain nurtures sincerity, humility, and moral responsibility, aligning with Islamic educational philosophies that emphasize character formation (Basir, 2020; Al-Ghazzālī’s educational idealism, 2024). The psychomotor domain, using action-based and community projects, ensures linguistic competence translates into socially responsible action. Finally, by positioning teachers as moral exemplars, the framework underscores their role not only as conveyors of knowledge but as embodiments of Islamic values, an idea consistent with classical and contemporary Islamic views on the educator’s status (Laying Foundations for Islamic Teacher Education,

2024). In summary, ABLIEF is both pedagogically sound and spiritually transformative: it synthesizes intellectual rigor, ethical formation, and practical action in a manner deeply rooted in the Islamic worldview.

Recommendation

Further studies may focus on exploring how the framework works in real classrooms and their perceptions of challenges and successes.

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