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Reconstructing the Epistemology of Arabic Language Education through the Spiritualization of Science Integrating Knowledge, Language, and Islamic Values

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ABSTRACT. This conceptual review reconstructs the epistemology of Arabic language education through the spiritualization of science, understood as an ethical and spiritual orientation toward inquiry rather than a substitute for empirical justification. A purposive synthesis of 36 journal articles published between 2019 and 2024 brings Islamic educational philosophy into dialogue with Arabic learning, critical literacy, and educational technology. The analysis distinguishes normative arguments, context-specific empirical findings, and the pedagogical propositions developed in this article. It proposes five connected dimensions: tawhidic orientation, epistemological integration, linguistic and intellectual development, ethical-spiritual formation, and contextual-technological responsiveness. Arabic is positioned as a medium for interpreting and communicating knowledge, while linguistic proficiency remains an indispensable educational outcome. The framework connects knowledge, language, and Islamic values through four levels of integration: epistemological, curricular, pedagogical, and axiological. Its practical implications include evidence-sensitive reading, accountable translation, dialogical classroom interaction, transparent use of digital tools, and assessment that separates linguistic achievement from observable ethical conduct. The contribution is a theoretically grounded framework for curriculum and pedagogy, not an empirically validated intervention. Future research should examine its feasibility, learning outcomes, and transferability across Arabic education settings.

Keyword: *Arabic Language Education; Islamic Epistemology; Spiritualization Of Science; Critical Literacy; Knowledge Integration.*

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INTRODUCTION

Arabic language education in Islamic institutions faces a problem that cannot be resolved by expanding vocabulary lists or introducing new digital platforms alone. Teachers must also decide what counts as knowledge, how interpretations should be justified, and why learners should use language responsibly. These questions connect linguistic education with the purposes of Islamic education. Qur'anic educational philosophy emphasizes reasoning alongside the orientation of learning toward action, while scholarship on Islamic school culture connects intellectual development with ethical formation and learner dignity (Lahmar, 2020; Stimpson & Calvert, 2021). The issue is therefore how to bring these commitments into a coherent educational practice without weakening the standards of language learning or scientific inquiry.

Arabic has a distinctive position in this discussion because it mediates access to the Qur'an and extensive Islamic scholarly traditions. Its religious significance, however, does not guarantee successful instruction. Research with non-Arab Muslim adolescents in Australian Islamic schools identifies religious motivations for learning Arabic, but also shows that repetitive instruction and unmet expectations can undermine engagement (Selim & Abdalla, 2022; Selim, 2023). These findings challenge the assumption that reverence for the language will compensate for weak pedagogy. An integrative framework must therefore connect meaningful educational purposes with opportunities to develop actual comprehension, expression, and interpretive competence.

The relationship between Islam and knowledge also requires careful conceptual boundaries. Historical scholarship documents changing interactions between Qur'anic interpretation and scientific discourse rather than a single, unchanging model of integration (Daneshgar, 2023). Contemporary reconstruction should not turn this history into a claim that every modern scientific proposition can be extracted from scripture. The scientific-miracle discourse examined by Daneshgar demonstrates why the theological use of scientific claims requires critical scrutiny (Daneshgar, 2023). Spiritualization is consequently used here to describe the orientation and accountability of inquiry, while the justification of empirical claims remains dependent on appropriate evidence.

This definition allows Islamic commitments to shape educational purposes without treating human interpretations as immune to criticism. Intersubjective religious understanding offers one way to connect internal faith commitments with engagement across social perspectives (Abdullah, 2020). Related work on Islamic ethics in intercultural education identifies the possibilities and tensions involved when educators draw on local ethical traditions alongside dominant educational approaches (R'boul et al., 2024). Integration is thus a demanding interpretive practice: teachers must articulate the relationship between sources, recognize their different functions, and make their reasoning open to examination.

Language education supplies concrete settings in which these relationships become visible. Translation requires responsibility for the meaning attributed to a source; classroom disagreement requires attention to other speakers; and critical reading requires awareness of perspective and omission. Research on critical literacy among Indonesian Muslim learners illustrates how language tasks can engage moral positioning (Kusumaningputri, 2019). Studies of Arabic translation and apologies also show that linguistic accuracy and contextual appropriateness need explicit instruction (Akmaliyah et al., 2023; Al-Rawafi et al., 2021). The link between language and values is therefore pedagogical as well as philosophical.

Digital transformation makes these questions more pressing. Artificial intelligence can support educational activities, but its usefulness varies with the task, the learner, and the design of instruction (Crompton & Burke, 2023). Reviews of generative AI identify potential benefits alongside inaccurate information, questions of authorship, and requirements for digital competence (Kasneci et al., 2023; Kohnke et al., 2023; Lo, 2023). Arabic education needs a framework that can evaluate these technologies against educational purposes rather than assume that greater technological access necessarily produces deeper understanding or ethical development.

The literature considered here supplies important but differently situated insights. Islamic educational studies examine purpose, interpretation, and formation; Arabic learning research addresses learner experience and language development; critical-literacy scholarship explains how texts can become objects of inquiry. Bringing these strands together supports a conceptual contribution, but does not establish that their combination has already been tested as a unified Arabic teaching model. The question guiding this article is how Arabic language education can connect defensible knowledge claims, linguistic competence, and Islamic ethical-spiritual purposes through a coherent framework of spiritualization. The proposed reconstruction addresses that question by specifying conceptual relationships, teaching implications, and limits of inference.

METHOD

This article uses a qualitative, integrative conceptual review. Its purpose is to develop a reasoned framework by connecting relevant bodies of scholarship, rather than to estimate an intervention effect or establish an exhaustive account of all available studies. The distinction is consistent with methodological guidance on literature reviews and on theory synthesis in conceptual articles (Jaakkola, 2020; Snyder, 2019). The analytical corpus contains 36 unique journal articles published from 2019 to 2024. For bibliographic accounting, 26 are allocated to a Scopus-journal group and 10 to a SINTA 1-journal group. These are non-overlapping counting groups; the latter journals also have Scopus coverage. Indexing and accreditation are journal-level selection criteria, not substitutes for assessing individual arguments.

Sources were selected purposively for their relevance to Islamic educational philosophy, religion–science relationships, Arabic learning, critical literacy, educational technology, or conceptual-review methodology. Article identity, authorship, publication year, and DOI were checked against publisher or DOI-registration records. Journal status was checked through publisher information, SINTA records, and available indexing information. The reference set is restricted to articles published in 2019–2024 in Scopus-indexed or SINTA 1 journals. Selection was purposive rather than exhaustive, and no independent double-screening procedure was applied. This conceptual review therefore does not claim PRISMA compliance or a formal systematic-review design.

The synthesis proceeds through four interpretive tasks: clarifying the meaning of knowledge and spiritualization; examining the role of Arabic in accessing and communicating knowledge; relating ethical purposes to curriculum and classroom practice; and identifying conditions for implementation. Normative and philosophical sources inform educational purposes, empirical studies provide context-bound observations, and methodological sources guide the organization of the synthesis. Publisher abstracts and accessible article content provide the evidence base; no unreported result is inferred from a title or from journal prestige. Where findings originate in English-language education or Muslim-minority settings, their relevance to Arabic education is treated as an analytical transfer requiring further investigation.

The five dimensions and four levels presented below are the authors' organizing synthesis. They are not reported as validated constructs, independently coded themes, or measured effects. Apparent convergence between sources is examined alongside tensions, including faith and critical inquiry, spiritual motivation and learner disengagement, and technological access and epistemic responsibility. This approach makes the contribution assessable while keeping the evidential limits of a purposive conceptual review explicit.

RESULTS AND DISCUSSION

Results

Epistemological reconstruction of Arabic language education

The first outcome of the synthesis is a distinction between educational orientation and the justification of particular claims. Islamic commitments can orient inquiry toward responsibility, meaning, and service, but grammatical claims require linguistic evidence, interpretive claims require textual and contextual justification, and empirical claims require appropriate observation or investigation. Qur'anic educational philosophy and intersubjective religious understanding support a reconstruction that connects faith and reasoning without collapsing their functions (Abdullah, 2020; Stimpson & Calvert, 2021). Within this framework, integration means establishing accountable relationships among forms of inquiry, not treating all sources as interchangeable.

Three analytical dimensions make this relationship clearer. The ontological dimension concerns assumptions about the learner, the world, and the purposes of human activity. The epistemological dimension concerns how understanding is developed and warranted. The

axiological dimension concerns the consequences and responsibilities of using knowledge. These distinctions are adopted here as an organizing framework, not as an empirical finding shared by every reviewed study. They make it possible to ask whether a lesson is coherent: its stated values, interpretive practices, and assessment criteria should support one another.

Spiritualization as an orientation toward responsible inquiry

The second outcome is a bounded definition of spiritualization. It refers to directing inquiry toward meaningful and responsible action while preserving openness to correction. Agbaria's account of education for religion emphasizes human limits and the educational significance of uncertainty, offering a counterweight to claims of complete mastery (Agbaria, 2024). The resulting implication is that intellectual humility belongs within religiously informed learning: acknowledging what a source does not establish can be as important as explaining what it does.

This orientation differs from using scientific vocabulary to certify a predetermined interpretation. The history of scientific interpretation and scientific miraculousness demonstrates the need to distinguish explanatory inquiry from apologetic argument (Daneshgar, 2023). The proposed framework accordingly treats spiritual commitment as a reason for honesty about evidence. Its educational value depends on how it shapes the conduct of reading, explanation, disagreement, and revision; spiritual language alone is insufficient evidence that integration has occurred.

Arabic as a medium of knowledge and interpretation

The third outcome is a relational account of Arabic competence. Linguistic knowledge enables access to texts, but epistemic competence also involves evaluating how a reading is justified and communicating its limits. Scholarship on Quranic reading illustrates the possibilities and difficulties of bringing critical interpretation into religious education (Felsenthal & Agbaria, 2023). Research on Arabic-to-Indonesian translation provides a more specific pedagogical example: sentence-pattern practice can support accuracy, although evidence from a small learning context cannot establish the effectiveness of the broader framework proposed here (Akmaliyah et al., 2023).

The religious importance of Arabic should not obscure social variation in its use. Research mapping linguistic-landscape studies in Indonesia shows that a Muslim-majority context does not automatically entail public preference for Arabic (Rohmah et al., 2024). The framework therefore avoids equating religious identity with a uniform language need. Learners may require different combinations of scriptural reading, academic communication, translation, and everyday interaction. A coherent curriculum must specify these purposes and teach the relevant forms of competence rather than assume that one type of Arabic proficiency covers them all.

Integration across knowledge language and values

The fourth outcome is a model in which knowledge, language, and values are connected through responsible action and subsequent reflection. Knowledge supplies the claims to be examined; language enables interpretation and communication; values guide the purposes and consequences of that communication. Evidence from critical-literacy teaching suggests practical ways to bring texts, learners' experiences, and social questions into dialogue (Novianti et al., 2020; Setyaningsih, 2019). This relationship is cyclical: reflection on communicative action may lead learners to revise their language choices, their interpretation, or the grounds of a claim.

Four levels translate this relationship into educational design. Epistemological integration clarifies sources and warrants. Curricular integration connects objectives, content, and learner needs. Pedagogical integration structures inquiry, dialogue, and feedback. Axiological integration asks whether participation and the use of knowledge are responsible and fair. The four levels are

an analytical proposal. Their coherence matters more than the frequency of religious terminology in a textbook, and each level requires evidence from classroom practice before claims of successful implementation can be made.

A holistic but testable educational framework

The final outcome is a framework with five dimensions: tawhidic orientation, epistemological integration, linguistic-intellectual development, ethical-spiritual formation, and contextual-technological responsiveness. Holistic education here means coordinating educational aims while retaining distinctions among outcomes. It does not mean that every language task must measure every dimension or that a learner's faith can be inferred from examination performance. Analyses of Islamic curriculum and learners' perspectives on religious education demonstrate the importance of examining the relationship between intended purposes and experienced instruction (Abdalla et al., 2020; Lafrarchi, 2020).

The framework also requires an account of conditions. Learner readiness is associated with satisfaction and performance in virtual Arabic learning, while preferences for written corrective feedback can differ between teachers and students (Abd Hamid et al., 2021; Kassim et al., 2023). These studies indicate that implementation depends on more than a convincing philosophy. Teacher competence, access, workload, learner voice, and feedback design must be examined alongside the proposed educational purposes. Table 1 summarizes the framework as a set of design commitments and observable practices, rather than as demonstrated learning effects.

Table 1 Proposed dimensions and observable classroom practices

Dimension	Design commitment	Observable learning practice
Tawhidic orientation	Connect learning with responsibility and meaning	Explain the purpose and consequences of a communicative task
Epistemological integration	Distinguish claims and their warrants	Separate textual interpretation from empirical explanation
Linguistic and intellectual development	Connect proficiency with reasoned interpretation	Justify a translation or reading using linguistic evidence
Ethical and spiritual formation	Practice accountable and respectful inquiry	Attribute sources, acknowledge uncertainty, respond fairly
Contextual and technological responsiveness	Match tools and support to learner needs	Verify digital output and disclose permitted assistance

Discussion

From juxtaposed content to epistemological coherence

The main implication of the proposed reconstruction is that placing Islamic material and modern knowledge in the same lesson does not, by itself, establish integration. Coherence requires a defensible explanation of how the materials relate and what each can establish. For example, a lesson may connect an Arabic text about environmental responsibility with contemporary environmental information. The religious text can inform ethical reflection, while environmental claims must be supported by relevant evidence. Students should be able to explain both the connection and the distinction. This is the article's pedagogical inference from the literature, not a classroom intervention already evaluated by the reviewed studies.

Historical discussion of scientific development in Muslim societies foregrounds institutional support, scholarly networks, and intellectual effort (Muqowim& Lessy, 2019). It cautions against presenting past achievement as the automatic consequence of a religious identity. In contemporary Arabic education, the comparable challenge is to organize the conditions under which learners can ask questions, consult sources, and revise their explanations. Access to Arabic scholarship becomes educationally productive when it is accompanied by explicit interpretive guidance and opportunities to test understanding. Celebrating the language's heritage without developing these practices risks leaving its epistemic role merely symbolic.

Institutional context further complicates integration. Berger's discussion of Islamic higher education identifies tensions between teaching within a tradition and studying it through academic approaches (Berger, 2021). Zaman similarly considers Islamic education in relation to the imaginative possibilities and limitations of the modern university (Zaman, 2024). These perspectives discourage a simple opposition between a supposedly uniform secular education and a uniformly holistic Islamic education. The framework proposed here addresses a problem of educational coherence that may occur in either setting. Its contribution is to specify how religious commitments, disciplinary inquiry, and learner development can be related without declaring all differences resolved.

The corresponding curricular question is whether objectives, learning activities, and assessment reward the same forms of understanding. A course that declares critical inquiry as an objective but rewards only reproduction creates a contradiction. A course that promotes responsibility but tolerates unacknowledged borrowing does the same. Epistemological reconstruction should therefore be visible in the reasons students give for their answers and the criteria teachers use to evaluate them. The success of integration must be judged through these relationships, not through the presence of isolated quotations or a generalized claim of harmony.

Spiritualization scientific rigor and intellectual humility

Spiritualization is most defensible when it strengthens responsibility for evidence rather than relaxing it. The studies of Quranic interpretation considered in this review illustrate how scientific claims acquire theological uses in particular historical settings (Daneshgar, 2023a, 2023c). They do not justify rejecting scientific inquiry, but they do make uncritical concordism an inadequate educational method. If an empirical proposition changes, the meaning of a religious commitment should not be made dependent on the survival of a convenient scientific analogy. Students need to distinguish a metaphor, a moral argument, a textual interpretation, and an empirical explanation.

This distinction also clarifies the role of uncertainty. Teachers can acknowledge interpretive disagreement and evidential limits without treating them as failures of faith. Education for religion can place awareness of human limits within the learning process (Agbaria, 2024). In an Arabic classroom, this can become an explicit practice: learners compare translations, explain why a term admits more than one reading, and state which interpretation the available context supports. Intellectual humility is demonstrated by reasoned qualification and willingness to reconsider, rather than by avoiding a position altogether.

A further tension concerns the aims of religious education. Commitment to a community, participation in a plural society, and the capacity for critical reflection may reinforce one another, but their relationship cannot be assumed. Saada's discussion of communitarian, civic, and liberal educational aims makes these tensions explicit (Saada, 2022). Empirical work on Muslim children's relationships with God also suggests that educational design should attend to learners' actual experiences (Ulfat, 2023). The proposed framework consequently allows for variation in how spiritual meaning is expressed. Teachers should evaluate the quality and responsibility of a student's reasoning without ranking the presumed sincerity of the student's inner faith.

These considerations establish a practical boundary for assessment. Observable conduct includes accurate attribution, acknowledgement of uncertainty, respectful disagreement, and

correction of an identified error. Such conduct can be discussed and assessed within a language course. Claims about spiritual transformation require a different and much more cautious evidential basis. The framework therefore presents ethical-spiritual formation as an educational orientation whose classroom manifestations can be examined, while avoiding the stronger claim that a short instructional activity measures or produces spiritual maturity.

Linguistic competence as a condition of meaningful integration

A reconstruction centered on meaning must preserve the demanding work of learning language. Students cannot interpret a text responsibly if they cannot identify its syntax, vocabulary, reference, or discourse structure. Selim's study is particularly relevant because learners wanted broader Arabic competence and expressed dissatisfaction when instruction failed to meet that expectation (Selim, 2023). The implication is not to abandon grammar or translation, but to connect them to intelligible tasks and progressively more independent use. An ethical purpose cannot compensate for inadequate opportunities to listen, speak, read, and write.

Motivation also needs a differentiated explanation. Religious commitments are important for many Arabic learners, but research identifies additional orientations and contextual factors affecting engagement (Selim & Abdalla, 2022). Findings on English learning in Indonesian pesantren likewise show why religion and language motivation should be examined together without assuming that they function identically across languages (Farid & Lamb, 2020). The proposed framework therefore begins from a needs analysis of the actual learners. Teachers should investigate whether students seek scriptural access, academic literacy, communication, professional use, or several goals, and then align materials and progression with those purposes.

Critical literacy can help connect language practice with inquiry, provided the task is matched to learners' proficiency. Evidence from an Indonesian EFL reading class indicates that material difficulty and linguistic proficiency affected learners' critical engagement (Setyaningsih, 2019). This finding is transferable as a design consideration, not direct proof of effectiveness in Arabic. Beginners may compare a small number of claims in short, supported texts; more advanced learners may examine differing interpretations and the assumptions of an argument. Vocabulary support, model reasoning, and adequate time are therefore conditions of participation rather than optional additions.

The epistemic role of Arabic is especially visible in translation and pragmatic interaction. Translation exercises can require students to justify a lexical choice and identify meanings that are uncertain. Research on apologies in Arabic and English shows the relevance of contextual factors and pragmatic transfer (Al-Rawafi et al., 2021). This supports teaching responsible communication as a situated competence, although it does not establish a direct measure of moral character. A student's communicative error may reflect limited proficiency or unfamiliarity with a convention. Feedback should diagnose the language problem before attributing it to an ethical failure.

From Islamic values to classroom practices

Values become educationally consequential when they influence the organization of learning. A textbook can name honesty, compassion, and tolerance while classroom interaction still suppresses questions or privileges only confident speakers. Research on tolerance in UAE Islamic education textbooks identifies themes and gaps in how values are represented (Alhashmi et al., 2020). The implication for this framework is that content analysis should be complemented by attention to enacted pedagogy. Arabic teachers need to consider who speaks, how disagreement is handled, and whether learners receive a fair opportunity to explain their understanding.

A critical-literacy task offers one practical route. Learners can examine a short Arabic public message or narrative, identify whose perspective is represented, compare its claims with another source, and prepare a justified response. Work on moral positioning among Indonesian

Muslim EFL learners and a framework for critical literacy provide useful precedents (Kusumaningputri, 2019; Novianti et al., 2020). Their application to Arabic remains a proposal requiring adaptation. The intended learning relationship is explicit: linguistic analysis clarifies the text, interpretive inquiry examines its perspective, and ethical reflection considers the consequences of accepting or communicating its claims.

Narrative and reflective teaching supply complementary possibilities. Research on Quranic narrative develops a conceptual basis for narrative pedagogy, while a reflective account of Islamic liberatory pedagogy examines how teaching can support critical awareness (Bin Muhammad Yusoff, 2023; Suddahazai, 2023). These sources justify considering stories, dialogue, and reflection within curriculum design; they do not establish universal effects across ages and settings. A teacher might ask students to distinguish a narrator's statement from a character's judgment, explain competing interpretations, and discuss the responsibilities implied by a proposed action. The task remains a language-learning activity because students must support their reading with the words and structure of the text.

Teacher judgment is central to this process. Research on Islamic ethics in intercultural education identifies tensions that educators negotiate between epistemological traditions (R'boul et al., 2024). Professional development should consequently include discussion of difficult cases rather than only the transmission of an integration formula. Teachers need opportunities to examine interpretive authority, learner difference, and the limits of their disciplinary expertise. Students' perspectives should also inform the evaluation of a course, since research on Islamic Studies demonstrates that institutional intentions may diverge substantially from learners' experiences (Abdalla et al., 2020).

Assessment can then distinguish three related outcomes: linguistic accuracy and appropriateness; the quality of evidence and reasoning; and observable responsibility in the learning process. A portfolio might include a translation, a short commentary explaining contested choices, peer feedback, and a revised version. Transparent criteria can reward accurate source use and a reasoned response to criticism without evaluating private belief. This assessment design is proposed by the present synthesis. Its reliability, feasibility, and effects on learning remain questions for empirical study.

A holistic framework for contemporary learning environments

Technological responsiveness should be interpreted as a capacity for judgment rather than an obligation to use every new tool. Research on AI in higher education maps applications across learning and assessment, but such applications do not automatically satisfy the aims of Arabic education (Crompton & Burke, 2023). A technology should be selected because it supports a defined need, such as feedback, access to appropriately leveled material, or comparison of textual evidence. The decision must also consider access and learner readiness. Associations reported in virtual Arabic learning underline the importance of these conditions without proving that technology alone improves outcomes (Kassim et al., 2023).

Generative AI presents an instructive case. It can offer language examples and conversational practice, but the literature also identifies inaccurate outputs and the need for user competence (Kasneci et al., 2023; Kohnke et al., 2023). A spiritually and ethically oriented classroom can turn this risk into a task of accountable verification: students compare an AI-generated Arabic explanation with an identifiable source, locate an error or ambiguity, and explain their correction. This activity should not treat the chatbot as an authority on religious interpretation. Its educational purpose is to practice linguistic analysis and responsibility for claims, with the teacher retaining an evaluative role.

Assessment and feedback must adapt accordingly. A rapid review of ChatGPT highlights concerns about fabricated information and assessment integrity (Lo, 2023). Students can therefore be required to disclose permitted assistance and preserve evidence of their drafting and revision. Research on Arabic written corrective feedback also indicates that student preferences

may differ from the feedback associated with stronger performance in a particular setting (Abd Hamid et al., 2021). This cautions against equating convenience or satisfaction with educational value. Teachers should examine whether a tool supports understanding and independent revision, not simply whether it produces a more fluent final text.

The five-dimensional framework offers a basis for designing such evaluations. Tawhidic orientation states the educational commitment; epistemological integration clarifies the status of claims; linguistic-intellectual development specifies capabilities; ethical-spiritual formation guides observable responsibility; and contextual-technological responsiveness addresses the conditions of learning. These dimensions are intended to inform one another, but they should not be compressed into a single unvalidated score. Implementation may vary by learner age, proficiency, institutional mission, and available resources.

The principal limitation of this synthesis is that conceptual compatibility is not evidence of combined effectiveness. The selected studies differ in subject, method, population, and setting, and several provide indirect rather than Arabic-specific evidence. The publication and journal restrictions also exclude potentially relevant scholarship. Future studies should begin with curriculum mapping and small feasibility studies, then investigate language outcomes, reasoning quality, participation, and responsible source use. Comparative or longitudinal designs would be needed before attributing durable improvements to the integrated framework. Such work would turn a philosophical proposal into an assessable educational model while preserving the openness to correction that the proposal itself requires.

CONCLUSIONS

Reconstructing the epistemology of Arabic language education through spiritualization is best understood as a problem of coherence among purpose, evidence, interpretation, and action. The synthesis positions Arabic as a medium of access to knowledge and responsible communication while retaining linguistic proficiency as a necessary outcome. Its central claim is that Islamic ethical-spiritual commitments can orient inquiry without replacing the standards used to justify empirical, linguistic, or interpretive claims. This distinction prevents integration from becoming either the juxtaposition of unrelated content or the uncritical use of scientific assertions to confirm religious interpretations.

The proposed framework combines five dimensions and four implementation levels to connect knowledge, language, and Islamic values. Its pedagogical implications include supported critical reading, accountable translation, reflective dialogue, fair participation, and transparent use of digital tools. These implications are theoretically grounded proposals, not demonstrated effects of a tested intervention. The contribution of the review is to specify what integration would require and how its classroom manifestations could be investigated. Further research should examine feasibility and outcomes in diverse Arabic education settings, distinguishing linguistic achievement and observable ethical conduct from claims about learners' inner spiritual development.

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