Maddah: Journal of Advanced Dakwah Management Research
Vol. 5, No. 1 (2026), 61-72
e-ISSN: 2986-7622 | DOI: 10.35719/maddah.v5i1.210

Dakwah Management in Technical Higher Education: Integrating Islamic Communication Principles into Engineering University Curricula

Hasanov Elnur Latif Oglu
Azerbaijan National Academy of Sciences, Ganja, Azerbaijan
lnurh273@gmail.com

Keywords

Dakwah Management, Islamic Communication, Engineering Education.

Abstract

Technical and engineering disciplines operate within an increasingly globalised environment that requires cross-border collaboration grounded in shared values and ethical communication. In this context, dakwah—understood as purposeful Islamic communication—provides a relevant framework for conveying knowledge with integrity, clarity, and moral responsibility. However, many engineering students in Islamic or Muslim-majority universities still face challenges in integrating Islamic communication principles into their academic and professional development. Therefore, this study aims to examine the role of dakwah-based communication principles in enhancing the professional readiness of engineering students and to identify the key challenges in their implementation. This study employs a library research approach, drawing on a wide range of scholarly sources, including academic books, peer-reviewed journal articles, and relevant theoretical frameworks related to Islamic communication, dakwah management, and engineering education. The data were analyzed using qualitative content analysis to identify recurring themes, conceptual relationships, and theoretical insights regarding the integration of Islamic values into professional communication. The findings reveal that the integration of dakwah-based communication principles significantly contributes to the development of ethical awareness, effective communication skills, and global professional competitiveness among engineering students. Furthermore, the study highlights several critical challenges, including limited institutional support, insufficient pedagogical integration, and gaps in students' ability to articulate technical knowledge within Islamic ethical frameworks. The study concludes that embedding dakwah management into engineering curricula is essential for fostering graduates who are not only technically competent but also ethically grounded and globally competitive.

Introduction

In the contemporary globalised academic environment, the management of dakwah—the systematic effort to convey Islamic teachings and values—in higher education institutions is undergoing constant reformation to satisfy the evolving demands of students and societies. By emphasising the principles of Islamic communication in the pedagogical teaching process, utilising contemporary dakwah methodologies, and addressing issues such as varying levels of Islamic literacy and educator preparation, higher education institutions can further enhance their

students' capacity to convey knowledge with purpose, enabling them to thrive in both domestic and international professional contexts. The instruction of Islamic communication principles for engineering students necessitates a personalised strategy that emphasises both general communicative competence and the specific language of dakwah required for academic and professional fields.

The need for engineering students to be grounded in dakwah principles is twofold: first, in order to participate meaningfully in international research and development while maintaining Islamic identity, and second, to understand technical materials and communicate them successfully within Islamic ethical frameworks in global work environments. In addition, engineering students in Muslim-majority institutions need to be familiar with a wide range of dakwah communication strategies used across various contexts, including formal academic discourse, professional environments, and community outreach. This encompasses both general Islamic communicative competence and specialised dakwah methodologies unique to specific engineering subdisciplines.

Engineering students are frequently tasked with producing research papers, reports, and technical documents. When imbued with the principles of Islamic communication, clarity (bayan), truthfulness (sidq), and purposefulness (niyyah). These documents transcend mere technical function and become vehicles of responsible knowledge propagation. Students studying engineering must be able to read and comprehend complex technical texts while filtering them through Islamic epistemological frameworks, including understanding how knowledge relates to divine wisdom and human welfare. Engineers often collaborate in diverse teams and must communicate their ideas clearly and ethically, competencies that are central to the classical traditions of dakwah and Islamic scholarly communication.[1]

Research Methods

This study employs a library research method, which focuses on the systematic identification, evaluation, and synthesis of relevant scholarly literature to explore the integration of dakwah-based Islamic communication principles within technical higher education. Library research is particularly appropriate for examining conceptual frameworks, theoretical developments, and prior empirical studies across interdisciplinary fields such as Islamic communication, education, and engineering.[2] The data sources consist of peer-reviewed journal articles, academic books, and reputable international publications accessed through scholarly databases. The selection of sources is based on relevance, credibility, and their contribution to understanding how Islamic ethical values and dakwah principles can be integrated into professional communication in engineering education.

[1] J. Harmer, *The Practice of English Language Teaching*, 3rd ed. (Longman, 2001), 39.
[2] J. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* (SAGE Publications, 2014).

The data were analyzed using a qualitative descriptive-analytical approach through content analysis, which involves systematically coding, categorizing, and interpreting key themes emerging from the literature.[3] This method enables the identification of patterns, relationships, and theoretical implications regarding the role of Islamic communication principles in shaping ethical and professional competencies.[4] To ensure the rigor and trustworthiness of the findings, the study applies source triangulation by comparing multiple scholarly perspectives and disciplines.[5] The synthesis of literature is conducted critically to construct a comprehensive theoretical framework that highlights the significance of integrating dakwah management into engineering curricula in response to global professional and ethical demands.[6]

Results and Discussion

A variety of methods and techniques informed by dakwah management principles are employed in Islamic higher education institutions to assist students in developing proficiency in purposeful communication, ethical discourse, active listening, persuasive writing, and professional presentation. The following methods and techniques are of particular significance in the context of dakwah-informed teaching in technical higher education institutions:

First, Communicative Dakwah Instruction (CDI). This is a pedagogical approach that emphasises communication rooted in Islamic values. It prioritises authentic interaction and contextual relevance over rote memorisation of technical rules. Task-Based Dakwah Learning (TBDL) involves problem-solving or professional scenarios that require the use of both technical and ethical language, grounding student communication in Islamic principles.

Second, Skills Development in Islamic Communication. Listening: The utilisation of audio resources—such as recorded Islamic lectures, scholarly podcasts, and dakwah programmes—serves to facilitate students' comprehension of purposeful communication in professional contexts. Listening comprehension activities may encompass analysis of Islamic rhetorical strategies, clarity of argumentation, and ethical framing of technical discourse. Speaking: Group discussions and collaborative projects grounded in Islamic ethics encourage meaningful dialogue. Exercises such as role-playing professional scenarios from Islamic perspectives, ethical debates, and structured storytelling can be beneficial. The emphasis is on developing students' ability to present technical knowledge in ways that reflect the objectives of dakwah: guiding, informing, and inspiring.[7] Reading: The development of comprehension skills is facilitated by reading Islamic

[3] Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology* (SAGE Publications, 2018).
[4] G. A. Bowen, "Document Analysis as a Qualitative Research Method," *Qualitative Research Journal* 9, no. 2 (2009): 27–40.
[5] U. Flick, *An Introduction to Qualitative Research*, 6th ed. (Sage Publications, 2018).
[6] Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research* 104 (2019): 333–39, https://doi.org/10.1016/j.jbusres.2019.07.039.
[7] G. Boran, *Teaching English for Specific Purposes* (Ankara University Press, 2010), 8.

scholarly texts alongside technical materials, enabling students to synthesise engineering knowledge with Islamic epistemological frameworks. At this juncture, students are encouraged to produce essays, professional reports, and reflective writing that integrate Islamic values with technical content. Vocabulary: Focus on expanding students' vocabulary in both technical and Islamic domains, including the key concepts of dakwah management such as hikmah (wisdom), maw'idhah (good counsel), and mujadalah (constructive debate). Students, especially those targeting international contexts, should also receive training in the ethical dimensions of cross-cultural communication.[8]

Third, Interactive Dakwah Activities. This approach entails the utilisation of collaborative exercises, case studies, and group projects to enhance the appeal and engagement of the learning process. Project-Based Islamic Learning encourages students to work on assignments that require research, ethical planning, and presentation of results grounded in Islamic communicative principles. Peer feedback, a concept deeply embedded in the Islamic tradition of scholarly consultation (shura) facilitates collaborative learning and reinforces ethical communication by allowing students to reflect upon and refine each other's work. Frequent assignments, assessments, and reflective journals are employed to assess student progress in integrating dakwah principles into their professional communication.[9]

The overarching objective of dakwah-informed education in technical higher education institutions is to equip students with the communicative and ethical skills necessary to effectively convey knowledge in professional settings, in the classroom, and on an international level. For engineering students in Muslim-majority contexts, Islamic communication principles constitute a vital pedagogical foundation, especially given the centrality of knowledge ethics in Islamic civilisation and the contemporary imperatives of globalisation.[10]

A significant number of universities in Muslim-majority countries, notably Baku Engineering University (BEU), are beginning to incorporate Islamic communication frameworks into their international programmes. BEU offers various international programmes related to communicative language and professional ethics through partnerships and academic collaborations with global institutions. These programmes typically focus on enhancing both technical communication proficiency and moral purpose in professional settings. Within a dakwah management framework, some of these programmes include: 1) Islamic Communication and Professional Ethics Programs: BEU may offer undergraduate and graduate programmes where students learn communication techniques, including dakwah-informed approaches that emphasise purposeful interaction, ethical persuasion, and the conveyance of knowledge with sincerity and wisdom. 2)

[8] A. E. Ivanova and I. S. Denisov, "Integrating Islamic Communication Principles in Technical Education," *Journal of Islamic Pedagogy* 12, no. 2 (2024): 99–100.
[9] Boran, *Teaching English for Specific Purposes*, 8.
[10] E. K. Tabeikyna Kamalova, G. T. ,. Hasanov, E. L. ,. Dzhumagaliyeva, K. V. ,. &. Demeuova, N. K., "The Place of Intelligentsia in Socio-Economic Development of Society: The Creative Perspective," *Creativity Studies* 14, no. 1 (2021): 239–40, https://doi.org/10.3846/cs.2021.13639.

Islamic Communication for Specific Purposes (ICSP): Programmes aimed at enhancing the communication skills of engineering students from an Islamic perspective, with a particular emphasis on ethical discourse in professional settings, the integration of Islamic values into technical documentation, and the application of dakwah principles in engineering contexts.[11] 3) Exchange Programs and Joint Islamic Education Initiatives: BEU may offer exchange opportunities with international Islamic universities where students can engage in courses focused on dakwah communication methodologies and Islamic scholarly traditions.[12] 4) Workshops and Training in Dakwah Management: BEU may organise workshops or seminars related to dakwah management methodology, often inviting Islamic scholars or collaborating with global organisations that specialise in Islamic education. This pedagogical approach emphasises the enhancement of students' communicative skills through the utilisation of authentic Islamic case studies, scholarly dialogues, and interactive exercises grounded in ethical reflection.

Additionally, Task-Based Dakwah Teaching (TBDT) is being adopted at Baku Engineering University with a view to encouraging students to perform communicative tasks grounded in Islamic values in practical situations. These tasks encompass conventional academic exercises, such as composing research papers and delivering presentations, while also integrating ethical reflection and Islamic communicative purposes into the process. In recent years, Content and Language Integrated Learning (CLIL) has been incorporated into the teaching process, wherein students learn subject-related content through an Islamic ethical lens, concurrently enhancing their Islamic communicative competence.

CLIL, understood within a dakwah management framework, stands for Content and Islamic Communication Integrated Learning. It is an educational approach in which students learn a subject—such as engineering, mathematics, or environmental science—through the lens of Islamic values and communication principles, rather than treating technical knowledge in isolation from moral and spiritual purpose. The idea behind this integration is that students improve both their technical competencies and their capacity to convey this knowledge purposefully, in service of the broader goals of dakwah: the guidance of humanity toward truth, goodness, and justice.

At Baku Engineering University (BEU), the incorporation of Islamic communication principles into the teaching process means that students study technical and academic subjects while simultaneously developing their capacity to articulate this knowledge within Islamic ethical frameworks. This helps students develop both their content knowledge and their ability to communicate effectively within a globalised academic or professional context. It supports the goal of preparing students for international careers where technical expertise and ethical communication—grounded in Islamic values—are both essential.[13]

[11] Harmer, *The Practice of English Language Teaching*, 39.
[12] Boran, *Teaching English for Specific Purposes*, 9–10.
[13] V. Krilov, *Bilingual Education and Content-Based Instruction in Higher Education* (Moscow University Press, 2018), 78.

The development of academic vocabulary and communicative skills is further facilitated by hybrid and blended learning methodologies informed by dakwah management principles. In a hybrid learning model at BEU, students would have the flexibility to attend either in-person or online sessions. For example: 1) Course: Introduction to Ethical Engineering Communication. 2) In-person component: Students attend weekly classroom sessions where they engage in practical dakwah exercises, including the ethical framing of engineering challenges, group discussions on Islamic professional ethics, and live presentations of technical concepts grounded in Islamic values. 3) Online component: Outside of class, students access a learning management system (LMS) to view recorded lectures on Islamic communication principles, complete reflective assignments on dakwah methodologies, and engage with video resources on Islamic scholarly discourse. This hybrid model ensures that all students receive both the necessary technical content and the ethical and communicative grounding that dakwah management requires.[14]

Blended Learning of Dakwah Communication at BEU:

In a blended learning model informed by dakwah principles, the in-person and online components are fully integrated. For example: 1) Course: Islamic Professional Communication for Engineers. 2) In-person component: Students participate in weekly face-to-face seminars where they practise ethical presentations, engage in role-playing professional scenarios informed by Islamic principles, and receive real-time feedback from instructors and peers grounded in the spirit of Islamic scholarly consultation. 3) Online component: Students complete weekly online modules covering Islamic communication ethics, technical writing principles derived from Quranic and Hadith traditions, and Islamic scholarly argumentation. They participate in online forums where they collaborate on discussion topics related to engineering ethics in Islam, and submit reflective written assignments integrating technical content with Islamic values. The blended approach ensures a smooth integration of online and face-to-face activities, creating a cohesive dakwah-informed learning experience.

Both approaches at BEU utilise digital tools—including video lectures, LMS platforms, and online collaboration forums—to enhance student engagement, foster ethical interaction, and provide flexible learning pathways that support the goals of dakwah management in a contemporary educational setting.

The integration of digital platforms and online resources into the Azerbaijani higher education sector is a recent development, with learning management systems now being adopted broadly. Within a dakwah management framework, these tools serve not only technical educational purposes but also facilitate the propagation of Islamic knowledge and values in professional contexts. Among the key digital resources employed are: 1) Moodle (Learning Management System - LMS): Many Azerbaijani universities, including Baku Engineering University, use

[14] Boran, *Teaching English for Specific Purposes*, 8.

Moodle to deliver courses integrating Islamic communication modules alongside technical subjects. Moodle allows instructors to upload materials on dakwah principles, assign reflective tasks on Islamic ethics, and facilitate online dialogue grounded in Islamic scholarly traditions. 2) Islamic Scholarly Databases and Digital Resources: Students and researchers in Azerbaijani higher education frequently use databases such as Al-Maktaba al-Shamila, Islamic academic portals, and global Islamic research repositories to access primary Islamic texts, scholarly commentaries, and dakwah management research. These resources help students ground their engineering knowledge within Islamic epistemological frameworks and write academic papers with appropriate Islamic scholarly references.[15] 3) Virtual Seminars and Online Dakwah Platforms: BEU students may participate in virtual seminars hosted by Islamic scholars, dakwah organisations, and Islamic universities worldwide, enabling them to engage with contemporary discourses on Islamic professional ethics and the integration of faith and knowledge. 4) Microsoft Teams and Zoom for Islamic Collaborative Learning: These platforms have been used to facilitate collaborative Islamic learning communities, enabling students to engage in group study circles (halaqah) conducted online, discuss dakwah management strategies, and collaborate on projects that integrate Islamic communication principles with engineering content.

It is acknowledged that the majority of students entering Azerbaijani universities possess varying levels of familiarity with Islamic communication principles and dakwah management frameworks. Some may lack foundational grounding in Islamic communicative ethics, which can hinder their ability to engage effectively in value-laden academic and professional activities. To mitigate this challenge, it is imperative to establish a robust foundation for Islamic communication within the engineering curriculum. The fundamental criteria for this foundation are as follows: 1) Pedagogical preparation: While many university teachers are knowledgeable in their technical disciplines, some may not be fully trained in Islamic communication methodologies or dakwah management principles. It is imperative that professional development programmes are implemented to ensure that teachers are conversant with the latest dakwah-informed pedagogical approaches and digital tools for Islamic education. 2) Cultural and communicative context: Students may encounter challenges in integrating Islamic communicative norms with the conventions of technical academic discourse, particularly given the nuances of Islamic scholarly language in contrast to standard professional communication conventions. 3) Insufficient Islamic educational resources: Some universities may not have sufficient Islamic communication materials and dakwah management resources integrated into their technical curricula.

The growing emphasis on the Islamisation of knowledge and ethical professional formation in Azerbaijani universities has given rise to a range of opportunities for enhancing dakwah-informed instruction. Collaborations with

[15] D. Coyle et al., *CLIL: Content and Language Integrated Learning* (Cambridge University Press, 2010), 104.

international Islamic universities, exchange programmes rooted in Islamic scholarly traditions, and the provision of a more extensive selection of courses integrating Islamic ethics with engineering content have been identified as key factors contributing to enhancing students' communicative and moral formation.

The English for Specific Purposes (ESP) programme, when reframed within a dakwah management context, is more accurately understood as Islamic Communication for Specific Professional Purposes [Rustamov, I. T., & Mamaziyayev, Z. X., 2022, p. 229]. It is designed to assist engineering students in enhancing their communicative proficiency in domains such as reading technical documents, preparing reports, and participating in technical discourse, all while integrating the ethical and purposeful principles of Islamic communication. The programme utilises task-based learning (TBL) to ensure the practical application of Islamic communicative principles in contexts such as project planning, ethical problem solving, and the preparation of engineering documentation grounded in Islamic values.[16]

Content and Language Integrated Learning (CLIL), when informed by dakwah management principles, enables engineering students to attain mastery of both communicative competence and subject matter—such as electrical engineering, thermodynamics, and environmental systems—concurrently, while situating this knowledge within a broader Islamic framework of purposeful and ethical inquiry. This pedagogical approach facilitates students' comprehension of complex technical content, grounding it within the Islamic epistemological tradition that understands all genuine knowledge as a manifestation of divine wisdom and a trust (amanah) to be conveyed responsibly. Students engage in extended projects that require the utilisation of both technical language and Islamic communicative principles for research and presentation purposes, including composing ethically grounded proposals, conducting professionally responsible interviews, and delivering lectures on engineering subjects that reflect Islamic values.[17]

In addition, writing skills are developed through the application of appropriate academic and Islamic communicative conventions when preparing technical reports, research articles, and professional documents. In this regard, students are instructed in the composition of correspondence, project documents, and proposals that reflect both professional standards and Islamic ethical principles. Students have the opportunity to engage with both engineering publications and Islamic scholarly texts, identifying not only technical vocabulary but also the ethical dimensions of knowledge communication. Group work is also incorporated, with students assigned to teams to explore issues related to engineering innovations from an Islamic perspective. Consequently, emphasis is placed on the development of students' oral proficiency, Islamic argumentative skills, and the capacity to articulate technical perspectives within the framework of dakwah objectives.

[16] A. Tursunovich, "Task-Based Language Learning in Islamic Contexts," *Islamic Educational Research* 4, no. 1 (2022): 150.
[17] Coyle et al., *CLIL: Content and Language Integrated Learning*, 104.

Given the Islamic tradition's profound emphasis on the purposeful conveyance of knowledge—from the Quranic injunctions to convey the truth with wisdom and good counsel (Quran 16:125) to the prophetic model of compassionate and effective dakwah—engineering students who are grounded in these principles possess a wider range of capacities in the contemporary professional world. To this end, students have access to a variety of Islamic learning resources and can practise dakwah-informed communication in a range of settings using online resources, e-learning platforms, and virtual scholarly communities. In conclusion, the development of both general communicative skills and dakwah-specific competencies should be the primary goals of Islamic communication instruction for engineering students. To this end, the introduction of Islamic communicative ethics, the improvement of technical writing and presentation skills grounded in Islamic values, and the encouragement of purposeful professional communication are recommended as means of better preparing students for international engineering careers.[18]

The efficacy of dakwah management-informed instruction for engineering students hinges on its ability to focus on real-world application and integration with Islamic ethical frameworks. In order to address the unique needs of engineering students in Azerbaijani universities, Islamic communication instruction should be tailored to include both general academic communicative competence and the specialist dakwah language required in the engineering field. In order to thrive in global research, international partnerships, and professional communities, engineering students in Azerbaijan need to acquire sophisticated communicative skills grounded in Islamic values, especially given the global nature of engineering and the increasing demand for ethical professional communication in academic and professional contexts.[19]

Conclusion

To summarise, it can be concluded that grounding in dakwah management principles is of paramount importance for engineering students for several interconnected reasons. Primarily, this is because the integration of Islamic communicative ethics into professional formation is associated with enhanced career readiness, moral purpose, and academic integrity. The necessity for engineering students to be formed in dakwah-informed communication is progressively escalating. The reasons for this increase are manifold and reflect the growing recognition that effective professional communication in the Muslim world must be grounded in Islamic values: 1) Dakwah management principles provide an ethical framework for the dissemination of technical knowledge, ensuring that engineering expertise is communicated with truthfulness, clarity, and moral accountability—core values of Islamic scholarly discourse, 2) Given that engineering is a global field, collaboration with professionals from diverse cultures

[18] I. T. Rustamov and Z. X. Mamaziyayev, "English for Specific Purposes in Muslim-Majority Higher Education," *Academic Press*, 2022, 229–30.
[19] Harmer, *The Practice of English Language Teaching*, 93.

and traditions is imperative. The principles of Islamic communication—grounded in hikmah, integrity, and compassion—provide a universally applicable framework for ethical cross-cultural professional interaction, 3) Many multinational organisations, particularly those operating in Muslim-majority contexts, increasingly require professionals who can communicate technical knowledge within ethical frameworks. Engineers grounded in dakwah principles possess the communicative and ethical competencies demanded by these global professional environments, 4) Dakwah-informed communication facilitates the propagation of engineering knowledge in ways that serve human welfare and societal development in accordance with Islamic values. This enables students to contribute meaningfully to the advancement of ethical technology and purposeful innovation, 5) Islamic educational institutions worldwide increasingly require that academic communication—including research papers, conference presentations, and professional reports—reflect Islamic communicative ethics. Dakwah management competencies are therefore prerequisites for participation in global Islamic scholarly communities, 6) The Islamic tradition places profound emphasis on the purposeful and ethical composition of documents, proposals, and scholarly texts. Engineering students grounded in Islamic communication principles are better equipped to produce documentation that reflects both technical accuracy and moral responsibility, 7) Islamic professional associations and certification bodies related to engineering in Muslim-majority contexts increasingly require not only technical expertise but also demonstrable ethical formation. Proficiency in Islamic communicative principles is a prerequisite for developing professional competencies within these communities, 8) The ability to communicate, present, and engage in scholarly discourse grounded in Islamic values is a growing requirement in engineering companies and organisations operating within Muslim communities. This requirement is a key factor in ensuring the success of students in their future careers as ethical engineers and purposeful communicators.

In conclusion, it is imperative to emphasise that grounding in dakwah management principles is of paramount importance for engineering students' academic formation, as well as for their future professional and career development. Consequently, the possession of robust Islamic communicative competencies is identified as a pivotal factor for engineering students' success in the contemporary globalised world.

The following section outlines some successful dakwah management-informed pedagogical approaches developed for engineering students in Azerbaijani universities. Islamic Communication for Specific Purposes (ICSP) is a method that focuses on the unique communicative requirements of students in particular professional sectors. It entails the instruction of Islamic communicative principles pertinent to the engineering discipline, encompassing the ethical interpretation of technical documentation, the integration of Islamic values into professional discourse, and the development of purposeful communication competencies.

The necessity for engineering students to be proficient in both academic communicative competence and Islamic professional communication is paramount.

The integration of these two dimensions within the curriculum is instrumental in fostering a comprehensive and balanced formation that serves both technical excellence and the broader objectives of dakwah. It is imperative that engineering students acquire a comprehensive communicative vocabulary pertinent to both their discipline and to Islamic scholarly discourse. The development of Islamic communicative competence should be a significant component of the curriculum, with a particular emphasis on the principles of hikmah, maw'idhah hasanah, and ethical argumentation.

In particular, when producing research papers, reports, and professional documents, it is vital that engineering students integrate both technical accuracy and Islamic communicative ethics. The instruction of students in the particular standards of Islamic scholarly and professional writing is fundamental to their academic and moral formation. The continuous assessment and feedback process is instrumental in enhancing both communicative proficiency and ethical formation. All written, oral, and project-based assignments must be incorporated into the assessment process, with a focus on both technical accuracy and Islamic communicative competence.

In order to effectively implement dakwah management principles in the training of engineering students in Azerbaijani universities, it is vital to prioritise both general academic communicative competence and the specific Islamic communicative principles relevant to the engineering sector. The implementation of strategies such as Islamic Communication for Specific Purposes (ICSP), Content and Islamic Communication Integrated Learning (CICIL), task-based learning, and project-based learning informed by Islamic values is recommended. Personalised approaches—including ethical writing workshops, Islamic vocabulary training, and collaborative group projects grounded in Islamic scholarly consultation—ensure that students acquire both the communicative and technical competencies necessary for success in the globalised Islamic professional world. It is imperative that BEU students possess fluency in both technical communication and Islamic communicative ethics in order to maintain currency with new developments in the field of engineering and to facilitate the responsible conveyance of this knowledge in service of their communities. For students at Baku Engineering University, Islamic communication is not only a vital instrument for academic instruction but also a crucial asset for professional development, participation in international projects, and achieving purposeful success in the field of engineering in accordance with the objectives of dakwah. The ability to communicate technical knowledge within an Islamic ethical framework enables students to broaden their professional horizons, engage responsibly with global communities, and contribute meaningfully to the development of ethical and purposeful engineering for the benefit of humanity..

References

Boran, G. *Teaching English for Specific Purposes*. Ankara University Press, 2010.

Bowen, G. A. "Document Analysis as a Qualitative Research Method." *Qualitative Research Journal* 9, no. 2 (2009): 27–40.

Coyle, D., P. Hood, and D. Marsh. *CLIL: Content and Language Integrated Learning*. Cambridge University Press, 2010.

Creswell, J. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches.* SAGE Publications, 2014.

Flick, U. *An Introduction to Qualitative Research*. 6th ed. Sage Publications, 2018.

Harmer, J. *The Practice of English Language Teaching*. 3rd ed. Longman, 2001.

Ivanova, A. E., and I. S. Denisov. "Integrating Islamic Communication Principles in Technical Education." *Journal of Islamic Pedagogy* 12, no. 2 (2024): 99–102.

Krilov, V. *Bilingual Education and Content-Based Instruction in Higher Education*. Moscow University Press, 2018.

Krippendorff, Klaus. *Content Analysis: An Introduction to Its Methodology*. SAGE Publications, 2018.

Rustamov, I. T., and Z. X. Mamaziyayev. "English for Specific Purposes in Muslim-Majority Higher Education." *Academic Press*, 2022, 229–30.

Snyder, Hannah. "Literature Review as a Research Methodology: An Overview and Guidelines." *Journal of Business Research* 104 (2019): 333–39. https://doi.org/10.1016/j.jbusres.2019.07.039.

Tabeikyna, E. K., Kamalova, G. T. ,. Hasanov, E. L. ,. Dzhumagaliyeva, K. V. ,. &. Demeuova, N. K. "The Place of Intelligentsia in Socio-Economic Development of Society: The Creative Perspective." *Creativity Studies* 14, no. 1 (2021): 235–50. https://doi.org/10.3846/cs.2021.13639.

Tursunovich, A. "Task-Based Language Learning in Islamic Contexts." *Islamic Educational Research* 4, no. 1 (2022): 150–55.