

OPEN ACCESS**ABHATH**

(Research Journal of Islamic Studies)

Published by: *Department of Islamic Studies, Lahore Garrison University, Lahore.*

ISSN (Print): 2519-7932

ISSN (Online): 2521-067X

January-June-2026

Vol: 11, Issue: 39

Email:abhaath@lgu.edu.pkOJS:<https://ojs.lgu.edu.pk/index.php/abhath/index>

The Influence of Islamic Values on English Pragmatic Competence among Muslim EFL Learners

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Abstract

This article examines the influence of Islamic values on English pragmatic competence among Muslim English as a Foreign Language learners. Pragmatic competence is an important area of English linguistics because it focuses on how learners use language appropriately in different social and cultural contexts. Although grammar, vocabulary, and pronunciation are often emphasized in English language teaching, many learners still experience difficulty in using English politely, respectfully, and effectively in real communication. For Muslim EFL learners, Islamic values such as respect, modesty, honesty, humility, kindness, patience, and responsibility may shape the way they perform speech acts, including greetings, requests, apologies, refusals, compliments, and classroom

interactions. Using a conceptual and library-based approach, this article explores how these values influence learners' pragmatic choices and communicative behavior in English. It also discusses the relationship between Islamic identity and English language use, particularly in educational settings where learners are expected to develop both linguistic competence and appropriate social communication skills. The article argues that integrating Islamic values into English language teaching can support pragmatic development by making language learning more meaningful, culturally relevant, and ethically grounded. It further highlights the need for teachers to teach pragmatic features explicitly through role-play, dialogue practice, speech act analysis, and culturally sensitive classroom activities. The study concludes that Islamic values can positively contribute to the development of English pragmatic competence when they are integrated carefully and academically into English language teaching.

Keywords: Islamic values, pragmatic competence, Muslim EFL learners, English language teaching, pragmatics, speech acts, politeness strategies.

1. Introduction

English has become a major language of international communication, education, research, technology, business, and intercultural exchange. In many countries where English is not a native language, it is learned as a foreign language because it provides learners with access to global knowledge, academic opportunities, and professional communication. For Muslim English as a Foreign Language learners, English is important not only as a subject in school or university but also as a tool for participating in wider academic and social contexts. However, successful English learning requires more than the ability to understand grammar rules, memorize vocabulary, or pronounce words correctly. Learners must also know how to use English appropriately in real-life communication. This makes pragmatic competence an important area of English linguistics and English language teaching. Crystal's work on English as a global language supports the idea that English has gained international importance because it is used across

different countries and communities for communication beyond native-speaker contexts.¹ Pragmatic competence refers to the ability to use language appropriately according to context, purpose, relationship, and social situation.² In English linguistics, pragmatics focuses on how meaning is created and interpreted beyond the literal meaning of words. For example, a learner may know that the sentence “Give me your book” is grammatically correct, but the same sentence may sound too direct or impolite in many English-speaking contexts. A more pragmatically appropriate expression may be “Could I borrow your book, please?” or “Would you mind lending me your book?” This shows that grammar alone is not enough for effective communication.

Learners also need to understand politeness, indirectness, speech acts, social distance, classroom interaction, and culturally appropriate language use. Canale and Swain’s model of communicative competence shows that language ability includes not only grammatical competence but also sociolinguistic, discourse, and strategic competence, which are closely connected with appropriate language use in context.

The selection of Muslim EFL learners as the focus of this study is supported by previous scholarship in language learning, pragmatics, and Islamic education. Canale and Swain argue that communicative competence is not limited to grammatical knowledge; rather, learners also need the ability to use language suitably in social communication.³ Similarly, Bachman explains that language ability includes pragmatic competence because learners must understand how language functions according to

¹ David Crystal, *English as a Global Language*, 2nd ed. (Cambridge: Cambridge University Press, 2003), 3-29.

² Lyle F. Bachman, *Fundamental Considerations in Language Testing* (Oxford: Oxford University Press, 1990), 84-90.

³ Michael Canale and Merrill Swain, “Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing,” *Applied Linguistics* 1, no. 1 (1980): 147.

context, communicative purpose, and audience. In the field of second and foreign language learning, Kasper and Rose emphasize that pragmatic development is necessary for learners to communicate effectively in real situations, not only in controlled classroom exercises.⁴ From an Islamic educational perspective, Al-Attas highlights that education is closely connected with adab, moral behavior, discipline, manners, and ethical development.⁵ Therefore, Muslim EFL learners are an appropriate population for this study because their English pragmatic competence may be shaped by both language-learning needs and Islamic values.

Islamic values play an important role in shaping communication among Muslim learners. Values such as respect, modesty, honesty, humility, kindness, patience, responsibility, and avoidance of harmful speech may influence how learners speak to teachers, classmates, elders, and people from different social backgrounds. In Islamic teaching, communication is not only a linguistic act but also a moral act. Speaking politely, truthfully, and respectfully is part of ethical behavior.⁶ These values may influence learners' choices when they greet others, make requests, apologize, refuse, give compliments, ask questions, or participate in classroom discussion. For example, Muslim learners may prefer respectful expressions when addressing teachers, may avoid aggressive disagreement, or may use polite forms of refusal to maintain harmony. Al-Attas's concept of Islamic education emphasizes the formation of a morally disciplined person through adab, which makes Islamic values relevant to language learning and classroom communication. Despite the importance of pragmatic

⁴ Gabriele Kasper and Kenneth R. Rose, *Pragmatic Development in a Second Language* (Oxford: Blackwell Publishing, 2002), 1-25.

⁵ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980), 1-15.

⁶ M. A. S. Abdel Haleem, trans., *The Qur'an: A New Translation* (Oxford: Oxford University Press, 2004), 280-82.

competence, many EFL classrooms still focus mainly on grammar, vocabulary, reading comprehension, and examination performance. As a result, learners may become grammatically competent but pragmatically weak. They may produce correct sentences but fail to use them appropriately in real communication.⁷

This problem is important for Muslim EFL learners because they may need to balance English pragmatic norms with Islamic communication values. For example, English may require learners to practice direct classroom participation, active questioning, and conversational turn-taking, while some learners may prefer more reserved or indirect communication because of cultural or religious expectations. Without explicit instruction in pragmatics, learners may experience pragmatic failure, misunderstanding, or lack of confidence in communication. Kasper and Rose's work on second language pragmatic development supports the view that pragmatic ability develops through awareness, exposure, practice, and instruction.⁸

The purpose of this study is to examine the influence of Islamic values on English pragmatic competence among Muslim EFL learners. The study focuses on how Islamic values shape learners' use of English in politeness strategies, greetings, requests, apologies, refusals, and classroom interaction. It also aims to explore how English teachers can support learners' pragmatic competence while respecting their Islamic identity. This topic is significant because language learning is not culturally neutral. Learners bring their beliefs, values, identities, and social backgrounds into the classroom.⁹ Therefore, English language teaching in Muslim contexts should not ignore

⁷ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980), 11-18.

⁸ Gabriele Kasper and Kenneth R. Rose, *Pragmatic Development in a Second Language* (Oxford: Blackwell Publishing, 2002), 14-25.

⁹ Bonny Norton, *Identity and Language Learning: Extending the Conversation*, 2nd ed. (Bristol: Multilingual Matters, 2013), 1-15.

learners' cultural and religious identity; rather, it should help them develop appropriate English communication skills in a way that is linguistically effective and ethically meaningful.

The research gap addressed in this study is the limited attention given to the relationship between Islamic values and English pragmatic competence. Many studies discuss pragmatic competence in second or foreign language learning, and many studies also discuss Islamic values in education. However, fewer studies directly connect Islamic values with the pragmatic development of Muslim EFL learners. This gap is important because Muslim learners may have unique communicative needs when learning English. They need to communicate appropriately in English while maintaining values such as respect, modesty, humility, and politeness. Therefore, this study contributes to English linguistics, EFL education, and Islamic educational thought by examining how Islamic values influence pragmatic language use.

This study is guided by three research objectives. First, it aims to examine how Islamic values influence English pragmatic competence among Muslim EFL learners. Second, it explores how Islamic values shape learners' use of politeness, greetings, requests, apologies, and classroom interaction. Third, it identifies the educational implications of integrating Islamic values into English language teaching. Based on these objectives, the study addresses three research questions: How do Islamic values influence English pragmatic competence among Muslim EFL learners? Which aspects of English pragmatics are most affected by Islamic values? How can English teachers support pragmatic competence while respecting Islamic identity? Through these questions, the study seeks to show that pragmatic competence can be developed in a way that supports both effective English communication and Islamic ethical identity.

2. Literature Review

2.1 English as a Foreign Language Learning

English as a Foreign Language learning refers to the study of English in contexts where English is not the main language of daily communication. In EFL contexts, learners usually study English in classrooms and use it for academic, professional, or international communication rather than everyday interaction with native speakers. Because of this, EFL learners often have limited opportunities to practice English naturally outside the classroom. This makes classroom instruction highly important, not only for grammar and vocabulary but also for real communicative use. Traditional English teaching has often emphasized grammatical accuracy, vocabulary development, reading comprehension, and examination performance. These areas are important because learners need linguistic knowledge to understand and produce English sentences. However, language learning cannot be limited to grammar rules alone. A learner may produce grammatically correct sentences but still communicate inappropriately if the sentence does not match the social situation. For example, “Open the window” is grammatically correct, but in many classroom or formal contexts, “Could you please open the window?” is more appropriate. This difference shows that English learning requires both linguistic accuracy and communicative appropriateness.

Canale and Swain argue that communicative competence includes more than grammatical competence. Their model shows that language learners need to understand how language functions in social contexts, how ideas are organized in communication, and how communication problems can be managed. This view is important for EFL learning because it shifts the goal of language teaching from simply producing correct sentences to using language effectively and appropriately.¹⁰Therefore, EFL learners need grammar, vocabulary, pronunciation, discourse knowledge, sociolinguistic awareness, and pragmatic competence. In Muslim EFL contexts, this issue

¹⁰ Michael Canale and Merrill Swain, “Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing,” *Applied Linguistics* 1, no. 1 (1980): 1-47.

becomes more meaningful because learners may use English in academic, intercultural, and religiously sensitive environments. They need English to communicate with people from different cultural and linguistic backgrounds while maintaining respectful and ethical communication. English learning for Muslim EFL learners should not only develop language accuracy but also help learners understand how to express politeness, respect, apology, gratitude, disagreement, and refusal in socially appropriate ways.

2.2 Pragmatic Competence in English Linguistics

Pragmatic competence is a major concept in English linguistics. It refers to the ability to use and interpret language appropriately according to context, speaker intention, social relationship, and communicative purpose. Pragmatics focuses on meaning beyond the literal meaning of words.¹¹ In real communication, speakers do not only produce sentences; they perform actions through language. These actions include requesting, apologizing, greeting, refusing, thanking, complimenting, advising, inviting, and disagreeing.¹² Speech act theory is central to the study of pragmatic competence. Austin introduced the idea that language is used to perform actions,¹³ while Searle further developed speech act theory by explaining how utterances function as communicative acts.¹⁴ For example, when a student says, "I am sorry for being late," the student is not only producing a sentence but also performing the act of apologizing. Similarly, when a learner says, "Could you help me with this task?" the learner is performing a request. In EFL learning, students may know the vocabulary and grammar

¹¹ Lyle F. Bachman, *Fundamental Considerations in Language Testing* (Oxford: Oxford University Press, 1990), 84-90.

¹² J. L. Austin, *How to Do Things with Words* (Oxford: Oxford University Press, 1962), 4-11.

¹³ J. L. Austin, *How to Do Things with Words* (Oxford: Oxford University Press, 1962), 7-11.

¹⁴ John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969), 16-24.

of these expressions but may not know when, how, or to whom they should be used.¹⁵

Politeness strategies are another important part of pragmatic competence. Brown and Levinson explain that speakers often use politeness strategies to maintain social harmony and protect the listener's "face," meaning the person's social dignity or self-image. In English, politeness may be expressed through indirect questions, modal verbs, softening words, apologies, and respectful forms of address.¹⁶ For instance, "Could I ask you a question?" is more polite than "I want to ask." EFL learners need to understand such differences because inappropriate directness may be misunderstood as rude, even when the learner does not intend to be impolite. Context is also essential in pragmatics. The meaning of an expression depends on who is speaking, who is listening, where the conversation occurs, and what the relationship is between speakers. A student may speak differently to a close friend, a teacher, a university administrator, or a stranger. Pragmatic competence helps learners choose language according to these social factors. This includes understanding social distance, power relations, age, formality, cultural norms, and the purpose of communication.¹⁷

Another important feature of pragmatics is meaning beyond words. In many situations, speakers imply meanings indirectly. For example, if a teacher says, "It is very noisy here," the literal meaning describes noise, but the intended meaning may be a request for students to be quiet. Learners who do not understand implied meanings may misunderstand communication.

¹⁵ Gabriele Kasper and Kenneth R. Rose, *Pragmatic Development in a Second Language* (Oxford: Blackwell Publishing, 2002), 1-15.

¹⁶ Penelope Brown and Stephen C. Levinson, *Politeness: Some Universals in Language Usage* (Cambridge: Cambridge University Press, 1987), 61-68.

¹⁷ Lyle F. Bachman, *Fundamental Considerations in Language Testing* (Oxford: Oxford University Press, 1990), 84-90.

Therefore, pragmatic competence involves both producing appropriate language and interpreting indirect meanings.¹⁸ Sociolinguistic appropriateness is closely related to pragmatic competence. It refers to the ability to use language according to social and cultural expectations. Thomas explains that pragmatic failure can occur when speakers use language that is grammatically correct but socially inappropriate in cross-cultural communication. This is especially relevant for EFL learners because they may transfer pragmatic patterns from their first language, local culture, or religious communication norms into English.¹⁹ Kasper and Rose emphasize that pragmatic development is important in second and foreign language learning because learners need to communicate effectively in real-life situations. Their work supports the idea that pragmatics should be taught explicitly rather than left to develop automatically. This is important in EFL contexts, where learners may have limited exposure to authentic English interaction outside the classroom.²⁰

2.3 Islamic Values and Communication

Islamic values strongly influence communication because Islam gives importance to ethical speech, respectful behavior, truthfulness, modesty, and kindness. In Islamic thought, communication is not only a social activity but also a moral responsibility. A Muslim is encouraged to speak truthfully, avoid harmful language, show respect to others, and maintain good manners in interaction. These values are relevant to pragmatic competence because pragmatics also deals with how language is used appropriately in social

¹⁸ George Yule, *Pragmatics* (Oxford: Oxford University Press, 1996), 35-45.

¹⁹ Jenny Thomas, "Cross-Cultural Pragmatic Failure," *Applied Linguistics* 4, no. 2 (1983): 91-112.

²⁰ Gabriele Kasper and Kenneth R. Rose, *Pragmatic Development in a Second Language* (Oxford: Blackwell Publishing, 2002), 1-25.

contexts. Respect is one of the most important Islamic values in communication. Respect may be shown through polite address, careful word choice, listening patiently, and avoiding humiliating others.²¹ In classroom communication, Muslim EFL learners may show respect by speaking politely to teachers, avoiding interruption, and using formal expressions. This value may influence how they perform requests, greetings, apologies, and disagreements in English. Modesty is another important value that may shape communication. Modesty can influence how learners' express opinions, talk about themselves, interact with the opposite gender, or participate in classroom discussion.²² Some Muslim learners may avoid overly assertive language because they consider humility and self-control important. However, English classroom communication often encourages active participation, questioning, and self-expression. Therefore, learners may need guidance to balance modesty with confident English communication.

Honesty is also central to Islamic communication. Truthful speech is a moral duty, and dishonesty, exaggeration, and manipulation are discouraged. In English pragmatic competence, honesty may influence how learners give opinions, apologize, provide feedback, or communicate academic work. However, learners also need to understand that honesty in English communication should be expressed with politeness and sensitivity. For example, direct criticism may be truthful but can sound harsh if not expressed appropriately. Politeness in Islamic communication is connected with adab, which refers to proper manners, discipline, and respectful conduct. Al-Attas explains that Islamic education is deeply connected with

²¹ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980), 11-20.

²² *The Qur'an: A New Translation*, trans. M. A. S. Abdel Haleem (Oxford: Oxford University Press, 2004), especially 17:53, 31:18-19, and 49:11-12.

adab and moral development. This idea is relevant to English language teaching because learners' communicative behavior may reflect not only linguistic ability but also moral and cultural identity.²³

Patience and humility also influence communication. A patient speaker listens carefully, avoids anger, and responds calmly. A humble speaker avoids arrogance and uses respectful language. These values are closely related to pragmatic behavior such as turn-taking, disagreement, apology, and classroom interaction. For example, a learner may say, "I understand your point, but I have a different opinion," rather than rejecting someone's view directly. Avoiding offensive speech is another important Islamic value. In communication, this may include avoiding insults, mockery, harsh criticism, gossip, and disrespectful expressions.²⁴ In English pragmatic competence, this value may support learners in choosing polite and socially acceptable language. Kindness in interaction is also important because it encourages learners to communicate with empathy, cooperation, and respect. These values can support positive classroom communication and help learners develop appropriate English interaction skills.

2.4 Islamic Values and English Language Teaching

Islamic values can be connected with English language teaching in meaningful and academically appropriate ways. This does not mean turning English lessons into religious lessons. Rather, it means using values such as respect, honesty, politeness, responsibility, cooperation, humility, and kindness as ethical contexts for communication practice. Since language learning involves social interaction, these values can support learners'

²³ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980), 8-13.

²⁴ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980), 11-20.

pragmatic competence. For example, teachers can design speaking activities where students practice polite requests, respectful disagreement, apologies, greetings, and expressions of gratitude. These activities can connect English pragmatic forms with Islamic values of respectful and ethical communication. A lesson on requests can teach expressions such as “Could you please...?” or “Would you mind...?” while also discussing why respectful asking is important. A lesson on disagreement can teach phrases such as “I see your point, but...” or “I respectfully disagree because...” while encouraging learners to avoid harsh or offensive speech.

Islamic values can also support classroom interaction. In English classes, students are often expected to participate in pair work, group discussion, presentations, and role-plays. These activities require cooperation, patience, listening, and respectful turn-taking. Teachers can encourage learners to use English in ways that reflect both pragmatic appropriateness and Islamic manners. For example, learners can practice giving feedback politely, asking questions respectfully, and helping classmates during group tasks. English teaching materials can also include culturally relevant and ethically meaningful content. Reading passages, dialogues, and writing tasks may include themes such as honesty, respect for parents and teachers, kindness to others, responsibility, and social cooperation. Such materials may increase learners’ motivation because they connect English learning with familiar values. However, materials should remain linguistically focused and academically balanced. The main goal is to develop English competence, especially pragmatic competence, while using Islamic values as meaningful communicative contexts. Teachers also need to teach pragmatics explicitly. Kasper and Rose suggest that pragmatic development benefits from instruction, awareness, and practice. In Muslim EFL classrooms, teachers can compare English pragmatic norms with Islamic communication values. For example, students can discuss how apology, refusal, greeting, and request strategies may be expressed in both Islamic culture and English communication. This comparison can help

learners avoid pragmatic failure and become more aware of intercultural communication.²⁵

2.5 Muslim EFL Learners and Cultural Identity

Muslim EFL learners do not learn English in isolation from their cultural and religious identity. Their beliefs, values, social experiences, and educational background influence how they understand and use English. Norton argues that language learning is connected with identity because learners negotiate who they are when they use another language.²⁶ This is relevant for Muslim EFL learners because they may need to use English in global contexts while maintaining Islamic identity. Some learners may feel that English represents modern education, global communication, and academic success. At the same time, they may be concerned about cultural differences, inappropriate content, or communication styles that conflict with their values. For example, English classroom activities may require open debate, mixed-gender communication, or direct self-expression. These activities may be useful for language development, but they should be managed sensitively in Muslim contexts.

Balancing English use with Islamic identity means helping learners become competent English users without forcing them to abandon their values. In pragmatic competence, this balance is especially important. Learners need to understand English norms of politeness, directness, turn-taking, and speech acts, but they can still communicate in ways that reflect respect, modesty, and ethical awareness. For example, a Muslim learner can use standard English expressions of politeness while maintaining Islamic manners. Cultural identity may also influence greetings and forms of

²⁵ Gabriele Kasper and Kenneth R. Rose, *Pragmatic Development in a Second Language* (Oxford: Blackwell Publishing, 2002), 21-25.

²⁶ Bonny Norton, *Identity and Language Learning: Extending the Conversation*, 2nd ed. (Bristol: Multilingual Matters, 2013), 11-20.

address. Muslim learners may use Islamic greetings such as “Assalamu alaikum” in Muslim settings, while also learning when “Good morning,” “Hello,” or “Nice to meet you” is appropriate in wider English communication. This does not mean replacing one identity with another. Instead, it means developing pragmatic flexibility the ability to choose language according to context. Therefore, English teachers should not treat Islamic identity as a barrier to English learning. Instead, it can be used as a resource for meaningful communication. When learners see that English can be used to express respect, kindness, honesty, and humility, they may become more motivated and confident. This approach supports both linguistic development and identity affirmation.

2.6 Research Gap

The literature shows that pragmatic competence is an important part of English language learning. Scholars such as Canale and Swain , Bachman , Thomas, and Kasper and Rose have emphasized that language learners need more than grammar; they need the ability to use language appropriately in social contexts. Research in pragmatics has discussed speech acts, politeness strategies, pragmatic failure, context, indirect meaning, and sociolinguistic appropriateness. At the same time, Islamic education scholars such as Al-Attas have emphasized the importance of moral behavior, adab, discipline, and ethical development in education. However, there is still a gap between these two areas of scholarship. Many studies discuss English pragmatic competence in EFL and ESL contexts, and many studies discuss Islamic values in education. Yet fewer studies directly examine how Islamic values influence English pragmatic competence among Muslim EFL learners. This gap is important because Muslim learners may have specific communicative needs shaped by both English language learning and Islamic ethical values. In particular, more attention is needed to how Islamic values influence learners’ use of politeness, greetings, requests, apologies, refusals, classroom interaction, and respectful communication in English. There is also a need to explore how English teachers can teach pragmatic competence

while respecting Islamic identity. Therefore, this study aims to contribute to English linguistics, EFL pedagogy, and Islamic education by examining the relationship between Islamic values and English pragmatic competence among Muslim EFL learners.

3. Theoretical Framework

The theoretical framework of this study is based on three related theories: Pragmatic Competence Theory, Speech Act Theory, and Politeness Theory. These theories are suitable because the study focuses on how Muslim EFL learners use English appropriately in social and educational contexts while being influenced by Islamic values such as respect, modesty, humility, kindness, honesty, and avoidance of offensive speech.

3.1 Pragmatic Competence Theory

Pragmatic competence is the main theoretical foundation of this study. It refers to the ability to understand and use language appropriately according to context, purpose, audience, and social relationship. In English language learning, pragmatic competence is important because learners need more than grammatical knowledge. They must know how to use English in real communication, such as making requests politely, apologizing appropriately, greeting others respectfully, refusing without sounding rude, and participating in classroom interaction. Canale and Swain explain that communicative competence includes not only grammatical competence but also sociolinguistic competence, which refers to the appropriate use of language in social contexts.²⁷ This idea is directly relevant to Muslim EFL learners because their communication is shaped not only by English language rules but also by social, cultural, and Islamic values. Bachman also places pragmatic competence as an important part of language ability.

²⁷ Michael Canale and Merrill Swain, "Theoretical Bases of Communicative Approaches to Second Language Teaching and Testing," *Applied Linguistics* 1, no. 1 (1980): 1-47.

According to Bachman, learners need to understand how language functions in relation to communicative purpose and context.²⁸

In this study, Pragmatic Competence Theory helps explain how Muslim EFL learners choose language forms in different situations. For example, when speaking to a teacher, a learner may use more respectful and indirect English expressions. When speaking to classmates, the learner may use more casual expressions but still avoid rude or harsh language. Therefore, this theory supports the idea that English learning should not focus only on grammar and vocabulary. It should also teach learners how to use English appropriately in real-life communication. This theory is also connected with Islamic values because Islam encourages respectful, truthful, and kind communication. Muslim EFL learners may use English in ways that reflect these values. Therefore, pragmatic competence in this study is understood as both a linguistic ability and a socially meaningful skill influenced by Islamic ethical principles.

3.2 Speech Act Theory

Speech Act Theory is also important for this study because it explains how people perform actions through language. Austin introduced the idea that when people speak, they do not only produce words; they also perform actions.²⁹ Searle further developed this theory by explaining different types of speech acts, such as requests, apologies, promises, compliments, refusals, and greetings.³⁰ This theory is useful for analyzing the English pragmatic competence of Muslim EFL learners because many everyday classroom interactions involve speech acts. For example, when a student says, “Could

²⁸ Lyle F. Bachman, *Fundamental Considerations in Language Testing* (Oxford: Oxford University Press, 1990), 84-90.

²⁹ J. L. Austin, *How to Do Things with Words* (Oxford: Oxford University Press, 1962), 4-11.

³⁰ John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969), 16-24.

you please explain this again?” the student is performing a request. When the student says, “I am sorry for coming late,” the student is performing an apology. When the student says, “Thank you for your help,” the student is expressing gratitude. These examples show that speech acts are not only grammatical structures; they are social actions that must be performed appropriately.

In this study, Speech Act Theory can be used to examine how Islamic values influence learners’ use of English speech acts. Islamic values may shape the way learners make requests, offer apologies, greet others, refuse invitations, or give compliments. For example, a Muslim EFL learner may prefer polite and indirect requests because respect and humility are important values in Islamic communication. Similarly, a learner may apologize carefully because Islam encourages responsibility and good manners. Refusals may also be expressed softly to avoid hurting the feelings of others. This theory is especially relevant because pragmatic difficulty often appears in speech acts. Learners may know the correct English words but may not know the appropriate form, tone, or level of directness. Therefore, Speech Act Theory helps this study analyze the connection between Islamic values and specific pragmatic functions in English communication.

3.3 Politeness Theory

Politeness Theory provides another important foundation for this study. Brown and Levinson (1987) explain that speakers use politeness strategies to maintain social harmony and protect the listener’s “face,” which means a person’s social dignity or self-image. In communication, people often avoid being too direct because direct language can sometimes sound rude, aggressive, or disrespectful. Therefore, speakers use polite expressions, indirect language, softeners, apologies, and respectful forms to make

communication socially acceptable.³¹ This theory is closely related to Muslim EFL learners because Islamic communication strongly emphasizes respectful speech, humility, kindness, patience, and avoidance of harsh or offensive expressions. For example, a learner may say, “Would you mind helping me?” instead of “Help me.” Both expressions communicate a request, but the first one is more polite and respectful. Similarly, when disagreeing, a learner may say, “I respect your opinion, but I think...” instead of directly saying, “You are wrong.” This reflects both English politeness strategies and Islamic values of respectful interaction.³²

Politeness Theory is useful for understanding how Muslim EFL learners manage communication with teachers, classmates, and other speakers. In many educational contexts, learners are expected to show respect toward teachers and elders. Islamic values may strengthen this tendency by encouraging polite speech and good manners. However, learners also need to understand English pragmatic norms so that their politeness is appropriate in different English-speaking contexts. In this study, Politeness Theory helps explain how Islamic values influence learners’ use of respectful language in English. It also supports the idea that teaching English pragmatics should include politeness strategies, such as polite requests, respectful disagreement, appropriate apologies, and soft refusals. By combining Politeness Theory with Islamic communication values, this study shows that pragmatic competence can help Muslim EFL learners communicate effectively while maintaining their religious and cultural identity. Overall, these three theories provide a strong foundation for the study. Pragmatic

³¹ Penelope Brown and Stephen C. Levinson, *Politeness: Some Universals in Language Usage* (Cambridge: Cambridge University Press, 1987), 61-68.

³² Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980), 11-20.

Competence Theory explains the general ability to use English appropriately in context. Speech Act Theory helps analyze specific communicative acts such as requests, apologies, greetings, refusals, and compliments. Politeness Theory explains how learners use respectful and indirect language to maintain social harmony. Together, these theories support the study's main argument that Islamic values may influence the English pragmatic competence of Muslim EFL learners in meaningful ways.

4. Methodology

4.1 Research Design

This study uses a conceptual and library-based research design. This design is suitable because the study does not collect primary data from participants through interviews, questionnaires, or classroom observation. Instead, it examines existing academic literature related to English pragmatics, pragmatic competence, Islamic values, and English language teaching. A conceptual review is appropriate for this study because the main purpose is to explain, connect, and interpret ideas from previous scholarship in order to understand how Islamic values may influence the English pragmatic competence of Muslim EFL learners. The study is qualitative in nature because it focuses on interpretation, meaning, and conceptual understanding rather than numerical measurement. It does not aim to test statistical relationships. Rather, it aims to analyze how key concepts such as pragmatic competence, speech acts, politeness, Islamic communication values, and Muslim learner identity are connected. This approach allows the study to develop a logical argument based on existing theories and research.

4.2 Population of the Study

Although this study is library-based and does not involve direct fieldwork, the target population is clearly identified. The population of this study consists of Muslim English as a Foreign Language learners enrolled in university-level English language courses. These learners study English in a non-native English-speaking context and use English mainly for academic,

communicative, and professional purposes. This population is suitable for the study because Muslim EFL learners may bring Islamic values such as politeness, respect, modesty, honesty, humility, patience, and appropriate classroom behavior into their English communication. Their pragmatic competence may therefore be influenced not only by English linguistic knowledge but also by religious and cultural values. As discussed in the introduction, Canale and Swain argue that communicative competence includes more than grammar, while Bachman explains that pragmatic competence is part of language ability. Kasper and Rose also emphasize that second and foreign language learners need pragmatic development for real communication. From the Islamic educational perspective, Al-Attas highlights the role of adab, moral behavior, manners, and ethical development in education. These ideas support the selection of Muslim EFL learners as the focus of this study.

4.3 Sources of Data

The data for this study are taken from secondary sources. These sources include academic books, peer-reviewed journal articles, Islamic education literature, and studies in English linguistics and language teaching. The sources are selected because they are directly related to the major concepts of the study.

The main categories of sources include:

English linguistics and pragmatics sources

These include works on pragmatic competence, speech act theory, politeness theory, communicative competence, and sociolinguistic appropriateness.

EFL and language teaching sources

These include studies on English as a Foreign Language learning, classroom communication, pragmatic instruction, and learners' communicative development.

Islamic education and communication sources

These include works discussing Islamic values, adab, moral education, respectful speech, humility, honesty, modesty, and ethical communication.

Cultural identity and language learning sources

These include studies explaining how learners' identity, culture, and beliefs influence language learning and communication.

The use of these sources helps the study remain academically grounded and relevant to the research topic.

4.4 Criteria for Source Selection

The sources used in this study are selected according to their relevance, authenticity, and academic value. Preference is given to well-known books, peer-reviewed journal articles, and recognized academic publications. The study uses foundational works such as Canale and Swain for communicative competence, Bachman for language ability and pragmatic competence, Austin and Searle for speech act theory, Brown and Levinson for politeness theory, Kasper and Rose for pragmatic development, and Al-Attas for Islamic education and adab.

Sources are included if they meet at least one of the following criteria:

They explain pragmatic competence in English linguistics.

They discuss speech acts, politeness strategies, or sociolinguistic appropriateness.

They focus on EFL learners and pragmatic development.

They discuss Islamic values, communication, adab, or moral education.

They help explain the relationship between language, culture, identity, and education.

Sources that are not academically reliable, not relevant to the topic, or not connected to English linguistics, Islamic values, or EFL learning are excluded.

4.5 Method of Analysis

The study uses thematic analysis to examine and organize the selected literature. Thematic analysis is suitable because it allows the researcher to identify repeated ideas, patterns, and relationships across different sources. In this study, the literature is analyzed according to four major themes:

Pragmatic competence in English linguistics

This theme focuses on how learners understand and use English appropriately in real communication.

Islamic values and communication

This theme examines how values such as respect, modesty, honesty, humility, patience, politeness, and kindness influence communication.

Politeness, speech acts, and classroom interaction

This theme analyzes how Muslim EFL learners may use greetings, requests, apologies, refusals, compliments, turn-taking, and respectful classroom language.

Islamic identity and English language teaching

This theme explores how learners can develop English pragmatic competence while maintaining their Islamic identity.

The analysis connects these themes with the theoretical framework of the study. Pragmatic Competence Theory is used to understand appropriate language use in context. Speech Act Theory is used to examine communicative acts such as requests, apologies, greetings, refusals, and compliments. Politeness Theory is used to explain respectful and indirect English communication in relation to Islamic values.

4.6 Research Procedure

The research procedure involves several steps. First, relevant literature on English pragmatics, EFL learning, Islamic values, and language teaching is identified. Second, the selected sources are reviewed carefully to find concepts related to pragmatic competence, speech acts, politeness, classroom communication, and Islamic moral values. Third, the literature is grouped into themes based on the research objectives and research questions. Fourth, the themes are analyzed and connected to the theoretical framework. Finally, conclusions are drawn about how Islamic values may influence the English pragmatic competence of Muslim EFL learners. This procedure ensures that the study remains organized, logical, and directly connected to the research problem.

4.7 Ethical Considerations

Since this is a conceptual and library-based study, it does not involve human participants, personal data, interviews, or classroom observation. Therefore, there are no direct risks to participants. However, academic ethics are still important. All sources used in the study are properly acknowledged through Chicago 17th edition in-text citations and references. The study avoids plagiarism by paraphrasing ideas and giving credit to original authors. The study also aims to discuss Islamic values respectfully and academically. It does not present Islamic values in a biased or inappropriate way. Instead, it examines them as an important cultural and ethical influence on Muslim EFL learners' communication. The methodology therefore supports the academic purpose of the study while maintaining honesty, respect, and scholarly responsibility.

5. Discussion

5.1 Islamic Values and English Politeness Strategies

Islamic values can strongly influence the way Muslim EFL learners understand and use English politeness strategies. In English pragmatics, politeness is not only a matter of using polite words; it also involves

choosing expressions that are suitable for the listener, situation, relationship, and purpose of communication. Brown and Levinson explain that politeness strategies help speakers maintain social harmony and protect the dignity or “face” of the listener. This idea is closely related to Islamic communication values, which emphasize respectful speech, humility, kindness, patience, and avoidance of harsh expressions. For Muslim EFL learners, Islamic values may encourage the use of polite and indirect English expressions. For example, instead of saying “Give me your pen,” a learner may say, “Could you please lend me your pen?” or “Would you mind lending me your pen?” These expressions are pragmatically appropriate because they soften the request and show respect for the listener. Similarly, when asking a teacher for help, a student may say, “Could you please explain this again?” rather than “Explain this again.” The second expression is grammatically correct, but it may sound too direct or impolite in many English-speaking contexts.

Humility also plays an important role in politeness. In Islamic communication, humility encourages speakers to avoid arrogance and speak gently. This can appear in English through expressions such as “I may be wrong, but...,” “In my opinion...,” or “I respectfully think that...” These expressions allow learners to present their ideas without sounding aggressive. Kindness may also influence expressions of gratitude, such as “Thank you for your help,” “I really appreciate your guidance,” or “That was very helpful.” These phrases reflect both English politeness norms and Islamic values of appreciation and good manners. Apology is another area where Islamic values and English politeness meet. A learner who values responsibility and respect may use expressions such as “I am sorry for being late,” “I apologize for the mistake,” or “Please forgive me for the inconvenience.” These expressions show awareness of the listener’s feelings and the social situation. Therefore, Islamic values can support the development of English pragmatic competence by encouraging learners to use language that is polite, respectful, and socially appropriate.

5.2 Islamic Values and English Speech Acts

Speech acts are central to pragmatic competence because they show how language performs social actions. Searle explain that utterances do not only communicate information; they also perform actions such as requesting, apologizing, greeting, refusing, advising, thanking, and complimenting.³³ For Muslim EFL learners, Islamic values may influence how these speech acts are performed in English. Greetings are one important example. Muslim learners may commonly use Islamic greetings such as “Assalamu alaikum” in Muslim contexts. However, in broader English-speaking or international contexts, they may also need to use greetings such as “Good morning,” “Hello,” “Nice to meet you,” or “How are you?” Pragmatic competence allows learners to know which greeting is suitable in which context. For example, “Assalamu alaikum” may be suitable when speaking to Muslim classmates or teachers, while “Good morning” may be more appropriate in a formal international academic setting.

Requests are also influenced by Islamic values. Islam encourages respect and humility, so Muslim learners may prefer indirect and polite request forms. Instead of using commands, they may use expressions such as “Could you please help me?” “Would it be possible to submit the assignment tomorrow?” or “May I ask a question?” These expressions reduce directness and show respect for the listener. Apologies are another important speech act. Islamic values emphasize responsibility, humility, and repairing social relationships. Therefore, Muslim EFL learners may be encouraged to apologize sincerely when they make mistakes. In English, this can be expressed through phrases such as “I am sorry,” “I apologize,” “It was my mistake,” or “I will try not to repeat it.” These forms help learners communicate responsibility in a socially acceptable way. Refusals can be difficult for EFL learners because refusing too directly may sound rude,

³³ John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (Cambridge: Cambridge University Press, 1969), 16-24.

while being too indirect may cause confusion. Islamic values may encourage learners to refuse gently to avoid hurting others. For example, instead of saying “No, I cannot,” a learner may say, “I am sorry, but I am unable to join today,” or “Thank you for inviting me, but I have another commitment.” This type of refusal maintains politeness and protects the relationship. Advice and compliments are also important. Muslim learners may give advice carefully because they do not want to sound proud or judgmental. Expressions such as “Maybe you could try...,” “It might be better to...,” or “I suggest...” are useful in English. Compliments may also be shaped by modesty. Learners may say “You did a great job,” “Your presentation was very clear,” or “I appreciate your effort.” In this way, speech acts reflect both English pragmatic norms and Islamic values of respect and kindness.

5.3 Islamic Values and Classroom Interaction

Classroom interaction is an important area where pragmatic competence becomes visible. In English language classrooms, learners communicate with teachers and classmates through questions, answers, group discussions, presentations, feedback, and cooperative tasks. For Muslim EFL learners, Islamic values may influence how they participate in these interactions. Respect for teachers is a strong value in many Muslim educational contexts. Students may show respect by using polite language, listening carefully, avoiding interruption, and addressing teachers formally. In English, this may appear through expressions such as “Excuse me, teacher,” “May I ask a question?” “Could you please repeat that?” or “Thank you for your explanation.” These expressions show both pragmatic awareness and respect for the teacher’s role.

Turn-taking is another important part of classroom communication. Pragmatically competent learners know when to speak, when to listen, and how to enter a conversation appropriately. Islamic values such as patience and respect can support good turn-taking because learners are encouraged not to interrupt others or dominate discussion. For example, a student may say, “May I add something?” or “I would like to share my opinion after my

classmate finishes.” These expressions help maintain respectful classroom communication. Avoiding interruption is closely connected with patience and humility. In some classrooms, students may be encouraged to speak actively, but active participation should not become disrespectful. Muslim EFL learners may need to develop the ability to participate confidently while still showing respect. This balance is important because excessive silence may limit language development, while uncontrolled speaking may disturb classroom harmony.

Cooperative learning also connects well with Islamic values. Group work requires learners to listen, support others, share ideas, and complete tasks together. Values such as kindness, responsibility, patience, and cooperation can help students communicate effectively in group activities. For example, students may use phrases such as “What do you think?” “Let us work together,” “Can I help you?” or “Your idea is useful.” These expressions support both English learning and positive classroom relationships. Modest speaking behavior may also influence classroom interaction. Some Muslim learners may avoid speaking too much because they do not want to appear proud or disrespectful. However, English learning requires practice and participation. Therefore, teachers should encourage learners to understand that speaking in class is not arrogance when it is done respectfully. Learners can express themselves politely through phrases such as “In my opinion,” “I would like to suggest,” or “I am not sure, but I think....” This helps them participate while maintaining humility.

5.4 Islamic Identity and English Communication

Muslim EFL learners may sometimes feel that English language learning requires them to adopt foreign cultural norms. However, learning English does not mean losing Islamic identity. Instead, learners can develop English pragmatic competence while maintaining their religious and cultural

values. Norton explains that language learning is closely connected with identity because learners negotiate who they are when using another language.³⁴ For Muslim learners, this means that English can become a tool for communication without replacing Islamic values. Islamic identity can be maintained through ethical language use. A Muslim learner can speak English while still being respectful, modest, honest, and kind. For example, using English phrases such as “I respectfully disagree,” “Thank you for your advice,” or “I apologize for the mistake” allows learners to communicate effectively while preserving Islamic manners. Therefore, English can be used as a medium for expressing Islamic values rather than as a threat to them.

Pragmatic flexibility is important here. Learners need to understand that different contexts require different forms of expression. In a Muslim classroom, Islamic greetings may be appropriate. In an international academic conference, a general English greeting may be more suitable. This does not mean that learners are abandoning Islamic identity; rather, they are choosing language according to context. Pragmatic competence helps learners make these choices wisely. English teachers should also avoid presenting English communication as culturally superior to Islamic communication. Instead, they should teach learners how different cultures express politeness, respect, disagreement, and social distance. This comparative approach can help Muslim learners understand English pragmatic norms while valuing their own identity. In this way, English learning becomes intercultural rather than culturally replacing.

5.5 Challenges in Developing Pragmatic Competence

Muslim EFL learners may face several challenges in developing English pragmatic competence. One major challenge is direct translation from

³⁴ Bonny Norton, *Identity and Language Learning: Extending the Conversation*, 2nd ed. (Bristol: Multilingual Matters, 2013), 1-15.

Islamic or local languages into English. Learners may translate expressions word for word from Arabic, Urdu, Malay, Turkish, Indonesian, or other local languages. Although the meaning may be understandable, the expression may not sound natural or pragmatically appropriate in English. For example, a phrase that is polite in one language may sound too formal, too direct, or unclear in English. Another challenge is fear of speaking. Some learners may worry about making grammatical mistakes, mispronouncing words, or being judged by classmates. In Muslim contexts, modesty and fear of embarrassment may also make some learners more reserved. As a result, they may avoid speaking activities, which limits their pragmatic development. Since pragmatic competence develops through practice, limited speaking can reduce learners' ability to use English naturally in real situations.

Limited exposure to native or international English contexts is also a problem. EFL learners often study English in classrooms but do not use it regularly outside class. This reduces their exposure to authentic examples of requests, apologies, refusals, greetings, compliments, and classroom discussion. Without exposure, learners may depend mainly on textbooks, which may not always provide realistic pragmatic examples. Another challenge is the lack of pragmatic teaching in textbooks and classrooms. Many English textbooks focus on grammar, vocabulary, reading passages, and written exercises. They may include dialogues, but these dialogues are sometimes artificial and do not explain why one expression is more polite or appropriate than another. If teachers do not explicitly teach pragmatics, learners may not understand the social meaning of English expressions.

There may also be confusion between Islamic politeness and English pragmatic norms. For example, Islamic communication may encourage indirectness and humility, while some English-speaking contexts may value clarity, confidence, and direct participation. Learners may become uncertain about how direct or indirect they should be. They may also struggle with disagreement because they want to be respectful but also need to express

their own views. This challenge shows the need for careful teaching that compares Islamic communication values with English pragmatic expectations.

5.6 Teaching Implications

The discussion suggests several important teaching implications. First, English teachers should teach polite expressions explicitly. Learners should practice expressions such as “Could you please...?” “Would you mind...?” “May I ask...?” “I am sorry...” and “Thank you for your help.” Teachers should explain not only the meaning of these phrases but also their social function and appropriate context.

Second, teachers should use role-play activities. Role-play allows learners to practice real-life situations such as asking a teacher for help, apologizing for late submission, refusing an invitation, greeting a guest, or giving advice to a classmate. These activities help students connect grammar with pragmatic use. They also allow Muslim learners to practice respectful communication in English.

Third, Islamic moral themes can be included in English tasks. Teachers can design reading, speaking, and writing activities around themes such as honesty, kindness, patience, responsibility, and respect. For example, students can write dialogues showing polite disagreement, discuss stories about honesty, or role-play situations involving apology and forgiveness. This makes English learning meaningful and culturally relevant.

Fourth, speech acts should be taught directly. Teachers can introduce different ways to make requests, apologies, refusals, compliments, and advice. Students can compare direct and indirect forms and discuss which expressions are more appropriate in different contexts. This helps learners understand that language choices depend on relationship, situation, and purpose.

Fifth, teachers should compare Islamic and English politeness norms. For example, they can discuss how respect is expressed in Islamic

communication and how it can be expressed in English. This comparison helps learners avoid pragmatic failure and develop intercultural awareness. It also shows that English pragmatic competence can support Islamic values rather than weaken them.

Finally, teachers should use classroom dialogue and real-life situations. Pragmatic competence develops through interaction, so learners need opportunities to speak, listen, respond, and negotiate meaning. Teachers should create a respectful classroom environment where learners feel safe to practice English. They should encourage participation while respecting modesty and cultural identity. Through explicit pragmatic instruction and value-based communication practice, Muslim EFL learners can develop English competence that is accurate, appropriate, respectful, and meaningful.

6. Recommendations

Based on the discussion, this study recommends that English pragmatic competence should be taught more directly and meaningfully in Muslim EFL contexts. Since pragmatic competence is necessary for appropriate communication, teachers, curriculum designers, learners, and future researchers should give more attention to how Islamic values can support English language use.

6.1 Recommendations for Teachers

English teachers should teach pragmatics directly instead of assuming that learners will develop it naturally. Many Muslim EFL learners may know English grammar and vocabulary, but they may not know how to use English appropriately in real situations. Therefore, teachers should explain how to make polite requests, apologies, refusals, greetings, compliments, and suggestions. For example, learners should be taught the difference between direct expressions such as “Help me” and more polite expressions such as “Could you please help me?” or “Would you mind helping me?”

Teachers should also use Islamic values as meaningful classroom contexts. Values such as respect, honesty, humility, kindness, patience, and responsibility can be connected with English communication tasks. For example, a speaking activity on apologies can be linked with responsibility and humility, while a lesson on polite disagreement can be linked with respect and avoiding harsh speech. This approach keeps English linguistics as the main focus while making learning culturally relevant for Muslim learners.

In addition, teachers should encourage respectful English communication in classroom interaction. Students should practice asking questions politely, listening to classmates, taking turns, giving feedback gently, and disagreeing respectfully. Role-play, dialogue practice, classroom discussion, and speech act analysis can help learners develop pragmatic awareness in practical ways. Teachers should also create a safe classroom environment where learners can speak English confidently without fear of making mistakes.

6.2 Recommendations for Curriculum Designers

Curriculum designers should include pragmatic activities in English textbooks and teaching materials. Many textbooks focus mainly on grammar, vocabulary, reading, and writing, but they do not give enough attention to pragmatic use. Textbooks should include activities that teach learners how to use English in real communication, such as making requests, apologizing, refusing politely, greeting people in different contexts, giving advice, and expressing gratitude. Curriculum designers should also add culturally relevant examples for Muslim EFL learners. These examples may include classroom situations, family communication, academic interaction, community service, and respectful communication with teachers and elders. However, Islamic ethical themes should be used carefully and academically. The purpose should not be to turn English lessons into religious instruction, but to use familiar values as meaningful contexts for English communication. Materials should also compare Islamic politeness values

with English pragmatic norms. For example, textbooks can show how respect and humility are expressed in English through indirect requests, polite disagreement, soft refusals, and appropriate apologies. This can help learners understand that English can be used in a way that supports their Islamic identity and develops their communicative competence.

6.3 Recommendations for Learners

Muslim EFL learners should actively practice English in real-life contexts. Pragmatic competence cannot be developed only by memorizing grammar rules. Learners need to practice speaking, listening, responding, and interacting in different situations. They should participate in classroom discussions, pair work, group activities, presentations, and English conversations whenever possible. Learners should also learn polite English expressions and understand when to use them. Expressions such as “Could you please...,” “May I ask...,” “I am sorry for...,” “Thank you for your help,” and “I respectfully disagree” can help learners communicate more appropriately. Learners should notice how English speakers express respect, apology, refusal, gratitude, and disagreement in different contexts. At the same time, learners should understand cultural differences in communication. Some expressions that are polite in one language may not have the same effect in English. Therefore, learners should avoid direct translation from their first language and try to understand English pragmatic norms. This does not mean losing Islamic identity. Rather, it means learning how to communicate respectfully and effectively in English while maintaining Islamic values.

6.4 Recommendations for Future Researchers

Future researchers should conduct classroom-based studies to examine how Islamic values actually influence English pragmatic competence among Muslim EFL learners. Since this study is conceptual and library-based, future research can collect primary data through interviews, classroom

observations, questionnaires, discourse completion tasks, or analysis of classroom interaction. Researchers may also compare male and female learners to explore whether gender influences pragmatic choices, politeness strategies, or classroom communication. In addition, studies can compare Muslim EFL learners from different countries, such as Malaysia, Indonesia, Pakistan, Saudi Arabia, Turkey, or other Muslim contexts. Such comparison can show whether Islamic values influence English pragmatics in similar or different ways across cultures.

Future researchers can also analyze English textbooks, classroom discourse, teacher feedback, and student dialogues. This would help identify whether pragmatic competence and Islamic values are represented clearly in teaching materials and classroom practice. More empirical research in this area can strengthen the relationship between English linguistics, Islamic values, and EFL educa8. Recommendations Based on the discussion, this study recommends that English pragmatic competence should be taught more directly and meaningfully in Muslim EFL contexts. Since pragmatic competence is necessary for appropriate communication, teachers, curriculum designers, learners, and future researchers should give more attention to how Islamic values can support English language use.

7. Conclusion

Pragmatic competence is an essential part of English language learning because it enables learners to use English appropriately in real social and educational contexts. Learning English does not only mean understanding grammar rules, memorizing vocabulary, or producing correct sentences. It also means knowing how to communicate politely, respectfully, and effectively according to the situation, the listener, and the purpose of communication. A learner may be grammatically accurate but still face communication problems if they do not know how to make polite requests, apologize appropriately, refuse gently, greet others suitably, or participate in classroom interaction. Therefore, pragmatic competence is a major area of English linguistics and should be treated as an important goal in English

language teaching. This study has discussed how Islamic values may influence the English pragmatic competence of Muslim EFL learners. Muslim learners often bring religious, cultural, and moral values into their communication. Values such as respect, politeness, humility, honesty, modesty, patience, kindness, and avoidance of offensive speech can shape how they use English in different situations. For example, these values may encourage learners to use polite expressions such as “Could you please...?” “Would you mind...?” “I am sorry...” and “Thank you for your help.” They may also influence how learners interact with teachers, classmates, elders, and people from different cultural backgrounds.

The discussion shows that Islamic values can support English pragmatic development when they are connected carefully with English language teaching. Respect can help learners communicate politely with teachers and classmates. Humility can help learners’ express disagreement without sounding rude or aggressive. Honesty can guide learners to communicate truthfully while still using appropriate and sensitive language. Kindness and patience can support cooperative learning, turn-taking, and positive classroom interaction. In this way, Islamic values are not barriers to English learning. Instead, they can become meaningful resources for developing appropriate and ethical English communication. However, English teaching should not focus only on grammar, vocabulary, pronunciation, and examination performance. Although these areas are important, they are not enough for successful communication. Learners also need explicit instruction in pragmatic features such as speech acts, politeness strategies, indirect meaning, sociolinguistic appropriateness, and classroom discourse. Without pragmatic instruction, learners may produce correct sentences but fail to use them suitably in real communication. This may lead to misunderstanding, pragmatic failure, or lack of confidence when speaking English.

Teachers therefore have an important role in helping Muslim EFL learners develop both linguistic competence and pragmatic competence.

They should teach polite expressions, provide role-play activities, use realistic classroom dialogues, and explain how English speech acts function in different contexts. Teachers can also compare Islamic communication values with English politeness norms so that learners understand how to use English appropriately while maintaining their Islamic identity. This approach can make English learning more meaningful, culturally relevant, and ethically grounded. In conclusion, the influence of Islamic values on English pragmatic competence is an important topic in English linguistics and education. Muslim EFL learners need to develop English communication skills that are not only grammatically correct but also socially appropriate and respectful. By integrating pragmatic instruction with Islamic values such as respect, politeness, humility, honesty, and kindness, English language teaching can support learners in becoming competent, confident, and ethically aware users of English.

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