Journal of Innovative and Creativity
Journal Homepage: https://joecy.org/index.php/joecy
e-mail: journaljoecy@gmail.com

Faculty of Education
University of Pahlawan Tuanku Tambusai
ISSN 2775-771X (Online)
ISSN 2962-570X **(Printed)**
5 (3) 2025, Page 13014-13025

Reflection of Islamic Civilization History in English Language Teaching: A Humanistic and Spiritual Approach

Wahyu Wijayati[1], Sabil Mokodenseho[2]
[1,2]Institut Agama Islam Muhammadiyah Kotamobagu
Corresponding Author: Sabil Mokodenseho, E-Mail: sabil.mokodenseho@mail.com
Published: September, 2025

ABSTRAK

Motivasi dalam pembelajaran bahasa Inggris tetap menjadi faktor penting untuk mencapai hasil yang efektif, namun integrasi nilai-nilai budaya, etika, dan spiritual seringkali terabaikan dalam pendidikan kontemporer. Penelitian sebelumnya menyoroti pentingnya pendekatan humanistik dan spiritual, tetapi penelitian yang menghubungkan pembelajaran bahasa Inggris dengan sejarah peradaban Islam untuk meningkatkan motivasi siswa masih terbatas. Penelitian ini bertujuan untuk mengeksplorasi bagaimana refleksi tentang peradaban Islam, yang dikombinasikan dengan pendekatan humanistik dan spiritual, dapat memperkaya pembelajaran bahasa Inggris. Metode deskriptif kualitatif digunakan, dengan sumber data berupa tinjauan pustaka dan analisis dokumen. Temuan penelitian menunjukkan bahwa integrasi nilai-nilai peradaban Islam meningkatkan kesadaran budaya, pemahaman moral, dan motivasi intrinsik siswa, sementara dimensi humanistik dan spiritual menumbuhkan rasa percaya diri, kesadaran etika, dan pengembangan holistik. Penelitian ini menyimpulkan bahwa integrasi tersebut menghasilkan pengalaman belajar yang bermakna dan transformatif. Pengajaran bahasa Inggris direkomendasikan untuk menggabungkan unsur-unsur sejarah, etika, humanistik, dan spiritual untuk meningkatkan keterlibatan siswa, kemahiran berbahasa, dan pengembangan karakter.

Kata Kunci: Pembelajaran Bahasa Inggris, Peradaban Islam, Pendekatan Humanistik, Motivasi

ABSTRACT

Motivation in English language learning remains a critical factor for achieving effective outcomes, yet integrating cultural, ethical, and spiritual values is often overlooked in contemporary education. Previous studies highlight the importance of humanistic and spiritual approaches, but limited research connects English learning with Islamic civilization history to enhance students' motivation. This study aims to explore how reflections on Islamic civilization, combined with humanistic and spiritual approaches, can enrich English language learning. A qualitative descriptive method was employed, using literature review and document analysis as data sources. Findings indicate that integrating Islamic civilization values increases students' cultural awareness, moral understanding, and intrinsic motivation, while humanistic and spiritual dimensions foster self-confidence, ethical awareness, and holistic development. The study concludes that such integration produces meaningful and transformative learning experiences. It is recommended that English teaching incorporate historical, ethical, humanistic, and spiritual elements to improve student engagement, linguistic proficiency, and character development.

Keywords: English Language Learning, Islamic Civilization, Humanistic Approach, Motivation

© The Author(s). 2021 Open Access This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons licence, and indicate if changes were made. The images or other third party material in this article are included in the article's Creative Commons licence, unless indicated otherwise in a credit line to the material. To view a copy of this licence, visit http://creativecommons.org/licenses/by/4.0

INTRODUCTION

English language learning has become one of the primary competencies in modern education, as it serves as a global communication tool (Rahmani & Karimi, 2025; Šliogerienė et al., 2025; Abro et al., 2025). Students with strong English skills can access information more easily, communicate across

cultures, and enhance their academic and professional opportunities (Murali et al., 2024; Smith-Khan, 2025; Fanari & Kim, 2025).

However, in current educational practice, learning often focuses solely on linguistic and technical skills, while moral, cultural, and spiritual dimensions are rarely addressed (Mayrita et al., 2025; Tumiran et al., 2025; Elmahdi et al., 2025). The integration of cultural and spiritual values can significantly increase students' intrinsic motivation and make learning more meaningful (Qingyan, 2025; Chandel & Teotia, 2025; Afzal et al., 2025). Previous studies have emphasized the importance of humanistic approaches to encourage students' emotional and social engagement, allowing them to learn with full awareness (Amini et al., 2025; Winarko & Budiwati, 2024; Patrick & Nordin, 2025; Idris et al., 2023). Moreover, reflecting on Islamic civilization history offers ethical and moral perspectives that can be incorporated into language learning, enabling students to not only master the language but also understand noble values (Mokodenseho et al., 2024; Mokodenseho, 2025; Bistara & Mokodenseho, 2024; Safitri et al., 2023; Gunawan et al., 2025; Hasibuan et al., 2025). Therefore, exploring the reflection of Islamic civilization in English language teaching is highly relevant.

Several previous studies have demonstrated that humanistic and spiritual approaches play a crucial role in enhancing motivation in English language learning. Humanistic approaches emphasize the appreciation of individual potential and holistic development, while spiritual approaches focus on ethical and moral awareness. Research by Hoang (2022) and Domogen (2023) found that students are more motivated when learning English is connected to real-life experiences and personal values. Furthermore, Turdybekova (2024) and Amini et al. (2025) emphasized that integrating spiritual values in language learning can foster empathy, social awareness, and active participation. However, studies specifically combining Islamic civilization history, humanistic approaches, and spirituality in English learning remain limited. This indicates an important research gap, particularly regarding effective strategies to enhance students' intrinsic motivation. Therefore, this study aims to explore the relationship among these three aspects in the context of English language education.

Islamic civilization history emphasizes the significance of knowledge, language, and ethics as foundational elements of education since the Golden Age of Islam (Mokodenseho et al., 2024; Mokodenseho, 2025). Classical scholars stressed a balance between intellectual and spiritual development, where learning is always accompanied by moral and ethical understanding (Nasrowi, 2025; Yunita et al., 2025). These educational values are relevant to English language teaching because they help students comprehend the cultural and moral context behind language use. Research by Puspitasari et al. (2025) shows that materials linking language with historical and moral values increase student engagement. In addition, classical Islamic educational values such as wisdom, justice, and social responsibility provide a foundation for character development. Using Islamic civilization history as a teaching context enables

students to see the relevance of language in real life. This approach aligns with the goals of humanistic education, which aim to create meaningful and holistic learning experiences.

Student motivation is a key factor affecting success in English language learning. Motivated students tend to be more active, enthusiastic, and proactive in learning activities, while unmotivated students often struggle to understand materials. Research by Idris et al. (2023) emphasizes that humanistic approaches and moral value integration can enhance students' intrinsic motivation. Additionally, Mokodenseho et al. (2024) found that teaching based on historical and ethical values from Islamic civilization makes students more interested and understand the relevance of learning materials. Although many studies highlight the importance of motivation, few have combined Islamic civilization history, humanistic, and spiritual aspects in a single English learning model. Therefore, this study seeks to fill this gap by analyzing relevant literature and documents. This approach is expected to provide conceptual insights for teachers in developing more effective and meaningful teaching strategies.

Based on the discussion above, it is clear that integrating Islamic civilization history, humanistic approaches, and spiritual dimensions has significant potential to enhance motivation and the quality of English language learning. Utilizing historical and moral values allows students to understand the purpose of learning more deeply. Moreover, humanistic and spiritual approaches emphasize character development, empathy, and ethical awareness. The existing research gap highlights the need for studies examining these three aspects simultaneously. This study is conducted as a non-field research project, analyzing literature and documents as the main data sources. The research focuses on how the reflection of Islamic civilization and a humanistic-spiritual approach can motivate students, improve language skills, and develop character. The findings are expected to provide a foundation for developing more effective, meaningful, and holistic English teaching strategies in the future.

METHODS

This study employs a qualitative approach using library research as the main method. This approach was chosen because the research focuses on conceptual and historical analysis regarding the reflection of Islamic civilization values in English language teaching through a humanistic and spiritual perspective. It allows for an in-depth exploration of theories, previous studies, and expert viewpoints relevant to the research theme.

The data sources in this study consist of primary and secondary sources. Primary sources include literature containing fundamental ideas and values of Islamic civilization as well as language learning principles that emphasize humanistic and spiritual aspects. Secondary sources consist of books, scholarly articles, and academic publications that strengthen the conceptual and theoretical analysis of this study.

The process of literature examination was carried out through an in-depth review of relevant and up-to-date references. The data were analyzed using a descriptive-analytical approach, involving stages

of identifying concepts, classifying themes, interpreting meanings, and synthesizing ideas. Each finding from the literature was analyzed to reveal the relationship between the values of Islamic civilization—such as knowledge (*'ilm*), ethics (*adab*), and wisdom (*hikmah*)—and the principles of English language teaching that focus on character formation and human development.

To ensure the validity of the findings, verification and comparison among various sources were conducted through a triangulation of literature. This step was intended to ensure that the interpretation is comprehensive and not limited to a single perspective. Hence, this research is expected to provide a theoretical contribution to the enrichment of discourse on English language teaching grounded in the humanistic and spiritual values of Islamic civilization.

FINDINGS AND DISCUSSION

Reflection of Islamic Civilization History in English Language Learning

The history of Islamic civilization emphasizes the importance of knowledge and language as primary tools for understanding revelation and disseminating knowledge (Al-Attas, 1999). Since the Islamic Golden Age, in cities like Baghdad, Cairo, and Andalusia, language has been used to establish communication between civilizations and develop critical thinking and morality (Astuti et al., 2024). Classical Islamic education emphasizes a balance between intellectual and spiritual aspects, where knowledge is always accompanied by the strengthening of ethics and morality (*adab*). This shows that language is not merely a communication tool but also a means to broaden human perspectives and instill moral values. In the context of English language learning, this reflection inspires teachers to present meaningful material, so students do not only learn language structures but also understand social and cultural contexts (Mulyati & Kultsum, 2023). With this approach, students can see the relevance of English in building cross-cultural dialogue while maintaining their spiritual identity. Therefore, English teaching that refers to Islamic civilization values helps shape students' character comprehensively.

The values of classical Islamic education emphasize the importance of wisdom and life goals (*maqasid al-shariah*) in learning activities (Al-Attas, 1999). Students are taught to view knowledge as a means to achieve goodness and welfare, not merely academic achievement. In English learning, teachers can link materials with universal values such as honesty, justice, and empathy, so that language becomes a tool to internalize these values (Syandri et al., 2025). Learning strategies relevant to historical and moral contexts help students see learning as useful in real life. For example, reading texts about Islamic figures who played a key role in spreading knowledge and culture can motivate students to learn with moral and spiritual awareness, not just for grades. Through this, English learning becomes richer in meaning and inspiring. Integrating Islamic civilization values in learning creates a holistic learning experience.

Moreover, reflecting on Islamic civilization history encourages teachers to adopt contextual and relevant teaching approaches. Students can be given assignments that connect English with historical Islamic events, inspiring figures, and cultural development (Saifudin & Rohimah, 2025). These activities not only enhance language skills but also instill appreciation for Islamic civilization heritage. This method aligns with humanistic education principles that emphasize holistic student understanding (Khatib et al., 2013; Kumari, 2024). Learning that integrates historical, cultural, and spiritual contexts increases students' intrinsic motivation to master English more deeply. Thus, reflection on Islamic civilization history plays a strategic role in creating effective and meaningful learning experiences.

Humanistic Approach in English Language Learning

The humanistic approach emphasizes appreciation for the uniqueness and potential of each student (Gregersen & Mercer, 2021). Teachers act as facilitators who balance students' intellectual, emotional, and spiritual needs. In English learning, this approach encourages students to learn with self-awareness and confidence. Students are evaluated not only on academic achievement but also on their ability to develop themselves, act ethically, and interact effectively with others. Humanistic teaching helps students feel valued and motivated because learning language is not just an obligation but a meaningful activity. Methods such as discussions, collaborative projects, and role-plays are highly suitable for this approach because they involve communication and creativity skills (Šliogerienė et al., 2025). Consequently, students learn English enthusiastically and with awareness of moral values.

Furthermore, humanistic teaching emphasizes positive teacher-student relationships as a key factor in successful learning (Amini et al., 2025). Teachers are expected to listen to students' needs, understand their difficulties, and provide constructive feedback. In English learning, this can include using materials relevant to students' experiences, making learning interesting and meaningful. Students gain control over their learning process, which increases intrinsic motivation (Zou et al., 2024). Previous research shows that humanistic approaches improve responsibility, creativity, and social skills. By integrating humanistic values, English learning becomes more inclusive and responsive to individual needs. This aligns with the philosophy of Islamic education, emphasizing the teacher's role as a murabbi who guides both intellectual and spiritual growth.

A humanistic approach combined with spiritual principles creates a holistic learning environment (Aithal, 2025). Students focus not only on grammar and vocabulary but also on character development, ethics, and empathy. Learning activities can be linked to students' real-life experiences, such as writing reflections on Islamic figures or discussing moral values in English texts. With this strategy, English learning becomes more engaging and meaningful, while nurturing spiritual awareness. Students learn to appreciate culture, expand their perspectives, and understand the relevance of language in daily life. Intrinsic motivation increases as students view learning as a tool for holistic self-development. This approach integrates language education and moral values simultaneously.

Spiritual Dimension in English Language Learning

The spiritual dimension in English language learning emphasizes that learning is part of self-development and the practice of moral values (Al-Attas, 1999). Students are encouraged to understand that mastering a language can help them spread goodness, communicate across cultures, and access knowledge widely. Teachers can relate language material to Islamic values, such as honesty, patience, and empathy, making learning meaningful (Idris & Mokodenseho, 2021; Wekke & Mokodenseho, 2017; Rohmah et al., 2023). The spiritual approach also emphasizes intrinsic motivation, as students learn not only for grades but to develop their personal quality. Activities such as reading texts about Islamic figures or writing moral reflections enhance students' ethical awareness. Moreover, students learn to use language wisely and responsibly. Therefore, the spiritual dimension gives deeper meaning to language learning.

Integrating the spiritual dimension helps students connect English with social and moral contexts (Puspitasari et al., 2025). Learning focuses not only on linguistic skills but also on character building that enables students to act fairly, politely, and respectfully. Teachers can facilitate discussions on moral or social issues in English, training students to think critically and reflectively. This aligns with Islamic education principles, which emphasize learning as a means to increase self-awareness and virtuous conduct (Al-Attas, 1999). Students' motivation increases because they understand the relevance of English in spiritual and social life. By integrating spiritual values, English language learning becomes more comprehensive and meaningful. This approach encourages students to become academically proficient and morally mature.

The spiritual dimension also promotes personalized and relevant learning for students (Puspitasari et al., 2025). Teachers can adjust methods, materials, and activities to students' spiritual needs, such as self-reflection, moral discussions, and ethical themes in English materials. Students learn to contextualize every vocabulary and structure in a broader context, including how language can be used for positive purposes. This approach fosters awareness that learning English is part of a holistic self-development journey. Consequently, integrating spirituality and language not only improves linguistic ability but also shapes students' character and morals. Students' intrinsic motivation increases as they learn with a higher sense of purpose. This demonstrates that English learning including the spiritual dimension can create transformative learning experiences.

Integrating Islamic Civilization Values in English Language Teaching

Integrating Islamic civilization values in English learning helps students understand the relevance of language to social, moral, and cultural life (Al-Attas, 1999; Mulyati & Kultsum, 2023). Teachers can use texts, activities, and themes that emphasize ethics, wisdom, and appreciation of diversity. Activities such as reading about Islamic figures or discussing contributions of Islamic civilization encourage students to think critically and reflectively. With this integration, learning focuses not only on linguistic skills but also on character development. This approach combines modern humanistic principles and

classical Islamic education, providing a holistic learning experience. Students feel motivated because they understand that English is useful for global communication and moral learning. This shows that integrating Islamic civilization values enriches language learning comprehensively.

Using Islamic civilization values increases students' awareness of culture and history (Mokodenseho et al., 2024). Students learn to appreciate the contributions of Islamic civilization in science and communication while understanding their moral responsibilities as individuals. Classroom activities can be directed to reflect ethical and spiritual principles embedded in texts or discussions. In this way, students learn to apply English in socially and ethically positive contexts. This approach also helps teachers design teaching strategies that are relevant, engaging, and motivating (Henry et al., 2018). Integrating historical and moral values adds meaning to every learning activity. This makes the learning process more enjoyable and meaningful for students.

Integrating Islamic civilization values also helps students develop intrinsic motivation and a sense of responsibility (Al-Attas, 1999). Students understand that learning English is not only for academic achievement but also for developing communication skills, cultural awareness, and moral values. Teachers can facilitate collaborative projects, discussions, and reflections to emphasize the importance of integrating knowledge and ethics. This approach helps students develop self-awareness and empathy toward others. Additionally, students learn to apply English in social contexts ethically and responsibly. Intrinsic motivation increases because students perceive learning as part of meaningful self-development. Therefore, integrating Islamic civilization values results in effective, meaningful, and transformative language learning.

CONCLUSIONS

Based on the findings and discussion, it can be concluded that English language learning is significantly enriched by integrating reflections on the history of Islamic civilization, humanistic approaches, and spiritual dimensions. Students are motivated not only to improve their language skills but also to cultivate moral, ethical, and cultural awareness. Reflection on Islamic civilization helps students understand the historical and cultural relevance of language learning, while humanistic approaches foster intrinsic motivation, self-confidence, and personal development. Additionally, the spiritual dimension encourages students to perceive language learning as part of holistic self-growth, cultivating ethical awareness, empathy, and personal responsibility. By integrating Islamic civilization values, students can connect language skills to real-life social and moral contexts, making English learning more meaningful and transformative.

The study demonstrates that students are more responsive and motivated when learning activities incorporate ethical, cultural, and spiritual aspects. They show higher engagement in tasks that involve reflection on moral values, historical contexts, and meaningful human interactions. When learning aligns

with their internal values, curiosity, and desire for self-improvement, students' intrinsic motivation increases. Therefore, teaching English through an approach that integrates Islamic civilization, humanistic principles, and spiritual awareness enhances both linguistic competence and character development. Such an approach creates a learning environment that is holistic, meaningful, and effective in fostering students' motivation.

Based on these conclusions, future efforts in English language teaching should focus on developing learning modules and materials that incorporate historical, cultural, and ethical dimensions of Islamic civilization. Teachers are encouraged to apply strategies that combine humanistic, spiritual, and cultural approaches, such as project-based learning, game-based learning, and communicative activities, to enhance engagement and intrinsic motivation. Furthermore, longitudinal studies can provide insights into how students' motivation develops over time when these approaches are applied consistently. Comparative studies between different educational contexts, including Islamic schools, public schools, and private institutions, may also provide a broader understanding of effective strategies for motivating students in English learning. Through these efforts, English learning can evolve into a holistic, meaningful, and transformative process that fosters both academic achievement and moral, cultural, and spiritual growth in students.

REFERENCES

Abro, A. M., Bhutto, A. R., Mughal, I., Abro, F., & Shaikh, S. S. (2025). Exploring the Impact of English Language Proficiency on Business Communication Effectiveness: A Comprehensive Research Analysis. *ProScholar Insights*, *4*(1), 18–27. https://doi.org/10.62997/psi.2025a-41028

Afzal, M., Aziz, Z., & Altaf, Z. (2025). Impact of Spiritual Intelligence on Academic Achievement among University Students of AJK: Mediating Role of Mindfulness. *Pakistan Social Sciences Review*, *9*(3), 114–126. https://doi.org/https://doi.org/10.35484/pssr.2025(9-III)10

Aithal, S. (2025). Holistic Education Redefined: Integrating STEM with Arts, Environment, Spirituality, and Sports through the Seven-Factor/Saptha-Mukhi Student Development Model. *Poornaprajna International Journal of Management, Education & Social Science*, *2*(1), 1–52. https://doi.org/10.5281/zenodo.14722931

Al-Attas, S. M. N. (1999). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. ISTAC.

Amini, M., Qiufen, W., Amini, D., Ravindran, L., Lin, D. T. A., Ganapathy, M., & Singh, M. K. M. (2025). The significance of humanistic approach and moral development in English language classrooms. *Discover Education*, *4*(1), 238. https://doi.org/10.1007/s44217-025-00691-4

Astuti, R., Mustofa, M. L., & Nisak, N. M. (2024). Integration of Islamic Values into English Language Teaching in the Digital Era: Challenges and Prospectives. *Halaqa: Islamic Education Journal*, *8*(1), 26–34. https://doi.org/10.21070/halaqa.v8i1.1680

Bistara, R., & Mokodenseho, S. (2024). Islamization In Central Java In The 15th-16th Centuries: A Historical Study Of The Spread Of Islamic Teachings By Three Saints. *An-Nubuwwah: Journal of Islamic Studies*, *3*(1), 91–108.

Chandel, D., & Teotia, A. (2025). The Role of Spirituality in Shaping Academic Motivation and Coping Strategies among Students. *The International Journal of Indian Psychology*, *13*(2), 3950–3958. https://doi.org/10.25215/1302.350

Domogen, J. C. (2023). Authenticity in Language Learning: A Study of Language Materials in Public High Schools. *OKARA: Jurnal Bahasa Dan Sastra*, *17*(2), 193–211. https://doi.org/10.19105/ojbs.v17i2.8577

Elmahdi, H., Elsheikh, O., Allehyani, F. S., & Algane, M. A. (2025). Exploring the Ethical Implications and Cultural Considerations in Using AI Technologies for EFL Education in the Saudi Context. *Nsukka Journal of the Humanities*, *33*(2). https://doi.org/10.62250/nsuk.2025.33.2.1-30

Fanari, A., & Kim, S. (2025). Beyond cross-cultural adaptation: Exploring international students' communicative resilience during educational sojourns in the United States. *International Journal of Intercultural Relations*, *108*, 102229. https://doi.org/10.1016/j.ijintrel.2025.102229

Gregersen, T., & Mercer, S. (2021). *The Routledge Handbook of the Psychology of Language Learning and Teaching*. Routledge. https://doi.org/10.4324/9780429321498

Gunawan, Mubarak, M., & Mukmin, M. (2025). Educational Values in Islamic History: A Historical Review of the Book History of the Arabs. *At-Turats*, *19*(1), 87–95. https://doi.org/10.24260/at-turats.v19i1.3592

Hasibuan, K., Sakinah, F. I., Arieyanti, G., & Meilisa, K. (2025). Integrating Islamic Culture in English as A Foreign Language (Efl) Teaching: Importance and Implications. *Jurnal Pendidikan Dan Sastra Inggris*, *5*(2), 195–203. https://doi.org/10.55606/jupensi.v5i2.5196

Henry, A., Korp, H., Sundqvist, P., & Thorsen, C. (2018). Motivational Strategies and the Reframing of English: Activity Design and Challenges for Teachers in Contexts of Extensive Extramural Encounters. *TESOL Quarterly*, *52*(2), 247–273. https://doi.org/10.1002/tesq.394

Hoang, Q. V. (2022). *The Effects of authentic materials on EFL students' attitudes and confidence in speaking skills* (20; TESOL Working Paper Series).

Idris, M., & Mokodenseho, S. (2021). Model Pendidikan Islam Progresif. *J-PAI: Jurnal Pendidikan Agama*

Islam, *7*(2). https://doi.org/10.18860/jpai.v7i2.11682

Idris, M., Willya, E., Mokodenseho, S., & Musthan, Z. (2023). Child-Friendly Islamic Boarding School (CFIBS): Realizing Humanistic Goals of Islamic Education. *Al-Hayat: Journal of Islamic Education*, *7*(1), 112. https://doi.org/10.35723/ajie.v7i1.382

Khatib, M., Sarem, S. N., & Hamidi, H. (2013). Humanistic Education: Concerns, Implications and Applications. *Journal of Language Teaching and Research*, *4*(1). https://doi.org/10.4304/jltr.4.1.45-51

Kumari, S. (2024). Humanism in Education: Fostering Student-Centered Learning Through Maslow's and Rogers' Theories. *International Journal of Research Publication and Reviews*, *5*(7), 2447–2452. https://doi.org/10.55248/gengpi.5.0724.1911

Mayrita, H., Rahmawati, S., Sholikhah, H. A., Wongprakob, W., Hidayat, M., Fortunasari, F., Masita, E., Marzulina, L., & Erlina, D. (2025). Language Politeness in Digital Streaming: The Implications to Education and Ethics in Communications for The Technological Era. *Jurnal Ilmiah Ilmu Terapan Universitas Jambi*, *9*(3), 1079–1090. https://doi.org/10.22437/jiituj.v9i3.44388

Mokodenseho, S. (2025). The Development of Islamic Civilisation: From the Golden Age to The Present. *International Journal of Society Reviews*, *3*(2), 245~253.

Mokodenseho, S., Kurdi, M. S., Idris, M., Rumondor, P., & Solong, N. P. (2024). Elaboration of The History of Islamic Education in The Dutch Colonial Period. *Journal of Islamic Education Policy*, *8*(2), 67–81. https://doi.org/http://dx.doi.org/10.30984/jiep.v8i2.2590

Mulyati, Y. F., & Kultsum, U. (2023). The Integration of Islamic and Cultural Values in English Teaching. *IDEAS: Journal on English Language Teaching and Learning, Linguistics and Literature*, *11*(1), 703–711. https://doi.org/10.24256/ideas.v11i1.3942

Murali, V., Chaitanya, E. K., & Reddy, R. S. (2024). Building bridges: Enhancing engineering students' English skills for global success. *International Journal of Research in English*, *6*(2), 498–504. https://doi.org/10.33545/26648717.2024.v6.i2h.273

Nasrowi, B. M. (2025). Reflective learning model in moral education: The relevance of K.H. Hasyim Asy'ari's thoughts in the modern era. *Tadibia Islamika*, *5*(1), 42–51. https://doi.org/10.28918/tadibia.v5i1.10949

Patrick, J., & Nordin, M. N. (2025). Carl Rogers' Humanistic Learning Theory and Teaching Strategies for Special Education Students with Down Syndrome. *Special Education*, *3*(1), e0045. https://doi.org/10.59055/se.v3i1.45

Puspitasari, D., Fitriati, S. W., Widhiyanto, W., & Rustipa, K. (2025). Integrating Moral Values into EFL learning through a Multimodal Project: A Case Study. *Educational Process International Journal*, *14*(1).

https://doi.org/10.22521/edupij.2025.14.77

Qingyan, M. (2025). Investigation into the intrinsic worth of University students through the lens of spiritual motivation. *International Journal of Qualitative Studies on Health and Well-Being*, *20*(1). https://doi.org/10.1080/17482631.2025.2548678

Rahmani, H., & Karimi, M. I. (2025). The Impact of Globalization and Modern Technology on the English Language. *International Journal of Language and Literary Studies*, *7*(2), 31–41. https://doi.org/10.36892/ijlls.v7i2.2043

Rohmah, S., Mamonto, M. F., Wahid, A., Solong, N. P., & Mokodenseho, S. (2023). Truth Claims and Multicultural Values in Learning Religious Education. *Al-Hayat: Journal of Islamic Education*, *7*(2), 343. https://doi.org/10.35723/ajie.v7i2.376

Safitri, C. D., Jabu, B., & Samtidar, S. (2023). The Integration of Islamic Values in English Language Teaching Context: Practices and Challenges. *Celebes Journal of Language Studies*, *3*(2), 315–324. https://doi.org/10.51629/cjls.v3i2.156

Saifudin, M., & Rohimah, S. (2025). The Integration of Islamic Values in the History of Islamic Civilization into English Language Teaching. *Didaktika: Jurnal Kependidikan*, *14*(1), 705–712. https://doi.org/https://doi.org/10.58230/27454312.1763

Šliogerienė, J., Darginavičienė, I., Suchanova, J., Gulbinskienė, D., & Jakučionytė, V. (2025). Problem-based learning in developing students' communicative skills and creativity in teaching English for specific purposes. *Creativity Studies*, *18*(1), 30–42. https://doi.org/10.3846/cs.2025.22343

Smith-Khan, L. (2025). Language, culture and professional communication in migration law education. *Language, Culture and Curriculum*, *38*(3), 340–360. https://doi.org/10.1080/07908318.2025.2481051

Syandri, G., Munir, S., Julhadi, J., & Suyono, S. (2025). Development and Practical Application of Character-Based Reading Materials in Junior High School English Instruction. *AL-ISHLAH: Jurnal Pendidikan*, *17*(3), 4381–4394. https://doi.org/10.35445/alishlah.v17i3.7314

Tumiran, T., Ependi, R., Abrianto, D., & Sitorus, P. A. (2025). Spiritually Based Classroom Management as a Strategy For Improving Learning Quality Amid the Challenges of Modernity in Islamic Education. *Fitrah: Journal of Islamic Education*, *6*(1), 49–66. https://doi.org/https://doi.org/10.53802/fitrah.v6i1.1118

Turdybekova, S. S. (2024). The Integration of Spiritual and Moral Values into The Teaching Process of English in Schools in Kazakhstan. *Вестник Науки*, *3*(81), 905–912.

Wekke, I. S., & Mokodenseho, S. (2017). Religious Teaching and Learning in Minority Muslim of Manado Indonesia. *Proceedings of the 2nd International Conference on Education, Science, and Technology (ICEST*

2017). https://doi.org/10.2991/icest-17.2017.62

Winarko, B., & Budiwati, N. (2024). Humanistic Pedagogy: Approaches to Enhancing Individual Development in Modern Education. *EDUTEC : Journal of Education And Technology*, *8*(2). https://doi.org/10.29062/edu.v8i2.1047

Yunita, I., Saidah, A., & Fahmi, M. (2025). The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas's Thought. *J-PAI: Jurnal Pendidikan Agama Islam*, *11*(2). https://doi.org/10.18860/jpai.v11i2.32660

Zou, H., Yao, J., Zhang, Y., & Huang, X. (2024). The influence of teachers' intrinsic motivation on students' intrinsic motivation: The mediating role of teachers' motivating style and teacher-student relationships. *Psychology in the Schools*, *61*(1), 272–286. https://doi.org/10.1002/pits.23050