English as a Gateway to Islamic Knowledge: Religious Motivation and English Language Learning among University Students

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ABSTRACT

English has established itself primarily as an indispensable medium for addressing up-to-date Islamic research, scholarly publications, translations of religious texts, electronic resources, and worldwide Muslim intellectual discourse. Conversely, prior studies on learning of English language in relation to university students has largely centered on educational success, career advancement, employability, and international communication, with relatively minimal consideration placed on faith-based drive as a variable affecting its acquisition. The goal of this research is to assess the contribution of spiritual inclinations in acquiring English with regard to university learners, notably in context of their utilisation of English being a gateway to Islamic knowledge. It explicitly assesses their involvement over English-based Islamic material, their aspirations to obtain Islamic intellectual heritage, perceptions of English as a tool to gain insight into broader Islamic scholarship and academic communities, religious motivations for honing English competence, along with the degree to which faith-associated pursuits fuel their enthusiasm to attain this target language. A cross-sectional questionnaire comprising of 419 university students from diverse academic courses and semesters was undertaken to execute a quantitative descriptive study design. The data was extracted via a structured survey featuring five Likert-scale items and descriptively analysed. The results presented showcase a clear conceptual link between fascination with Islamic teaching, involvement with Islamic content presented in English, access to wider religious scholarly research, and drive to enhance English skills. However, responses indicating frequencies and percentages across the five items were not made accessible in the current dataset, hence the proportion of subjects' religious inspiration cannot be verified with certainty. Pursuant to the findings, integrating relevant religious and Islamic content into English language teaching may be able to boost learners' involvement. Prospective research ought to employ qualitative, comparative, inferential, and longitudinal methodologies to look into the correlation underlying proficiency in English, religious motivation, digital competence, and proximity to credible Islamic scholarship.

Keywords: English Language Learning; Islamic Education; Islamic Knowledge; Religious Motivation; University Students

INTRODUCTION

English has grown into a progressively indispensable tongue of knowledge, higher learning, and global exchange, most prominently in today's Islamic discourse. Competence in this language could enable Muslim students at universities entry to diverse selection of Islamic scholarship, academic publications, translated texts on religion, electronic materials, virtual lectures, and worldwide Muslim intellectual exchanges which may not be obtainable in their mother language. Whilst Arabic still serves as the principal tongue to learn the Qur'an, Hadith, as well as conventional Islamic writings, English has steadily been deployed as a bridge to modern Islamic insights. This shift poses a vital concern on what causes Muslim students to take up English, and the extent to which their drive transcends past mainstream educational and career-oriented endeavours.

A major challenge arises when present-day discourses of learning the English language involving higher education learners are prone to zero in on instrumental determinants, especially academic excellence, career advancement, employability, and mobility across borders. Spiritual inspiration has garnered scarce consideration as a prospective variable affecting their participation with English. This aspect is imperative on the grounds that Muslim learners might perceive the language as a tool to acquire Islamic doctrines, decipher translated religious materials, interact with contemporary Muslim experts, and transmit Islamic teachings transcending linguistic and cultural divides. Yet, the capacity whereby such religious goals contribute to learning English is not fully fathomed. Moreover, research investigations into Islamic knowledge acquisition frequently rely on Arabic linguistic proficiency, formal religious instruction, or electronic faith-related literacy, given minimal regard for competence in English as a route to take advantage of the global Islamic intellectual tradition.

This gap necessitates investigating the correlation between religious inspiration and English language learning in students at universities. Without adequately grasping this interplay, English instruction might discredit a key driver of learners' learning aspirations, and Islamic education could downplay English's relevance in granting access to contemporary worldwide Islamic education. As consequence, this research frames English as above and beyond an educational or professional instrument, delving into its capacity as a portal to sacred Islamic insights. Through analysing learners' spiritual motives for acquiring it, this research seeks to acquire deeper comprehension of the circumstances that contribute to learning English among Muslim university students, in addition to the likely function of it in fostering their affinity with present-day Islamic scholarship.

LITERATURE REVIEW

English as a Gateway to Islamic Knowledge

English has surged in prominence as an entry point to Islamic scholarship in present-day international setting, owing for its broad adoption in higher learning, online interactions, scholarly publishing, and global intellectual discourse. While Arabic remains the Qur'an, Hadith, classical Islamic jurisprudence, and majority of the traditional Islamic scholarly heritage's core linguistic tongue, Muslims who do not possess high-level Arabic language skills may still access a spectrum of contemporary Islamic materials in English. The proliferation of Islamic content presented in English has generated outlets for university students to immerse with Islamic teachings independent of their local linguistic and scholastic contexts. English thereby serves not exclusively as a foreign language, yet likewise also as an invaluable resource-access means, permitting Muslim learners to partake in deeper discourses pertaining to Islam alongside its applicability to society today.

This language further offers a substantial contribution by enabling accessibility to modern Islamic thought. Universities, academic scholarly publications, research organizations, and journals globally, each publish a substantial number of Islamic studies through English. These publications probe an array of subject matters, covering Qur'anic studies, Hadith, Islamic theology, Islamic law, Islamic finance, Muslim communities, Islamic teaching, and modern-day Muslim ideology. The capacity to comprehend written English empowers university students to converse firsthand with scholarly concepts and thoughts which might not be found in Malay or other regional languages. Proficiency in English may thus extend learners' intellectual scopes through subjecting them to various interpretations and technical methods. Above all, exposure to English-based

scholarship could enable learners to critically analyse Islamic subject matters as opposed to reliance entirely on secondary information circulated through community circles. In this regard, English fosters intellectual mobility as it enables learners to navigate amid regional Islamic discourse and comprehensive international studies.

English language also proves valuable in procuring translated fundamental Islamic materials. Despite the Qur'an and Hadith primarily written in Arabic, there exist a range of English translations and clarifications readily available. These English translations may operate as an initial means of entry for learners with little to no Arabic proficiency, thereby enabling them to comprehend the general notions and themes of key Islamic roots. In the same vein, significant Hadith compilations, fundamental materials on Islamic thought, and works authored by renowned Muslim academics have all been discussed, translated, and edited in the English language. Still, translations ought not to be deemed full replacements for the original Arabic texts given linguistic variations, historical context settings, terminology, and interpretative aspects might not necessarily be perfectly captured. Instead, English may operate as an intermediary, paving the way for learners to gain access to Islamic literature while simultaneously promoting more thorough familiarity with Arabic jargon alongside credible academic interpretations. Therefore, acquiring proficiency in English can assist to cultivate a more educated and persistent involvement with Islamic scholarship.

The rising number of scholarly publications on Islam underscores the relevancy of English. Political science, psychology, sociology, law, education, economics, communication, and international relations are amongst the disciplines that have progressively been embedded in contemporary studies of Islam. A great deal of these interdisciplinary studies can be found in English-based journals and scholarly databases. University learners with sufficient proficiency in English are more likely to analyse, locate, and apply pertinent academic literature for research projects, assignments, and dissertations. English gives them the ability to correlate Islamic standpoints to extensive academic discourse and to comprehend the manner in which Islamic principles are perceived across intellectual traditions. Participation like this may boost academic literacy all while fostering a more analytical and contextually relevant grasp of Islamic insights.

The digitization of knowledge has solidified English's standing as a bridge to virtual Islamic materials. Internet connectivity grants the public access to numerous electronic books, podcasts, websites, lecture recordings, journals online, virtual libraries, educational platforms, and social media resources addressing Islamic concerns. A great number of international Islamic organizations and institutions of learning supply resources in English to connect to geographically scattered Muslim populations. For students in higher education, this digital world allows alternatives for autonomous learning not limited to the classroom. Nevertheless, the prevalence of online faith-based material poses concerns over authenticity, subjective interpretations, authority, and accuracy. English competence by itself is unlikely to assure a sufficient comprehension of Islamic knowledge; learners have to also possess digital literacy as well as decent knowledge of religion to differentiate legitimate scholarly resources from fraudulent or distorted content. As such, English ought to be perceived as an assistive tool, with didactic usefulness is reliant on learners' capacity to critically assess sources.

Digital channels as varied as websites, social media, virtual conferences, webinars, podcasts, and international educational initiatives are diversifying the sphere of modern-day daʿwah beyond geographical and linguistic constraints. These shifts grant greater likelihood for Muslim students and aspiring scholars to participate in Islamic discussions with those from many facets of geographical, cultural, and intellectual orientations. English language proficiency increases societal engagement through the provision of access to wide-ranging Islamic knowledge, academic publications, electronic resources, and worldwide daʿwah contents. Besides that, it functions as an outlet for conveying Islamic thoughts to non-Malay and non-Arabic-speaking populations, thereby extending the penetration of religious information irrespective of linguistic and cultural barriers. This dual mode of acquiring and dispersing information accentuates English language prominence within modern Islamic communication. As thus, its utility spans past scholarly and professional motivations, positioning English as an integral linguistic asset to entice intercultural dialog, fostering greater inclusion in worldwide Muslim intellectual conversation, alongside advocating the wider diffusion of Islamic scholarship.

In its entirety, English may constitute as a linguistic gateway which links regional Muslim students directly to

the global community of Islamic knowledge. The value it provides is not in substituting Arabic or downplaying the necessity of conventional Islamic study, rather in expanding the means readily accessible to today's Muslim learners in higher education for comparing, obtaining, critically assessing, and communicating Islamic concepts. This language in particular facilitates access to scholarly publications, current scholarship, translated contents, online resources, global daʿwah materials, and broader Muslim intellectual exchanges. Such a perspective presents a solid basis for exploring religious drive in English language learning, especially since learners perceive proficiency not exclusively as an instrument of academic or professional growth, but more importantly as an essential tool to support their participation with Islamic learning and being part of wider transnational Muslim engagement.

Religious Motivation in English Language Learning

Religious drive is a separate type of language-learning motivation whereby a person's intention to pursue a foreign or supplementary language is affected by their spiritual inclinations, ideals, convictions, and envisioned religious goals. Although traditional notions of language-learning motivation tend to center on instrumental objectives like academic triumph, job prospects, career growth, or international engagement, faith-based drive gives rise to a novel aspect wherein language learning is tied to the endeavor, comprehension, transmission, and implementation of religious knowledge. This stance is highly relevant for Muslim students at universities given that English enables access to a diverse range of contemporary Islamic studies, online Islamic resources, translated texts on religion, international scholarly publications, and worldwide Muslim intellectual exchanges. Therefore, learners can acquire English not solely because it is required by their educational institution or highly regarded in the workforce, but instead since they perceive its mastery as an effort to strengthen their affinity alongside Islamic scholarship. Religious inspiration thus represents an allegedly significant yet largely overlooked component of learning a second language that ties language advancement to learners' spiritual desires and learning-oriented behaviour.

The correlation that exists between religion and language learning is best described through the prism of intent and personal importance. Learning a language appears more profound when learners discern a direct connection in relevance to the target language and desired outcomes that they consider personally compelling to them. For Muslim learners, a hunger to delve into Islamic teachings might constitute such an objective. While Arabic is integral to Islamic studies, English has established itself as an indispensable language for retrieving translations, talks, contemporary interpretations in addition to scholarly studies, and exchanges on Islam. Those who aspires to uncover deeper about Islamic subject matters over what is readily obtainable in their mother tongue may deem English competence being a valuable asset. Within this setting, acquiring it is essentially tied to higher intellectual and spiritual endeavours. The motivation to hone English rarely depends on a formal religious credential; instead, it may stem from learners' conviction that learning English empowers them to advance their faith-related interests more autonomously and thoroughly.

Spiritual inspiration could also prompt students to acquire English to ensure they can secure access to Islamic scholarship along with religious resources. Nowadays Muslim learners are constantly flooded with faith-based material via virtual talks, digital channels, electronic books, podcasts, academic web pages, scholarly databases, and social networking sites. A considerable number of globally dispersed Islamic materials are offered in English. Learners who possess an elevated religious urge may feel more inclined to refine the lexicon, literacy, and comprehension capabilities necessary to utilise such resources. Their drives may extend past plainly data mining to encompass exploring various interpretations of Islamic doctrines and juxtaposing scholarly opinions. This can foster independent learning considering that learners are compelled to seek out for religious information themselves as opposed to dependent primarily on translated or culturally relayed materials. English proficiency ultimately functions as practical instrument allowing religiously driven students to extend their learning prospects.

An additional noteworthy feature is the key role of spiritual motivation in engaging with Muslim scholarship. Today's Islamic academic discourse has grown more globalised and multifaceted, drawing teams of researchers with varying cultural, linguistic, and geographically distinct origins. English stands as one of the primary tongues that allows these academics to converse with worldwide audiences. Muslim university students committed to Islamic thought process may view this particular language as an outlet to secure academic

discourses that are not readily found in their native language. Participation like this can expose learners to diverse methods to Qur'anic understanding, Hadith studies, Islamic education, Islamic economics, Islamic jurisprudence, Muslim social theories, and contemporary ethical concerns. Religious inspiration can contribute to higher-level linguistic immersion in them, provided that they have a compelling underlying purpose to study, examine, and comprehend English resources. Contrary to learning English exclusively for exam-related goals, learners could perceive it as a path of attaining educational and spiritual discovery.

Furthermore, religious motivation can be associated to both the exchange and circulation of Islamic principles. Language learning involves not merely about gaining knowledge; it likewise enables individuals the ability to express ideas to others. Muslim learners aspiring to partake in social engagement, daʿwah, Islamic education, or global intellectual dialog may consider English as an indispensable instrument for conveying Islamic values spanning cultures and languages. English fluency facilitates their ability to deliver presentations, compose written content, contribute in virtual forums, attend conferences worldwide, and converse with Muslims and non-Muslims from various nations. In this sense, spiritual drive is capable of being both receptive and productive; students learn English to better grasp Islamic knowledge whilst simultaneously relaying Islamic notions to a broader demographic. Being capable to impart Islamic teachings in a globally understood language may thus strengthen their sense of presence in international religious exchanges.

Faith-based motivation is likewise interconnected with existing theories of motivation for second language learning. Traditional differentiation among instrumental and integrative inspiration offers a firm basis for grasping the reasons individuals learn languages. Instrumental motivation deals with tangible incentives that include career or academic excellence, while an integrative motivation typically has to do with a need to socialize or bond with members of the desired language population. Spiritual drive on the other hand, may not necessarily fall easily into either classification. It might exhibit instrumental attributes since English is regarded as an instrument for obtaining religious materials, yet its eventual objective could be value-driven as opposed to financial. In a similar vein, since learners may be inclined to involve themselves in transnational Muslim communities and scholarly circles, motivation from religion might also hold an integrative dimension. It could arguably be defined as a value-focused and intent-driven variant of language motivation that intersects with yet is not confined to traditional motivational classifications.

As per Self-Determination Theory, spiritual inspiration can give rise towards deeper ingrained categories of motivation when studying English provided that it corresponds to learners' own convictions along with sense of self. Should students perceive English as integral to their religious pursuits as well as academic goals, language learning may grow into personal fulfilment in place of solely an external academic necessity. This incorporation can stimulate perseverance, diligence, and autonomous participation in learning tasks. For instance, learners have the option to read English-based Islamic texts, search information in foreign databases, attend English lectures, or converse with Muslim populations overseas, given that such endeavours fulfil their substantial spiritual needs. Such conduct indicates that English's motivating value could extend past classroom lessons and be embedded in learners' deeper ways of acquiring knowledge.

Despite this, religious motivation ought not to be presumed to ultimately result in all-encompassing excellent language learning gains. Spiritual pursuits, proficiency in English, accessibility to resources, academic background, as well as notions regarding religious obligation could all differ considerably amongst individuals. Apart from that, exposure to digital Islamic materials in English can present concerns, including translation precision, source reliability, academic authority, and ideological variation. Faith-based motivation must thus be backed up by critical literacy skills, that allows learners to discern scholarly and religiously reliable resources from unsubstantiated contentions. This facet is notably crucial in the electronic sphere, given that ubiquity may not inevitably entail academic credibility or scholarly rigor.

In general, religious drive is likely a crucial component of English language learning among Muslim students in higher education due to how it binds language acquisition to beliefs, sense of self, knowledge, and involvement in religion. Learners could be encouraged to pick up English so as to more effectively comprehend Islamic doctrines, get a hold on spiritual materials, connect alongside modern Muslim scholarship, and exchange Islamic teachings irrespective of linguistic barriers. Such type of motivation enriches traditional notions of what drives individuals to acquire English by showcasing that language learning

is capable of being spurred not merely by social variables, academic, or monetary yet also through profound intellectual and spiritual aspirations. Exploring religious motivation in these circumstances may yield a deeper appreciation of English language learning among Muslim university learners, besides providing a sound theoretical foundation for determining the degree to which students' religious pursuits correlate to their involvement, attitudes, and devotion toward acquiring English.

English Language Learning and Access to Islamic Knowledge among University Students

Research conducted empirically on English language learning consistently demonstrates that language skill may affect learners' capacity to obtain, interpret, assess, and get involved in knowledge regardless of their current linguistic setting. This interplay is especially pertinent for Muslim learners at universities for English has risen as the primary means for the dissemination of contemporary Islamic studies, academic publications, translated texts from religion, worldwide Muslim intellectual exchange, and digital materials. Whilst Arabic is imperative for getting acquainted with classic Islamic studies, the Qur'an, and Hadith, English may operate as a linguistic gateway for individuals who are not equipped with substantial Arabic competence. English language proficiency has ramifications not exclusively for cumulative academic excellence, but likewise for learners' capacity to autonomously acquire Islamic knowledge from global resources. Those with enhanced English comprehension and reading skills might stand a greater likelihood of locating pertinent data, making sense of intellectual exchanges, contrasting opposing viewpoints, alongside contributing constructively in contemporary Islamic discussions.

Research centered on English for Academic Purposes set a fundamental foundation to understand this connection since university students frequently resort to English to gain access to academic publications and worldwide information materials. Academic English competency empowers them to peruse databases, engage with articles in journals, better understand scientific terminology, analyse discourse, and synthesise data from multiple sources. These aptitudes are especially crucial for studying Islamic knowledge from a multidisciplinary perspective. Modern Islamic study progressively integrates with political science, psychology, economics, law, education, sociology, communication, and international affairs, with the majority of it authored in English. As consequence, learners deemed fluent in English could find themselves more competent to deal with Islamic scholarship that reaches far past locally accessible texts or translated contents. It implies that English competence could expand university students' accessibility to Islamic materials while also potentially strengthening their propensity to undertake autonomous scholarly investigation.

English language skills are equally paramount to students in their capacity to decipher translated Islamic primary and secondary data. While translations are unable to entirely convey the grammatical, historical context, and interpretive depth of Arabic written works, they offer an ideal starting point for learners who are not equipped with extensive Arabic proficiency. English translations and interpretive works on Islamic jurisprudence, theology, the Qur'an, Hadith, and classical Muslim studies permit learners to make use of religious materials which would normally be beyond reach. Nonetheless, effective comprehension calls for substantially more than mere linguistic skills. They ought to possess adequate reading skills to tell the difference with regard to direct translation, interpretation, remarks, and academic reasoning. A greater degree of English ability could therefore assist learners to advance over cursory consumption of religious content and examine more thoroughly with the notions along with circumstances featured in Islamic literature.

The online setting has reinforced the affiliation with language abilities and accessibility to Islamic scholarship. Knowledge about religion is steadily being retrieved by higher education students via virtual libraries, online classes, web pages, online publications, webinars, electronic books, podcasts, and online social network channels. A relatively large portion of worldwide centered Islamic content is offered in English, permitting learners to obtain religious materials curated separate from their own regional educational and cultural settings. English proficiency can assist users with partaking in global exchanges, online searches, understanding of content online, and juxtaposing sources. Still, expanded accessibility comes with novel obstacles. The reliability, academic standing, approach, and understanding of Islamic content posted on the web vary greatly. To determine the credibility of web-based sources, learners ought not only be fluent in English, yet they must also possess digital and spiritual literacy. English may offer a gateway to Islamic knowledge; however thorough analysis defines how well this privilege yields substantive and dependable learning opportunities.

The empirical literature on language learning further shows that competence is closely correlated with learners actively engage with the content instead of passively receive it. Learners with higher levels of English confidence may showcase more likelihood to pose questions, be more inclined to partake in discussions, converse with international audiences, undertake extensive reading, and write academically. In regard to Islamic knowledge, such involvement might entail conversing with Muslim scholars, attending English-based classes, contemporary Islamic reading, participating in international academic seminars, or involved in virtual religious exchanges. Fluency in English can thereby facilitate constructive involvement as well as receptive Islamic discussions. It enables learners to move beyond passive knowledge consumption and articulate their reflections and opinions regardless of linguistic barriers.

Nonetheless, the extant literature exhibits a considerable conceptual constraint. A significant portion of the study on English language learning amongst higher education students prioritizes extrinsic motivations, namely academic success, employment opportunities, professional advancement, global mobility, and future job prospects. Such traits are undoubtedly crucial, nevertheless they fail to entirely account the motivations underlying Muslim students' involvement with English. Spiritual motives are less evident in dominant language-learning studies, regardless of the proliferation of English-based Islamic sources. Similar to this, research on Islamic education typically zeroes in upon religious study, learners' religious conducts, online Islamic literacy or Arabic language proficiency, disregarding to fully explore the role of English competence in enabling access to contemporary Islamic scholarship. As such, the interplay of English language learning and Islamic knowledge remains underexplored in existing scholarship.

Another significant gap lies in the limited empirical consideration placed on religious motivation as a variable affecting English language learning. Contemporary motivational paradigms classify learners' motivations into intrinsic, instrumental, integrative, and extrinsic domains. While such models offer insightful justifications for language learning behavioral patterns, they ought not entirely correspond for learners who pick up English mainly since they regard it as a key tool to seek Islamic religious literacy or impart its insights. Religious motivations may function independently from conventional academic or economic considerations as the latter is bound to learners' ideals, academic pursuits, identity, and apparent religious goals. Learners are likely to shell out considerable effort to study English provided that it empowers them to resonate with Islamic scholarship deemed emotionally uplifting or spiritually profound, regardless of whether such mastery yields neither apparent academic nor professional gain.

This disparity poses an intriguing case for analysing the correlation involving English language learning, religious motivation, and accessibility to Islamic resources in the context of university learners. As opposed to claiming that English competence equates to elevated religious knowledge, subsequent empirical studies ought to delve into the manner in which learners view the relevance of English, exactly what inspires their interests to pursue it, which Islamic scholarship they can obtain by undertaking English, and the extent to how frequently they utilise it for religious education. These inquiries may probe onto learners' electronic resource consumption, reading involvement, access to English-based Islamic scholarly works, their perceived aptitude to grasp Islamic contents, alongside inclusion in transnational Islamic dialogue. This notion would paint a broader viewpoint of English as each an academic competence as well as for knowledge-access gateway device.

In sum, the available literature appears to indicate that English proficiency could boost higher education students' ability to acquire Islamic knowledge by fostering interactions with foreign scholarship, translated materials, scholarly works, and religious materials online. Yet, the current existing body of studies tends to place emphasis on the educational and economic facets of English atop spiritual and academic endeavours aspects manifested by Muslim students. The dearth of interest in religious drive being a key driver of English language learning is a substantial gap in research. Bridging it has the potential to foster progress in interdisciplinary scholarship linking the fields of language education and Islamic education by showcasing the manner in which linguistic ability affects learners' exposure to engage and contribute to contemporary Islamic knowledge. Hence, this study seeks to contribute a broader holistic viewpoint by exploring English's intersecting role, not exclusively as linguistic tool for academic and professional development, but also as a gateway that enables Muslim university students to get acquainted with Islamic knowledge in today's

advancing globalised and interconnected digital sphere.

METHODS

This investigation employed a quantitative descriptive study approach along with a cross-sectional questionnaire to determine learners' perceptions of the correlation over English language learning and Islamic spiritual inclinations. The scale used adhered to established methodological guidelines (Latour & Tume, 2021). It featured 419 participants from various academic programs and semesters, comprises of 109 male students (26.0%) and 310 female students (74.0%). In regards to their semester of study, 85 responders (20.3%) were from Semester 1; 289 (69.0%) from Semester 2, and 45 (10.7%) from Semester 3. They were from a range of academic courses, with the majority being from BA111 (19.1%), AC110 (29.6%), and BA132 (25.3%).

The data was gathered via a standardized questionnaire containing two key facets. Section A retrieved demographic details from participants, such as gender, semester, and academic program. Section B had five inquiries (Q1-Q5) meant to measure learners' religious motivation for studying English and their interaction with English-language Islamic materials. The items posed looked into whether students consumed English-based Islamic content to bolster their religious comprehension (Q1), to determine if their interest in gaining Islamic knowledge prompted these individuals to engage with English-based religious material (Q2), if English allowed them to obtain a greater diversity of Islamic information and scholars (Q3), to which extent spiritual goals drove these students to further develop their English abilities (Q4), and whether or not linking English learning with religious conviction or beliefs heightened their driving force to pursue English language learning (Q5).

During this survey, the five items were scored on a five-point Likert scale spanning from 1 = Strongly Disagree to 5 = Strongly Agree. The researchers deploy a Likert scale to assess participants' perceptions and offer a general descriptive profile that covers English-language Islamic material, access to scholarship, and motivation to develop English competence. Prior to the primary analysis of data, the questionnaire was evaluated for clarity and comprehensibility. Latour and Tume (2021) advised that survey studies report response rates and instrument validity details. The final dataset contained 419 responses with no missing values across the five items. They were analysed descriptively using frequencies, percentages, means, medians, as well as standard deviations. Yaska and Nuhu (2024) described measures of central tendency and dispersion for Likert-type scales. Internal consistency was assessed using Cronbach's alpha, which yielded 0.872 across the five items.

Table 1: List of Survey Questions (Q1–Q5)

No.	Questions
Q1	I watch English-language Islamic content because it strengthens my religious understanding.
Q2	My desire to gain Islamic knowledge motivates me to engage with English-language religious content.
Q3	Learning English is important because it helps me access a wider range of Islamic knowledge and scholars.
Q4	Religious purposes encourage me to improve my English skills.
Q5	I am more motivated to learn English when it is connected to my faith or religious interests.

RESULTS AND DISCUSSION

Table 2: *Demographic Profile of Respondents (N = 419)*

Characteristic	n	%
Gender		
Male	109	26.0
Female	310	74.0
NEC Code & Field of study		
02 Literature and Humanities	70	16.7
03 Social Sciences, Journalism and Information	6	1.4

04 Business, Administration and Law	331	79.0
06 Information and Communication Technology	10	2.4
10 Services	2	0.5
Semester		
Semester 1	85	20.3
Semester 2	289	69.0
Semester 3	45	10.7

Table 2 presents the respondents' demographic characteristics that serves as an invaluable background for assessing the study's results. This research involved 419 subjects, with 109 male (26.0%) and 310 female (74.0%). The disproportionate ratio of female respondents implies that the group being studied was predominantly female. Concerning the choice of academic programs, the subjects covered a wide selection of courses from five fields of study. Business, Administration and Law constituted the largest group, comprising 331 students (79.0%), followed by Literature and Humanities with 70 students (16.7%). The remainder fields of study were exhibited by considerably lower ratios of participants: Information and Communication Technology (10; 2.4%), Social Sciences, Journalism and Information (6; 1.4%), and Services (2; 0.5%). Regarding semester of study, the figures shown in Table 2 indicate that 85 respondents (20.3%) were enrolled in Semester 1. The bulk of respondents were in Semester 2, accounting for 289 (69.0%), with the rest making up 45 (10.7%) in Semester 3.

Table 3: Frequency and Percentage Distribution of Responses to Q1–Q5 (N = 419)

Item	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree		Total	
		%		%		%		%		%		%
Q1	6	1.4	15	3.6	128	30.5	180	43.0	90	21.5	419	100
Q2	3	0.7	10	2.4	120	28.6	192	45.8	94	22.4	419	100
Q3	6	1.4	5	1.2	72	17.2	178	42.5	158	37.7	419	100
Q4	4	1.0	12	2.9	113	27.0	182	43.4	108	25.8	419	100
Q5	2	0.5	20	4.8	108	25.8	168	40.1	121	28.9	419	100

Table 3 depicts descriptive statistical data for Q1 through Q5. Across the five items, Q1 had the lowest mean score of 3.79 (SD =.867, median = 4.00). 180 respondents concurred, with 90 strongly agreeing, yielding an overall agreement rating of 64.5%. To note, Q1 featured the highest percentage of neutral responses, with 128 (30.5%) opting the unbiased option. Q2 exhibited a slightly higher mean of 3.87 (SD =.809, median = 4.00), with overall agreement at 68.2%. More specifically, 192 participants agreed, with 94 strongly agreeing with the proposition. In comparison, just 13 of the people disagreed, with three (0.7%) strongly opposing and ten (2.4%) opposing.

In contrast, Q3 recorded the highest mean of 4.14 (SD = .841, median = 4.00) in Table 3. Agreement was strongest here, with 178 respondents agreeing and 158 strongly agreeing, representing 80.2% of the total participants. Furthermore, disagreement was lowest on this item, comprising with only 11 respondents (2.6%). Q4 yielded a mean of 3.90 (SD = .849, median = 4.00), as Table 3 indicates. A total of 182 respondents agreed and 108 strongly agreed, producing 69.2% overall agreement. Meanwhile, neutral responses numbered 113, comprising 4 who strongly disagreed and 12 who disagreed. Last but not least, Q5 recorded a mean of 3.92 (SD = .881, median = 4.00). Overall agreement stood at 69.0%, with 168 respondents agreeing and 121 strongly agreeing. Disagreement was highest on this item, comprising 22 respondents (5.3%).

Taken together, the five items in Table 3 suggest consistently high endorsement of religious motivation. Gusmuliana et al. (2023) described English for religious purposes as a specific need among Islamic university learners (Gusmuliana et al., 2023). The composite scale mean of 19.63 corresponds to an average item mean of approximately 3.93. Agreement was strongest on Q3, concerning access to wider Islamic knowledge and scholars. Siswoyo and Yuniarti (2023) examined students' perceptions of using Islamic material in English grammar teaching (Siswoyo & Yuniarti, 2023). The access function of English may therefore be the aspect students rated most highly. The weakest endorsement fell on Q1, concerning the watching of English-language

Islamic content. Azmi et al. (2021) demonstrated that language learning contributes to Islamic self-identity formation (Azmi et al., 2021). The comparatively high neutrality on this item suggests undecided rather than negative positioning.

Table 4: Descriptive Statistics for the Five Religious Motivation Items (N = 419)

Item	N	Mean	Median	Standard Deviation	Minimum	Maximum
Q1	419	3.79	4.00	0.867	1	5
Q2	419	3.87	4.00	0.809	1	5
Q3	419	4.14	4.00	0.841	1	5
Q4	419	3.90	4.00	0.849	1	5
Q5	419	3.92	4.00	0.881	1	5

Table 4 reports item means ranging from 3.79 (Q1) to 4.14 (Q3) on a five-point scale. Every item returned a median of 4.00, indicating a consistent central tendency. Standard deviations remained narrow, ranging from 0.809 (Q2) to 0.881 (Q5). Table 4 shows a composite scale mean of 19.63 (SD = 3.457), with a variance of 11.948. Yaska and Nuhu (2024) described measures of central tendency and dispersion for Likert-type scales. These figures suggest relatively homogeneous responses across the sample. All five item means presented in Table 4 fell within the upper range of the scale. Lindner and Lindner (2024) noted that the true limits of the scale and its vague quantifiers require careful specification. The uniformly high means may therefore reflect substantial endorsement.

Agreement or strong agreement ranged from 64.5% (Q1) to 80.2% (Q3), as Table 3 demonstrates. Hasibuan et al. (2025) emphasised the importance and implications of integrating Islamic culture into English teaching. The distribution suggests that a clear majority endorsed each statement. Neutral responses were most frequent on Q1, reaching 128 respondents or 30.5% in Table 3. Disagreement was lowest on Q3 (2.6%) and highest on Q5 (5.3%). Explicit rejection of the propositions appears to have been rare across the instrument.

Table 5: Item–Total Statistics for Q1–Q5 (Cronbach's Alpha = .872; N of Items = 5)

Item	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item–Total Correlation	Cronbach's Alpha if Item Deleted
Q1	15.83	7.868	0.684	0.849
Q2	15.76	7.845	0.761	0.831
Q3	15.49	7.954	0.692	0.847
Q4	15.72	7.981	0.677	0.850
Q5	15.70	7.807	0.683	0.849

Table 5 shows Cronbach's alpha for the five-item scale was .872 across 419 valid cases. Estremera and Mendoza-Sarmiento (2024) treated validity and reliability as central concerns in questionnaire-based research. This value suggests good internal consistency among the items. Table 5 shows corrected item–total correlations ranging from .677 (Q4) to .761 (Q2). Alpha if item deleted ranged from .831 (Q2) to .850 (Q4), all below the overall value. No item therefore appears to warrant removal from the scale.

CONCLUSION

The present research underlines the probable capacity of English as a gateway to Islamic scholarship in relation to university students via integrating language learning and religious motivation. Drawing upon the research framework and existing literature, they indicate that English as a means to access contemporary Islamic studies, scholarly publications, online lectures, translated spiritual contents, electronic Islamic sources, and transnational Muslim intellectual exchanges. English ought to be taken as an extension to Arabic, never a substitute, especially when dealing with immediate contact to the Qur'an, Hadith, and Islamic intellectual heritage. Prospective studies may benefit from this inquiry by running empirical probes onto the correlation underlying English competency, spiritual zeal, and direct accessibility to Islamic content.

Subsequent investigation may incorporate inferential statistical techniques to verify if religious drive profoundly influences students' English learning participation or performance. Comparative evaluations may also be aimed at disparities determined by gender, level of English ability, program of study, semester, and religious education upbringing. Qualitative focus groups or interviews could yield additional details on how students take up English for religious pursuits, their preferred sources of Islamic scholarship readily accessible in English, and the manner in which they judge the reliability of religious resources on digital platforms. Prospective research needs to encompass technology literacy, spiritual understanding and awareness, alongside assessment of source reliability, as English competence by itself is not proof of precise or authoritative comprehension of Islamic contents. A longitudinal study may delve into whether persistent spiritual stimulus facilitates to advances in English skills and self-directed learning over the course of time. A study like this would aid efforts to solidify the notion of religious incentive as an independent component of language learning motivation, in addition to impart realistic recommendations towards embedding relevant Islamic resources into English language instruction.

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