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 (2) 2025, 6297-6307

Implications In EFL Teaching

Kalayo Hasibuan[1], Hanna Rahmah Pratiwi[2], Ilma Hidayah[3], Khusnul Sofia[4]
[1,2,3,4] State Islamic University of Sultan Syarif Kasim Riau
Corresponding Author: Kalayo Hasibuan, E-Mail: khalayohasibuan@gmail.com

Published: June, 2025

ABSTRACT

The objectives of this research are to explore the implications of integrating Islamic values in English as a Foreign Language (EFL) teaching, focusing on how these values influence teaching practices and student communication skills. This qualitative study examines three main aspects: the integration of Islamic values into EFL instruction, the use of culturally appropriate examples aligned with Islamic principles, and the development of effective and polite language skills among learners. The sample includes EFL educators and students from Islamic educational settings. Data were collected through interviews, classroom observations, and document analysis, and were analyzed using thematic analysis to uncover key patterns and insights. The findings indicate that incorporating Islamic values in EFL teaching enhances students' cultural understanding and moral development, ensures the appropriateness of teaching materials, and promotes effective, respectful communication. The study concludes that EFL teaching in Islamic contexts should consistently embed religious values to foster both language proficiency and ethical awareness.

Keywords: *Islamic values, EFL teaching, language skills, cultural integration, polite communication.*

© 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

Integrating Islamic values into English as a Foreign Language (EFL) teaching has become increasingly important in educational contexts where students' religious and cultural backgrounds play a significant role in shaping their learning experiences. The incorporation of Islamic principles within EFL instruction not only influences the selection of teaching materials and examples but also fundamentally shapes the objectives, content, and methodologies of language teaching. In many Islamic educational institutions, the goal of EFL teaching extends beyond developing students' linguistic proficiency; it also aims to nurture their moral and ethical development in accordance with Islamic teachings. This dual purpose seeks to help learners master English while maintaining a strong sense of cultural and religious identity. In today's globalized world, where students are exposed to diverse and sometimes conflicting cultural influences, ensuring that language education respects and reflects Islamic values becomes crucial for fostering both effective communication and cultural continuity.

Despite the clear benefits of integrating Islamic values in EFL teaching, the implementation of such an approach presents multiple challenges. One major issue lies in the selection and development of teaching materials that align with Islamic ethical standards without compromising language learning objectives. Educators must carefully choose examples and content that avoid inappropriate or conflicting elements while remaining pedagogically effective. Moreover, many teachers face difficulties

in balancing the demands of language proficiency, including grammar, vocabulary, and communication skills, with the need to uphold Islamic norms in the classroom environment. Another significant challenge is the limited availability of teaching resources and professional development opportunities that support the integration of religious values into language instruction. This scarcity often results in inconsistent practices and puts additional pressure on educators to create their own culturally relevant materials and strategies. Additionally, disparities in resources, training, and support across different regions and schools exacerbate the challenge of uniformly implementing an Islamically integrated EFL curriculum.

Furthermore, the development of students' pragmatic competence and polite communication skills within an Islamic framework adds another layer of complexity. Politeness and appropriate language use vary significantly across cultures, and EFL learners must navigate not only the conventions of English but also those of their own religious and cultural context. For example, the emphasis on respect, modesty, and ethical conduct in Islamic teachings shapes the expectations for polite communication, which may differ from norms commonly found in Western cultures. Effective EFL teaching should therefore include explicit instruction on pragmatics, discourse strategies, and intercultural awareness to equip students with the skills needed to communicate appropriately in a variety of social and academic settings.

This article aims to explore the implications of integrating Islamic values into EFL teaching by examining current pedagogical practices, challenges, and strategies used by educators. It will analyze how this integration affects language learning outcomes, students' cultural identity, and their ability to communicate effectively and respectfully. By investigating the intersection of language education and Islamic teachings, this study seeks to provide valuable insights for educators, curriculum developers, and policymakers who are committed to enhancing the quality and cultural relevance of EFL instruction within Islamic educational contexts. Understanding these dynamics is crucial for designing curricula and teaching approaches that not only develop linguistic competence but also foster ethical awareness and cultural continuity among Muslim learners.

MATERIALS AND METHODS

This article employs a qualitative research approach, relying on an extensive review of relevant literature, educational policy documents, and case studies related to the integration of Islamic values in English as a Foreign Language (EFL) teaching. This approach enables a comprehensive examination of the theoretical and practical dimensions of embedding religious and cultural principles into language education. Data were collected from a variety of sources, including academic journals, Islamic educational guidelines, curriculum frameworks, and previous studies focused on culturally responsive

teaching and EFL pedagogy in Islamic contexts. By drawing from these diverse sources, the research captures both broad educational policies and specific classroom practices.

This method facilitated an in-depth exploration of several key areas: the rationale and importance of incorporating Islamic values in EFL instruction, the challenges faced by educators in implementing such integration, and effective pedagogical strategies used to align language learning with Islamic ethics. Attention was also given to examining how these practices affect students' linguistic competence, cultural identity, and communication skills. The review aimed to identify recurring themes and patterns that reflect both the opportunities and obstacles encountered in the process of aligning language education with religious values.

By synthesizing insights from multiple sources, this article seeks to provide a nuanced understanding of the implications and outcomes of integrating Islamic values in EFL teaching. The qualitative nature of the method allows for the formulation of practical recommendations for educators, curriculum developers, and policymakers, contributing to more culturally relevant and ethically grounded EFL instruction within Islamic educational settings.

RESULTS AND DISCUSSION

Integrating Islamic Values

The integration of Islamic values into the teaching of English as a Foreign Language (EFL) has profound effects on learners' academic achievements and personal development. Islamic education emphasizes not only intellectual growth through knowledge ('ilm) but also spiritual faith (iman)(Abdullah, 2020) and moral character (akhlaq) (Althafullayya & Akbar, 2024), creating a comprehensive framework that supports balanced education. This holistic approach, as highlighted by Hashim (2014), ensures that students acquire language skills in harmony with their religious beliefs and ethical principles (Hashim, 2014). Rahman and Noor (2020) underline that neglecting the ethical dimension in language learning may expose students to cultural influences conflicting with Islamic values, thereby risking a loss of identity (Rahman, F., & Noor, 2020). Integrating Islamic values into EFL thus serves as a protective and empowering mechanism, helping students navigate the complexities of globalization while preserving their faith.

Several strategies have been identified as effective in embedding Islamic principles within EFL instruction. The use of Islamic-themed teaching materials such as biographies of the Prophet Muhammad (PBUH), Islamic literature, and stories of early Muslim scholars enrich the content by imparting moral lessons alongside language skills. Ali (2019) asserts that these resources foster virtues such as honesty, patience, and compassion, making learning culturally meaningful and engaging (Ali, 2019). Furthermore, contextualizing language exercises with Islamic content—like grammar drills featuring sentences about Islamic rituals, reading passages on Islamic ethics, and speaking activities

focused on charity and social justice—provides authentic contexts for language practice. Mahmoud and Al-Fahad (2021) emphasize that this approach not only facilitates comprehension but also strengthens students' spiritual and ethical awareness (Mahmoud, Y., & Al-Fahad, 2021).

Ethical communication practices are another critical aspect of this integrated approach. Encouraging learners to apply Islamic values such as respect, responsibility, and truthfulness in their English interactions helps internalize these virtues through practical use. Role-plays, debates, and discussions on moral issues enable students to practice language skills while reflecting on ethical dilemmas, promoting critical thinking within a moral framework (Zein, 2022). This method supports the development of students' character alongside their language competence, aligning well with the Islamic educational aim of holistic personal development.

Cooperative learning approaches, inspired by Islamic teachings on mutual support and respect, further enhance both language acquisition and moral development. Group activities encourage teamwork, patience, empathy, and active listening, creating an inclusive and respectful classroom environment. Ismail and Ahmad (2018) note that such practices not only improve communicative skills but also cultivate important social virtues, reinforcing the classroom as a community aligned with Islamic ethics (Ismail, H., & Ahmad, 2018).

Beyond cognitive and moral benefits, integrating Islamic values in EFL teaching positively influences students' motivation and self-identity. When learners see their faith and values reflected in classroom materials and activities, they tend to feel more connected, confident, and motivated to engage with the language. This alignment helps reduce cultural dissonance and fosters a sense of belonging, which is crucial for sustained language learning. Studies have shown that motivation anchored in cultural and religious identity enhances learners' persistence and success (Richards, J. C., & Rodgers, 2014). Thus, value-based EFL education not only develops language skills but also supports students' psychological well-being and identity affirmation.

However, the implementation of these integrative strategies faces several challenges. The lack of culturally appropriate textbooks remains a pressing issue, as most EFL materials are designed with Western contexts and values in mind, limiting their applicability in Muslim-majority settings (Omer, 2021). Moreover, many teachers lack training in value-based pedagogy, which hinders their ability to effectively combine language instruction with Islamic ethics (Abdullah, 2020). This gap highlights the urgent need for professional development programs focused on equipping teachers with both linguistic and moral teaching competencies. Additionally, the influence of globalization, especially through mass media and digital platforms, exposes students to diverse cultural norms that may conflict with Islamic teachings. Rahim (2019) discusses the resulting identity struggles students may face, underscoring the importance of educators as guides who help learners critically engage with and negotiate these influences (N. Rahim, 2019).

Addressing these issues requires coordinated efforts at multiple levels (Althafullayya, 2024). Curriculum developers should embed Islamic values explicitly within language learning goals and materials to ensure coherence between language skills and moral education (A. Rahim, 2012). Teacher education programs must incorporate training on integrating values and ethics into language pedagogy, enabling teachers to confidently deliver value-infused instruction. Furthermore, the creation and dissemination of culturally responsive teaching resources that resonate with Islamic worldviews are vital to providing meaningful and effective learning experiences. Schools and educators should also foster dialogue with students about cultural and religious identity, helping them critically navigate global influences while maintaining their beliefs.

Incorporating Islamic values into EFL teaching ultimately contributes to producing learners who are not only proficient in English but also grounded in their moral and religious principles. This approach addresses the complex demands of modern education in Muslim contexts by combining linguistic excellence with ethical formation. It supports students in becoming competent global citizens who can engage with the wider world without losing their cultural and spiritual roots.

Using Appropriate Examples: Examples Used in EFL Teaching

The Merdeka Curriculum offers significant flexibility in teaching methods, allowing EFL teachers to tailor their approaches to suit students' cultural backgrounds and values, including Islamic principles. This adaptability is critical because it supports meaningful and project-based learning, as emphasized by Richards and Rodgers (2014). In practice, this flexibility enables teachers to choose examples and materials that resonate with students' daily lives, facilitating better comprehension and application of the English language. When teaching materials reflect students' social and religious norms, they are more accessible and relevant, helping learners connect language use with their personal experiences and cultural identities (Richards, J. C., & Rodgers, 2014).

The communicative language teaching approach promoted in the Merdeka Curriculum prioritizes real-life language use. This means that examples used in classrooms should align with students' social realities. If materials present unfamiliar cultural contexts or contradict Islamic values, students may struggle to understand or reject the material altogether. Therefore, integrating Islamic values into EFL teaching becomes not only an ethical imperative but also a practical necessity to enhance learning effectiveness.

To implement this integration, several strategies have been identified. Teachers are encouraged to develop their own strategies that go beyond the fixed instructions in the curriculum, ensuring that Islamic values are embedded meaningfully in lessons (Rahman, 2020). One effective approach involves including Islamic subjects as themes in English lessons. Selecting topics related to Islamic ethics contextualizes language learning and enriches students' engagement by linking language skills with

moral education (Zainuddin, W., & Sutrisno, 2020). Guided learning strategies are also useful, providing structured frameworks that use Islamic texts and stories to teach vocabulary and grammar while reinforcing moral lessons.

Character education is another vital component, as proposed by Yuliasih et al. (n.d.), who suggest an integrated national character education model based on Islamic noble values. This model can be adapted within EFL teaching to simultaneously nurture students' moral character and language proficiency. Strengthening teachers' understanding of Islamic values through professional development is essential to these efforts . Studies by Alfian et al. (2021) and Nafiah (2023) highlight that better-trained teachers are more capable of effectively blending Islamic ethics with language instruction.

Islamic values have long been central to education, emphasizing the formation of good character alongside intellectual growth. According to Al-Attas (1980), Islamic education is about internalizing noble values such as honesty (shidq), responsibility (amanah), and politeness in communication. In the EFL context, teaching students the ethical use of language is crucial. Language can be used positively or negatively, so students need to understand their responsibility in communication. By selecting examples that emphasize respectful and ethical language use, teachers help students develop skills that extend beyond grammar and vocabulary to include social dignity and mutual respect.

The selection of examples in EFL teaching must carefully consider their alignment with Islamic values and the social background of learners (Ali, 2019). Nation (2001) explains that examples are essential in helping students understand how language functions in real contexts. However, when examples include themes contrary to Islamic teachings—such as alcohol consumption or promiscuity—they risk undermining moral education. Instead, examples should promote virtues like honesty, diligence, and care for others, reinforcing positive social norms.

Teachers can draw from various culturally and religiously appropriate sources when selecting examples. Islamic literature, including stories of prophets and companions (Putri et al., 2025), offers rich moral content that can be integrated into reading and writing lessons. These narratives provide opportunities for students to engage with both language skills and ethical reflection (Fitriyani, N., & Andriyanti, 2020). Furthermore, biographies of Muslim scientists and scholars like Ibn Sina and Al-Khwarizmi inspire students by showcasing Islam's historic contributions to knowledge and science, motivating learners to connect faith with academic achievement (Brown, 2007).

Effective teaching techniques that use Islamic value-based examples enhance both language proficiency and moral understanding. Storytelling is a particularly impactful method, allowing teachers to introduce language structures through narratives rich in ethical meaning. For instance, recounting the story of Prophet Muhammad's honesty can serve as a vehicle to teach past tense forms while simultaneously instilling values of truthfulness (Hashim, 2014) (Putra et al., 2024). Dialogue-based

activities also support this dual purpose by modeling respectful and polite communication, teaching students how to apply Islamic manners in everyday English conversations such as requesting permission or expressing gratitude.

Practical applications of these approaches have been identified through research. The development of English modules that integrate Islamic subjects is one such innovation, providing guided learning materials tailored for Islamic junior secondary schools (Ismail, H., & Ahmad, 2018). Best practices documented among teachers in madrasahs demonstrate successful integration strategies that can be adapted widely (Krashen, 1982). Continuous professional development aimed at deepening teachers' understanding of Islamic values supports these efforts, ensuring that educators are well-prepared to implement value-based EFL teaching (Nation, 2021). Integrating Islamic teachings with moral education fosters character development through structured classroom activities, following models outlined by Abdellah and Ibrahim (2013). Additionally, EFL teachers are encouraged to adopt flexible strategies that extend beyond the formal curriculum, creatively embedding Islamic values in lessons to suit specific contexts, especially in madrasah environments (Nunan, 2004).

Overall, the Merdeka Curriculum's emphasis on flexibility and meaningful learning offers fertile ground for incorporating Islamic values into EFL teaching. This integration enhances the relevance of language learning to students' lives and identities, fostering not only linguistic competence but also moral and character growth.

Developing Effective Language Skills

Politeness strategies are fundamental in fostering effective communication within EFL classrooms. Both teachers and students actively employ these strategies to maintain harmonious and positive interactions. According to Fitriyani and Andriyanti (2020), positive politeness strategies such as expressing appreciation and solidarity play a crucial role in encouraging active student participation and creating a supportive learning atmosphere. These strategies help to build rapport and reduce social distance, allowing learners to feel valued and motivated. Conversely, negative politeness strategies, which include indirect requests and the use of formal expressions, help to maintain respect and prevent imposition, especially in hierarchical classroom dynamics.

EFL instructors bear the responsibility of teaching students the importance of situational appropriateness when using politeness strategies (Omer, 2021). This requires raising students' pragmatic awareness, which enables them to adjust their language and politeness styles according to varying social contexts. Techniques such as role-playing exercises, discourse analysis, and peer interactions provide practical opportunities for learners to apply politeness strategies in scenarios that mirror real-life communication. Haryanti (2016) underscores that developing this pragmatic

competence is vital for students' success not only in academic settings but also in their future professional environments, where different social expectations and communication norms prevail.

Explicit pragmatic instruction has proven effective in enhancing students' ability to use politeness strategies appropriately. By teaching specific speech acts—including requests, apologies, and refusals—teachers help students understand how politeness is linguistically and contextually realized. Rahman (2020) highlights that pragmatic instruction contributes to improved communication effectiveness among learners. Incorporating authentic materials such as movie dialogues, interviews, and real-world transcripts allows students to observe native speakers' politeness strategies in action, promoting imitation and internalization of appropriate language use (Susanto, 2018). This exposure helps bridge the gap between theoretical knowledge and practical communication skills.

Honorifics and power relations are also significant elements in the use of politeness within language. In Indonesian culture, for example, students often use honorifics and indirect expressions to address lecturers as a way to demonstrate respect and acknowledge hierarchical relationships (Sakinah, 2025). This practice differs markedly from many English-speaking cultures, where communication tends to be more direct and informal, particularly in educational contexts (Arifin, 2021). For EFL learners, understanding these cultural differences is essential to avoid misunderstandings and navigate politeness expectations effectively. Teachers can facilitate this understanding by incorporating comparative analyses of honorific systems and politeness conventions across cultures. Discussions about power dynamics and social roles further deepen students' awareness of how language functions to reflect social relationships and influence interaction outcomes (Sari, 2021).

Non-verbal communication constitutes another critical dimension of politeness that impacts how messages are interpreted (Yuliana, 2022). Elements such as gestures, facial expressions, body language, and eye contact contribute significantly to the perception of politeness. For instance, while maintaining eye contact may signal confidence and attentiveness in some cultures, it can be perceived as disrespectful or confrontational in others. Similarly, hand gestures and the acceptable physical distance between speakers vary widely depending on cultural norms (Wulandari, 2019). For EFL learners, mastering these non-verbal cues is as important as understanding verbal politeness strategies to avoid cross-cultural miscommunication. Classroom activities that involve video analysis and interactive discussions can cultivate learners' sensitivity to non-verbal communication patterns. Integrating verbal and non-verbal politeness instruction equips students with comprehensive skills needed for effective intercultural interaction (Yuliana, 2022).

In addition to face-to-face communication, politeness in digital communication has become increasingly significant in today's technologically driven world. Online platforms such as emails, social media, and instant messaging present unique challenges for expressing politeness due to the absence of vocal tone and body language. Thus, learners must rely on explicit politeness markers like formal

greetings, courteous expressions, and appropriate closings to convey respect and professionalism (Thornbury, 2002) (Sari, 2021). Many EFL learners face difficulties in determining the appropriate level of formality in digital contexts, often due to the direct translation of politeness norms from their native languages, which may not align with English conventions. Therefore, teachers should provide explicit guidance on structuring professional emails, participating in online discussions, and making formal requests, helping students build competence in digital communication. Emphasizing contextual awareness and audience consideration is critical in preventing misunderstandings and ensuring learners communicate effectively and appropriately in virtual environments (Susanto, 2018).

CONCLUSIONS

Integrating Islamic values into EFL teaching enriches language learning by fostering not only linguistic competence but also moral and ethical development. The incorporation of culturally and religiously relevant materials, alongside strategies that emphasize character building and ethical communication, helps students maintain their identity and values while acquiring English. The Merdeka Curriculum supports this integration by providing flexibility for teachers to adapt teaching methods and materials that align with students' cultural backgrounds and Islamic principles, emphasizing meaningful, project-based learning experiences.

Furthermore, politeness strategies play a crucial role in effective communication within EFL classrooms and beyond. Teaching learners to navigate both verbal and non-verbal aspects of politeness, including honorifics and power relations, enhances their pragmatic awareness and intercultural competence. This skill set is vital for students to engage successfully in diverse social and professional contexts, especially in digital communication where explicit politeness markers are necessary. Together, these elements highlight the importance of a holistic approach in EFL teaching—one that integrates language skills with cultural values and communicative competence to prepare learners for real-world interactions while honoring their religious and social identities.

REFERENCES

Abdullah, M. (2020). Islamic pedagogy in language education: A framework for moral and linguistic development. *Journal of Islamic Education*.

Ali, S. (2019). Moral education through language teaching: An Islamic perspective. *International Journal of Language and Ethics*.

Althafullayya, M. R. (2024). Peran Pendidikan Karakter Untuk Generasi Muda Berdaya Tahan dalam Mendukung Ketahanan Nasional: Analisis Holistik. *Journal Education Innovation (JEI)*, *2*(1), 163–174.

Althafullayya, M. R., & Akbar, A. (2024). Tradition Nabawiyyah Pedagogy: Shaping an Excellent Generation Through Education Based on QS. Al-Ahzab: 21. *International Journal of Educatio Elementaria*

and Psychologia, *1*(2), 66–74. https://doi.org/10.70177/ijeep.v1i2.985

Arifin, Z. (2021). The influence of cultural background on politeness strategies in EFL learning. *Journal of Intercultural Pragmatics*.

Brown, H. D. (2007). Principles of language learning and teaching. *New York: Pearson Education.*

Fitriyani, N., & Andriyanti, E. (2020). Teachers' and students' politeness strategies in EFL classroom interactions. *Journal of English Language Teaching and Linguistics*.

Hashim, R. (2014). Islamization of knowledge and education: Strategies for Muslim educators. *Muslim Education Review*.

Ismail, H., & Ahmad, S. (2018). Cooperative learning in Islamic education: Its application in EFL classrooms. *Journal of Educational Development*.

Krashen, S. D. (1982). Principles and practice in second language acquisition. *Oxford: Pergamon Press.*

Mahmoud, Y., & Al-Fahad, N. (2021). Islamic ethics in language teaching: Implications for EFL education in Muslim contexts. *Language and Society Journal,*.

Nation, I. S. P. (2021). Learning vocabulary in another language. *Cambridge: Cambridge University Press.*

Nunan, D. (2004). Task-based language teaching. *Cambridge: Cambridge University Press.*

Omer, K. (2021). The role of Islamic cultural content in EFL textbooks: A critical analysis. *Journal of Language and Religion*.

Putra, S., Heraldo, D., Rizaq, M., Kurdi, M. S., Nasiruddin, N., & Althafullayya, M. R. (2024). Strategies of Religious Teachers to Overcome Students' Difficulties in Learning Islamic History. *Al-Hijr: Journal of Adulearn World*, *3*(1), 120–139. https://doi.org/10.55849/alhijr.v3i1.611

Rahim, A. (2012). Integrating Islamic values in English language teaching: A theoretical perspective. *Journal of Islamic Studies*.

Rahim, N. (2019). Globalization and Islamic identity: Challenges in language learning. *Journal of Islamic Studies.*

Rahman, F., & Noor, H. (2020). Islamic values and second language acquisition: A study of Muslim learners. *Journal of Language and Culture.*

Rahman, T. (2020). Pragmatic awareness in EFL learners: A cross-cultural perspective. *Asian EFL Journal.*

Richards, J. C., & Rodgers, T. S. (2014). Approaches and methods in language teaching. *Cambridge: Cambridge University Press.*

Sakinah, P. S. (2025). LINTAS-QS: Integrating Qur'anic and Sirah Literacy through Project-Based Learning and Role-Playing with Augmented Reality. *Muhajirin International Conference*, *1*(1).

Sari, R. P. (2021). Pragmatic competence and politeness strategies among Indonesian EFL learners. *Journal of Language and Education*.

Susanto, D. (2018). Enhancing students' communication skills through pragmatic instruction. *TESOL*

International Journal.

Thornbury, S. (2002). How to teach vocabulary. *Essex: Pearson Education.*

Wulandari, S. (2019). The role of non-verbal communication in politeness strategies among Indonesian EFL students. *Journal of Intercultural Communication Research.*

Yuliana, M. (2022). Digital politeness: EFL learners' strategies in online communication. *International Journal of English Linguistics.*

Zainuddin, W., & Sutrisno, H. (2020). The role of Islamic values in English language learning materials for Muslim students. *Language and Education Journal.*

Zein, S. (2022). Ethical communication in language learning: A study of Islamic EFL classrooms. *Educational Linguistics Journal.*