



## Contextualizing English Language Learning: Islamic Stories as Teaching Materials in ELT

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### Abstract

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Driven by the growing awareness of cultural relevance in English language teaching (ELT), this study presents the development of English materials based on Islamic stories for Islamic schools. This study aims to describe the design of English teaching materials that integrate Islamic values in response to the lack of culturally appropriate resources available to teachers in Islamic educational settings. This study used a qualitative approach to describe the process of developing teaching materials from Islamic stories through the development stages. The primary data consists of drafts of teaching materials at each development stage, from initial design through revisions to the final prototype. Supporting data is obtained from literature, learning theories, and teaching materials design principles, which serve as the foundation for each development step. The development process involved determining learning goals, selecting and adapting content, texts, and tasks, instructions, and learning outcomes assessment. The materials were carefully designed to meet students' linguistic level and moral development goals. In the process, the researchers do self-evaluation, consultation with experts, and revision to produce high-quality materials. This study highlights the broader framework of Islamization of knowledge in ELT, emphasizing the importance of aligning language learning with Islamic worldviews. By offering culturally and spiritually relevant learning resources, the materials developed in this study provide English teachers with practical tools to foster both language proficiency and religious character education in Muslim learners.

**Keywords:** ELT materials, Islamic stories, Islamic values, Islamization of knowledge

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## **A. Introduction**

Classrooms in general, and English classrooms in particular, are places of ideological formation. In this place, students' beliefs, perspectives, and orientations are formed through materials and the learning process. Therefore, English materials, commonly in the form of textbooks, are regarded as media to transfer ideologies to learners. Teaching materials are meant to influence the learners' perspectives, beliefs, and orientations. Several studies found neoliberal hegemony encoded in the ELT textbooks (Shah & Nizamani, 2022) and a dominant neoliberal conception of English language education (Bori, 2021). In this sense, alternatives are always necessary in English language classrooms.

From a cultural perspective, language is not merely a tool for communication; it often carries the culture of its speakers. Thus, when teachers deliver language instruction, they also transmit the cultural norms embedded within that language. The cultural landscape shapes how English is used. In today's era of superdiversity, cultural norms and conventions reconstruct the use of English as a global lingua franca because every speaker of English brings distinct cultural baggage filled with personal and sociocultural identities. Language materials should accommodate different cultural dimensions, such as people as cultural beings, cultural knowledge and beliefs (values), cultural practices/behaviors, and cultural artifacts (Widodo et al., 2022).

Western culture is frequently perceived as inseparable from the English language itself. McKay (2003) has emphasized the integral role of culture in language pedagogy, arguing that cultural knowledge often shapes the themes and content of classroom materials and discussions. For example, fairy tales such as Cinderella, Snow White, Sleeping Beauty, Jack and the Beanstalk, and Goldilocks and the Three Bears are commonly used as reading or listening texts in English classrooms across many countries, including those with Muslims as the majority of the population. These narratives, while familiar and widely accessible, convey Western cultural values that may not align with the learners' own cultural and religious identities. English literature reflects Western values and ideals and continues to exhibit underlying traces of colonial paternalism. Among all Western academic disciplines, English literature is perhaps the most deeply infused with Western cultural norms. Therefore, examining it through an Islamic lens enables Muslims to uphold and protect their own social, cultural, and religious traditions (Hasan, 2013).

Research has shown that English textbooks tend to prioritize source cultures, particularly those from Inner Circle countries, while overlooking target or international cultures (Dahmardeh & Kim, 2020; Tajeddin & Pakzadian, 2020). However, with the emergence of Global Englishes (GE) and English as a Lingua Franca (ELF), such monocentric representations are increasingly challenged. Scholars have argued for a shift in ELT objectives, away from native-speaker norms and toward culturally inclusive content that reflects the diversity of English users worldwide (Ambele & Boonsuk, 2020; Shah et al., 2019; Tajeddin & Pakzadian, 2020). Chao (2011) proposed that teaching materials should contain a balanced representation of source, target, and international cultures. In particular, integrating content from learners' local cultures and outer-circle contexts can promote intercultural understanding and make English learning more relevant to students' lived experiences.

In countries where Islam is the predominant religion, many parents entrust their children's education to Islamic schools that embed Islamic identity within their

pedagogical and institutional frameworks. These schools, while operating within the national education system, emphasize religious values, character building, and an Islamic learning environment, factors that heavily influence parental choice (D. Hidayati et al., 2020; Islam et al., 2019; Musharraf & Nabeel, 2015). Consequently, Islamic schools strive to integrate Islamic teachings across all subjects, including English (Rohmah et al., 2019; Sari, 2019; Maesaroh et al., 2022). This integration poses a challenge for many English teachers, who must navigate the dual objectives of fostering language proficiency and promoting religious values (Cahyo et al., 2019; Indah & Rohmana, 2020; Madkur & Albantani, 2018).

One of the main difficulties faced by English teachers in Islamic schools is the lack of appropriate and standardized English materials that reflect Islamic discourse. As Cahyo et al. (2019) point out, most English textbooks used in schools were developed for general audiences and do not align with the Islamic educational goals of these institutions. While some online materials attempt to fill this gap, they are often unstructured and lack pedagogical coherence. As a result, many Islamic school teachers resort to incorporating Islamic values through classroom routines, such as praying at the beginning and end of lessons or providing moral advice, rather than through the teaching content itself (Zaitun & Wardani, 2021; Rohmah et al., 2019).

Despite using general English textbooks at Islamic schools, English teachers strive to select or prepare teaching materials that contain Islamic values in the forms of vocabularies, songs, reading passages, stories, and so on, independently (Maesaroh, 2024). To address this issue, researchers and practitioners have called for the development of English materials that explicitly integrate Islamic teachings and narratives. Rohmah et al. (2019) emphasize the importance of developing English teaching prototypes that support Islamic character education, while Madkur & Albantani (2018) argue that suitable strategies and materials are still lacking. A curriculum that includes stories from the Qur'an and Hadith, traditional Islamic tales, and the lives of prominent Muslim figures is essential for fostering both linguistic and spiritual growth (Indah & Rohmana, 2020).

Given these challenges, the current study aims to describe the design of English materials based on Islamic stories. These materials are intended to complement existing textbooks, serving as an additional resource that aligns with the religious values and educational objectives of Islamic schools. As Karki (2018) asserts, no single textbook can meet the diverse needs of all learners, and supplementary materials are crucial for providing variety and enhancing classroom engagement. Islamic stories, when used thoughtfully, can serve as culturally relevant alternatives to Western fairy tales and help bridge the gap between language instruction and character education. Moreover, these stories offer a means for teachers to implement the integration of Islamic values into English instruction more effectively and meaningfully.

## **B. Literature Review**

### **1. Islamization of Knowledge in English Language Teaching**

This study is grounded in the paradigm of Islamization of knowledge, which advocates for the reconstruction of secular disciplines following Islamic epistemology and values. The Islamization of knowledge emerged as a response to the dominance of secular Western civilization, which many scholars argue has contributed to the decline of Islamic intellectualism (Rama, 2023). The process of Islamization involves integrating Islamic principles into various academic disciplines traditionally taught

from a secular perspective. This movement seeks to reorient education by embedding Islamic values and teachings within the curriculum, thereby creating a holistic educational experience that aligns with Islamic beliefs.

In the field of ELT, this approach challenges the dominance of Western-centric narratives and aims to provide alternative content that aligns with the spiritual and moral development goals of Islamic education (Umar et al., 2024). Integrating Islamic values with language teaching enhances students' linguistic competence while reinforcing moral and spiritual values, aligning secular knowledge with Islamic educational objectives, thus creating a holistic learning experience that addresses globalization challenges in education (Nurjannah & Fatonah, 2024). It aligns secular knowledge with the moral and spiritual objectives of Islamic education, fostering character development and encouraging critical thinking while respecting cultural and theological contexts (Djamdjuri et al., 2023).

As part of the effort to Islamize the English language, scholars offer a critical analysis of how certain linguistic distortions have appeared in English, particularly concerning transliteration (of letters and words) and translation (of Islamic concepts, expressions, and terms linked to Islamic sciences). To enhance English, incorporating Islamic vocabulary and instilling it with a renewed spiritual perspective are critical to accurately convey Islamic meanings and terms, avoiding misinterpretation, and better meeting the linguistic needs of Muslim English speakers. The translations of fundamental Islamic terms need to be revised and restructured because they have often been misunderstood or distorted, such as salah, niyah, zakah, hajj, taqwa, siam, fiqh, usul al-fiqh, and hadith. One example is the term salah, which is frequently translated as "prayer." One of Islamic scholars, Al-Faruqi, critiqued this translation, arguing that "prayer" is a generic term for communicating with any perceived deity, including idols, and therefore fails to capture the specific meaning and context of salah in Islam (Amir & Rahman, 2023).

Despite the benefits, the Islamization of knowledge in education, including in English language teaching, still overcomes several challenges. A lack of resources and qualified educators hinders the effective implementation of Islamization in education (Radzol & Hamzah, 2023). Some critics argue that this integration may compromise the depth of secular subjects, raising concerns about the balance between Islamic and technical knowledge (Ahmad et al., 2016). To overcome such challenges, it is essential to design innovative approaches that safeguard the quality of both religious and academic knowledge; and, therefore, research that provides practical insights into how instructional materials can be developed to integrate Islamic perspectives with academic goals effectively is critically needed.

## **2. Recontextualizing Islamic Values in English Materials Development**

The development of English teaching materials in Islamic educational settings is not merely a pedagogical task, but also an epistemological effort rooted in the broader discourse of Islamization of knowledge. In the context of ELT, this means re-evaluating the cultural and ideological underpinnings of mainstream English materials and reconstructing them from the perspective of Islam. Integrating Islamic stories and values into ELT is part of a larger attempt to align the learning of secular knowledge, such as language, with the moral and spiritual objectives of Islamic education (Umar et al., 2024). Thus, integrating Islamic stories, values, and characters into English teaching materials not only contextualizes learning but also aligns with the larger objective of cultivating learners who are linguistically proficient and spiritually grounded.

Language materials are key educational tools that shape teaching and learning, conveying knowledge, skills, values, and influencing interactions among teachers and students. Often, textbooks and modules determine what and how language is taught and learned, reflecting ideological and political influences. Thus, language materials design involves more than content; it includes values, skills, tasks, texts, and contexts. It operates as a plan, process, and product, and is deeply tied to broader social, cultural, political, and institutional factors (Widodo et al., 2022). The integration of Islamic values into ELT materials often includes Islamic narratives, verses from the Quran, and culturally relevant topics such as the virtues of studying and environmental stewardship (Asmawati & Riadi, 2022; Saud, 2024).

While the integration of Islamic values into ELT presents numerous benefits, challenges remain, such as balancing religious content with secular educational goals and adapting materials for diverse contexts. Addressing these challenges is essential for effective implementation in a globalized educational landscape (Sidqurrahman, 2024). This study offers a practical framework for designing ELT materials using Islamic stories and describes the process of the prototyping stages.

### **C. Method**

This study used a qualitative approach (Creswell, 2012) to describe the process of developing teaching materials from Islamic stories through the development stages. A qualitative approach was used since the focus of this article was not to measure the effectiveness of the materials, but rather to describe the process of designing the materials. The focus of the study is directed at describing each development step, from initial design to the creation of the final prototype, without involving needs analysis or validation. Data sources in this study come from documents and process notes generated during the prototyping stage. The primary data consists of drafts of teaching materials at each development stage, from initial design through revisions to the final prototype. Furthermore, the researcher's reflective notes regarding design considerations, material selection, and revision decisions serve as crucial data to illustrate the dynamics of the development process. Supporting data is obtained from literature, learning theories, and teaching materials design principles, which serve as the foundation for each development step.

Data were obtained through the process of designing materials to ensure that the materials would be relevant, engaging, and aligned with the learners' context. The researcher selected Islamic stories that were pedagogically appropriate, culturally meaningful, and adaptable to the English language learning objectives. The topics of the stories being developed as teaching materials referred to the topics in the English lessons based on the curriculum. The selected stories were systematically adapted into learning materials. Draft materials were developed and refined iteratively based on continuous reflection and qualitative analysis of their coherence, authenticity, and applicability. Although product testing was not the main concern of this study, the process highlighted how Islamic stories can be transformed into meaningful English teaching materials that connect language learning with learners' values and lived experiences.

The research instrument used was the researcher, who directed the entire process of data collection, recording, and analysis. Additional instruments included field notes, a reflection journal, and documentation of a prototype draft of the teaching materials. The field notes recorded the development process and decisions, the reflection journal documented the researcher's considerations in selecting

materials and revision strategies, while the prototype draft documentation served as an artifact analyzed to observe the development from the initial design to the final prototype. Data analysis was conducted qualitatively using a descriptive approach. Data analysis involved three stages: data reduction, data presentation, and conclusion drawing (Miles et al., 2020). Data reduction involved selecting relevant information related to the development process. The reduced data was then presented in a narrative description of the prototype development process. The final stage involved drawing conclusions, which summarized findings related to the strategies, dynamics, and considerations underlying the development of the teaching materials prototype.

#### **D. Findings and Discussion**

This article aims to offer a practical framework for designing ELT materials using Islamic stories. The development of English materials integrating Islamic stories was carried out through a structured and systematic process. The inclusion of Islamic values, narratives, and character education in English materials supports not only pedagogical aims but also aligns with the broader agenda of Islamizing knowledge in the field of ELT. By replacing culturally incompatible content with Qur’anic stories and Prophetic traditions, the materials developed in this study reframe English language learning as both a linguistic and a moral-spiritual practice. This supports the vision of Islamic education that aims to cultivate learners who are both competent in global communication and rooted in Islamic ethics (Nurjannah & Fatonah, 2024). Based on the results of this study, the following stories were selected and developed into English materials.

**Table 1. Islamic Story-Based ELT Materials**

<b>No</b>	<b>Topic/Islamic Stories</b>	<b>Description</b>
1	Family/Your Mother	This story is from a hadith reported by Bukhari and Muslim. The topic matches the ELT curriculum for young learners on the topic of family. The content is engaging and, even for some, probably surprising when knowing that in Islam, a mother should be treated kindly in the first, second, and third orders. However, in the development process, the language might need simplification or adaptation. In the original translation of the hadith, there is a complicated sentence such as “Who among the people is most deserving of my fine treatment?” The simplified sentence could be, for example: “Who should I be kind to?” The story also contains parallelism by repeating the sentences “who’s next?” and “your mother” three times. This repetition creates opportunities for young learners to acquire the language better. From the story, the students can also learn possessive pronoun such as “your”. The learning tasks follow the story can be naming and matching vocabulary, discussion about family members.
2	Drink/ A Man and A Thirsty Dog	This story matches the curriculum themes and materials related to food and drink. From the story, students can learn vocabulary such as thirsty and water and expressions such as “I’m thirsty”. The learning tasks follow the story can be retelling the story from a series of pictures and discussing how the story teaches us to treat

		animals kindly and believe that Allah will reward us for our good deeds. It can also be followed up with conversation practice such as “I’m thirsty, may I have a glass of water, please?”
3	Little Anas and The Prophet	This story is from a hadith reported by Sunan Abi Dawud. The content is familiar to the students’ daily life in which they sometimes forget everything when they are playing. However, the story tells us how Islam, as represented by the prophet’s character, treats kids kindly. It also teaches young learners to love their prophet. The story can be followed up with learning tasks: discussing sports and activities which are Sunnah in Islam (e.g. swimming, archery, horse riding) and discussing like and dislike.
4	Two Gardens	This story is from the Qur’an surah Al-Kahf verses 32-43. The story, which is about an arrogant rich friend and a grateful poor friend, shows contrast in characters like angel versus devil. The story has both dialog and narrative. The original story from the Qur’an verses is quite long, which might not be appropriate for English learning, but it can be simplified to make it shorter if needed. To follow up the story, discussing fruits and vegetables which are mentioned in the Qur’an and hadith can be the learning tasks, which enrich not only learners’ vocabulary but also their religious knowledge.
5	Prophet Sulaiman and The Ant	This story is from the Qur’an surah An-Naml verses 17-19. The story, which is about an ant that can speak, is a typical story liked by children. The dialogs spoken by the ant and the Prophet Sulaiman can be simplified to make them more understandable. The researcher also keeps the name “Sulaiman” and does not use “Solomon” (as commonly used in Western countries) to maintain the familiar name in target learners. As for the learning tasks, discussing the vocabulary of animals mentioned in the Qur’an and hadith will both improve students’ vocabulary mastery and religious knowledge.
6	The Power of Giving	This story is from a hadith reported by Jami At-Thirmidhi. The story is attractive and has a balance of dialog and narrative. The parallelism of the dialog, “What is stronger than...,” can help students acquire the language better. Furthermore, the surprising ending mentioning that “sincere charity or giving” is more powerful than many other physical creatures, such as a mountain, iron, fire, water, and wind, will give a memorable impression on students. The story can be followed up with the learning tasks, such as discussing the comparative degree in English sentences.
7	A Man and The Rain	This story is from a hadith reported by Bukhari. The story tells about a miracle of the prophet’s prayer for rain. It shows contrast in settings (drought and flood) and actions (asking for rain and asking for rain to stop). The story is wonderful with several parallelism; Some may find it humorous. The story uses Arabic-origin English “khutba” since the English words such as sermon or lecture cannot precisely represent the meaning of

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		“khutba”. The story can be followed up by discussing the past activities in English sentences.
8	Prophet Nuh and The Ark	This story is from the Qur'an Surah Hud 25-49 and Surah Nuh 1-28. It has an interesting topic about a big ship, animals, and floods. Even though the story is quite long, its plot is easy to follow. It has a rich vocabulary and has some parallelism and alliteration. The story also shows contrast in the characterization, in which the good characters are saved by Allah and the evil characters are drowned in the flood. The story can also be followed up with learning about the past activities and the description of animals' movements.

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Anchoring the materials in Islamic stories and values, this study offers an alternative approach that aligns language learning with learners' religious and cultural identities. Rooted in the need to contextualize English language teaching within the cultural and religious setting of Islamic schools in Indonesia, the materials were designed to be not only linguistically relevant but also spiritually meaningful. However, to ensure that the developed materials are relevant and effective to achieve both goals, integrating Islamic values into ELT requires attention to six core components: learning goals, content, texts, tasks, instructions, and outcomes (Widodo et al., 2022).

The first component is the learning goal. Learning goals include knowledge, attitudes, skills, and experience. Teachers should align these with students' needs, considering prior knowledge and areas for growth, such as vocabulary and Islamic values. Integrating Islamic values into English materials should focus on learning needs, emphasizing instructional objectives, and incorporating topics like the virtue of studying, helping parents, and environmental awareness, while catering to visual learning preferences (Asmawati & Riadi, 2022). Goals should integrate both English proficiency and Islamic teachings. For example, for young learners, one of the goals of the curriculum is to make students master the vocabulary in the topic of family and understand how to treat their family following the Islamic teachings (Maesaroh et al., 2022). The learning goals should be determined as the first step in the development process.

After the learning goals are set, selecting learning content should be carried out to meet the needs of the curriculum and learning goals. The integration of Islamic values in language learning can be done through integrating content and topics into the curriculum, teaching materials, and learning activities (Irawan, 2020). Learning content refers to the knowledge and values delivered through selected topics. Choosing appropriate, values-based themes is the starting point for content selection. This step involved collecting relevant Islamic stories from both the Qur'an and hadith that aligned with the curriculum themes and learning objectives of English subjects at the particular educational level. For instance, the story from the popular hadith "Your mother three times then your father" includes expressions and vocabulary relevant to the theme of "Family" (e.g., mother, father). Furthermore, it promotes Islamic moral values such as being kind, while emphasizing that a woman has a respectful position in Islam. As a child, being kind to mother should be three times before being kind to father.

To integrate Islamic values meaningfully, the materials should incorporate Arabic-origin Islamic terms commonly adopted in English, such as sharia, hajj, Qur'an,



iftar, kaaba, sunnah, and zakah (Amir & Rahman, 2023). Previous research emphasizes that the use of English is inevitably connected to the sociolinguistic landscape. In increasingly multicultural and multi-linguistic contexts, English unavoidably has regular contact with other languages. Consequently, English used in Inner Circle contexts borrows words from other languages in Outer and Expanding Circle contexts. For example, the English language has borrowed words from Arabic, such as halal. When designing language materials, language teachers and teacher educators should raise this sociolinguistic issue so that language learners are fully aware of this issue (Widodo et al., 2022).

In addition to the incorporation of Arabic-origin Islamic terms, Islamic teaching, such as Sunnah, could also be included as learning content. Sports activities like archery, horse riding, and swimming could be included as they are considered Sunnah. Islamic practices such as reading the Qur'an, paying zakah, delivering a khutba, eating iftar, and performing hajj could also be embedded. In vocabulary themes such as animals and plants, specific references from the Qur'an and the hadith were prioritized. Likewise, names used in the materials, such as Umar, Aisyah, and Asma reflected Islamic identities. Islamic expressions (tayyibah sentences) like Alhamdulillah and Masha Allah were introduced in appropriate communicative functions, such as giving advice or expressing amusement. A previous study highlights that Islamic values were integrated into English materials by providing texts and exercises reflecting these values, adapting Islamic names in exercises, embedding verses from Al-Qur'an and Al-Hadith, and interweaving Islamic expressions with corresponding English expressions in the main materials (Saud et al, 2023).

When the target audiences are young learners, the inclusion of visual elements is deemed essential. Images supported vocabulary understanding and enhanced engagement with the texts. In addition, many students favor visual learning styles, suggesting that integrating Islamic values through engaging visuals can be effective (Asmawati & Riadi, 2022). The visual representations were carefully curated to reflect Islamic values. Female characters were illustrated wearing veils, while male characters were depicted in Islamic attire such as caps and long garments. To respect the diversity within the global Muslim community, variations in clothing styles and colors were included to avoid monolithic representations.

The next component is texts. Texts act as learning stimuli and must reflect real-life use, connect with students' lives, be varied and accessible, and support meaningful learning. Once a pool of potential stories as learning texts was collected, the next step was to select the most pedagogically appropriate ones. For instance, when the target students are young learners, the selection process should follow criteria for effective story-based teaching for young learners: relevance of theme and content, embedded values and attitudes, discourse structure, the balance of dialog and narration, and suitability of language (Cameron, 2001). The selected stories should be adapted to fit the linguistic level of the target students. Simplifications could be made while preserving the core meanings and religious messages (Gayatri, 2023). However, a consultation with an Islamic scholar might be needed to verify the integrity of the adapted texts.

The next component is learning tasks. Learning tasks are central to fostering engagement. Texts alone are not enough; meaningful activities are necessary to achieve learning goals. Tasks should promote active use of language and be designed with engagement and clear outcomes in mind. Tasks should also fit the language

proficiency level of the target students. When target students are young learners, tasks such as naming, matching, or simple conversation practice can help students acquire vocabulary and language functions from the stories. A previous study highlights that Islamic stories can be used as reading materials, discussion prompts, or writing assignments, fostering both language skills and the incorporation of Islamic values in learning (Astuti et al., 2024).

The next component is instruction, consisting of learning activities and exercises. English learning activities and exercises were developed to reinforce language skills while simultaneously conveying Islamic teachings. The development of exercises was guided by the learners' needs, both in terms of language learning needs and Islamic character development needs. The stories as ELT materials should also be followed up with activities such as storytelling or story reading, and exercises discussing real-world topics such as family, drink, animal, fruit, vegetable, or daily activities as have been discussed in the story content. The activities and exercises should focus on functional language, including expressing like and dislike, asking for and giving information, making and responding to an invitation, asking for directions, giving advice, and so on (McDonough et al., 2013). The activities and exercises should also be fun and challenging, including role play, games, puzzles, information-gathering activities, and so on that involve pair and group work (Richards, 2006).

The last component is learning outcomes that indicate what students have learned and help assess progress. Outcomes in the integration of Islamic values and English learning through Islamic story-based ELT materials should be measured through both language proficiency and understanding of the content or messages of the story (Djamdjuri et al., 2022). For example, in young learners learning on the topic of family, vocabulary mastery (e.g. mother, father) and understanding of Islamic values, such as being kind to mother three times, then father, should be assessed to measure the learning achievement. It is critical to take into account that assessing the understanding of Islamic values should not overshadow the language proficiency assessment. Both should be assessed through fair and reliable instruments, such as a test, scoring rubrics, portfolios, or the like.

After all the components are set in the materials, the self-assessment should be carried out. The materials should be assessed for their accuracy to ensure no grammatical errors, mistypes, inappropriate vocabulary choices, etc. This assessment is critical to be carried out before the materials are evaluated by external evaluators or experts. The researchers or materials designers might need to consult with language experts or Islamic scholars to ensure the appropriateness of the materials before it being tested for their effectiveness. It aligns a previous research that found self-assessment and consultation with experts are essential in ELT material development, as they ensure that the materials are effectively designed, implemented, and evaluated (Darmawati, 2022). Revisions can be done based on the results of self-assessment and consultation with experts and scholars. A previous study highlights that expert feedback during the development process helps ensure that materials are pedagogically sound and aligned with learners' needs (Sukarni, 2024).

Integrating Islamic values into English language learning through Islamic stories offers a meaningful and culturally rooted pathway. Such pedagogies should aim to build students' confidence in using English while staying connected to their faith and cultural heritage. By embedding Islamic principles within English learning materials, educators can foster students' moral awareness, character development,

and sense of purpose alongside their language proficiency (Umar et al., 2024; Nurjannah & Fatonah, 2024). Islamic story-based materials can serve as powerful tools to shape students' understanding of English in ways that align with their worldview. These materials can be both teacher-developed and student-sourced, providing space for learners to engage critically with language, context, and values. Rather than adopting a one-size-fits-all global model, Islamic values-oriented materials celebrate local voices and experiences, helping students see themselves as capable English users who uphold their beliefs. This integration not only enhances language learning but also empowers students to navigate global interactions with a strong ethical and spiritual grounding.

## E. Conclusion

This article proposes a framework for developing ELT materials rooted in Islamic values through the use of Islamic stories. The findings imply that teachers can adopt a culturally responsive pedagogy where language instruction becomes a vehicle for value-based education, encouraging students to reflect on their religious values while learning languages. However, the study primarily examines the integration of Islamic values at the material development stage, without extensive exploration of classroom implementation, teacher adaptability, or student reception in varied contexts. The reliance on qualitative analysis restricts the ability to measure the long-term impact of value-based ELT materials on learners' language proficiency and character development in quantifiable terms. Future research could explore how the practical integration of Islamic values into mainstream English teaching can overcome many challenges at the levels of policy and classroom practice. This includes examining how Islamic narratives can inform language policies, teaching methods, and material development in diverse contexts. It is also important to recognize the complexity of designing such materials, especially in multicultural classrooms, where different interpretations of religious and cultural identity exist. Therefore, integrating Islamic values into ELT should be done critically and inclusively, not as an imposition, but as a way to enrich language education with deeper ethical and spiritual meaning.

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