



Integrating Islamic Values in EFL Instruction: Developing Speaking for Formal Interactions Textbook in an Islamic University Context

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ARTICLE INFO

Article history:

Received December 18, 2024

Accepted February 6, 2025

Available online May 29, 2025

Kata Kunci:

nilai-nilai Islam, pengajaran EFL, pengembangan buku ajar, relevansi budaya, speaking for formal interactions

Keywords:

islamic values, EFL instruction, textbook development, cultural relevance, speaking for formal interactions

DOI:

<https://doi.org/10.23887/jpbi.v13i1.88860>

ABSTRAK

Kekurangan bahan ajar yang relevan secara budaya bagi pembelajar EFL, khususnya dalam mengintegrasikan kompetensi linguistik dengan nilai-nilai Islam, menjadi tantangan penting yang diatasi melalui pengembangan dan validasi buku ajar *Speaking for Formal Interactions*. Penelitian ini dilakukan di Program Studi Pendidikan Bahasa Inggris Universitas Islam AKM (nama samaran) dengan melibatkan mahasiswa semester dua sebagai partisipan. Dengan menggunakan model ADDIE, data dikumpulkan melalui metode campuran, termasuk wawancara semi-terstruktur, kuesioner, pre-test, dan post-test, serta dianalisis menggunakan pendekatan tematik untuk data kualitatif dan analisis statistik untuk data kuantitatif. Hasil penelitian menunjukkan peningkatan signifikan dalam keterampilan berbicara dan kepercayaan diri mahasiswa, dengan umpan balik yang menyoroti keselarasan buku ajar dengan nilai-nilai Islam seperti adab (kesantunan) dan tabligh (komunikasi yang jelas). Para ahli memuji buku ajar ini atas penyusunan materi secara bertahap dan integrasi budaya, namun merekomendasikan penambahan alat digital untuk meningkatkan interaktivitas. Penelitian ini memperluas penerapan model ADDIE ke dalam pendidikan yang responsif secara budaya, menawarkan model yang dapat direplikasi untuk mengintegrasikan dimensi linguistik, budaya, dan etis, dengan saran iterasi mendatang untuk memperkuat fitur digital dan meningkatkan aksesibilitas serta keterlibatan pembelajar.

ABSTRACT

The lack of culturally relevant instructional materials for EFL learners, particularly in integrating linguistic competence with Islamic values, remains a critical challenge. This study addresses this issue by developing and validating the *Speaking for Formal Interactions* textbook, designed to enhance linguistic proficiency and ethical communication skills. Conducted within the English Language Education Department at AKM Islamic University (pseudonym), the research involved second-semester undergraduate students. Using the ADDIE model as a framework, data collection employed a mixed-methods approach, including semi-structured interviews, questionnaires, and pre-tests and post-tests, with thematic analysis for qualitative data and statistical analysis for quantitative data. The findings revealed significant improvements in students' speaking skills and confidence, with qualitative feedback emphasizing the textbook's alignment with Islamic values such as adab (courtesy) and tabligh (clear communication). Expert reviewers commended the content's scaffolding and cultural integration while recommending the inclusion of advanced digital tools for enhanced interactivity. This study extends the ADDIE framework to culturally responsive education, offering a replicable model for integrating linguistic, cultural, and ethical dimensions, with future iterations suggesting broader applications and digital enhancements to increase accessibility and engagement.

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1. INTRODUCTION

The ability to communicate effectively in English is a fundamental skill required for students in the English Language Education Department at AKM Islamic University (pseudonym). The *Speaking for Formal Interactions* course is a mandatory second-semester subject designed to equip students with elementary to intermediate speaking skills based on the Common European Framework of Reference for Languages (CEFR). By focusing on essential conversational skills, phrases, vocabulary, and expressions used in formal contexts, the course aims to prepare students to express ideas clearly, accurately, and effectively in both professional and

everyday scenarios. However, despite its importance, the course faces significant challenges due to a lack of adequate instructional materials.

Effective instructional materials, particularly textbooks, play a critical role in achieving learning goals within the framework of constructive alignment. This pedagogical theory highlights the interconnectedness of learning objectives, teaching activities, and assessment methods (Biggs & Tang, 2011; Stamov Roßnagel et al., 2020; Yoon & Gruba, 2017). In this framework, textbooks serve as key resources that bridge the gap between instructional goals and classroom activities, ensuring that learning is meaningful and outcomes are achieved. Cunningsworth (1995) emphasizes that a well-designed textbook not only provides authentic materials and diverse learning activities but also acts as a reference for language rules, a syllabus guide, and a teaching aid for less experienced instructors. These roles underscore the indispensable value of textbooks in language instruction, particularly for courses like Speaking for Formal Interactions, where language production and interaction are central.

Speaking is widely recognized as one of the most challenging language skills to master, requiring both cognitive and affective competencies (Bashir et al., 2011). Confidence issues, fear of making pronunciation or grammatical errors, and limited vocabulary often hinder learners from engaging in effective spoken communication. The complexity of speaking skills arises from the need for cognitive competencies such as metacognitive strategies, which involve planning and monitoring learning, and compensatory strategies, which help learners address gaps in language knowledge (Kehing & Yunus, 2021). Additionally, affective competencies such as emotional intelligence and self-confidence play a significant role in enhancing speaking abilities (Ebrahimi et al., 2018). A supportive classroom environment is also crucial, as it can boost learners' willingness to participate in oral communication activities (Isa et al., 2018). Considering these challenges, an effective approach to teaching speaking must address both skill development and confidence building, which can be achieved through tailored strategies and activities (Goh, 2016). Furthermore, speaking serves as a foundation for improving other language components, highlighting its importance in language learning (Lapele, 2019).

In addition to addressing linguistic competencies, the integration of character education is a significant aspect of Indonesia's educational goals. Character education aims to produce graduates who are not only intellectually capable but also socially and spiritually grounded. This integration is implemented through various strategies, including embedding character values into subject-specific curricula and extracurricular activities. Studies show that character education in Indonesia has been effectively incorporated into subjects like physical education, mathematics, and physics, fostering values such as religiosity, nationalism, and integrity (Anggraini & Retnawati, 2022; Dewi et al., 2020; Suherman et al., 2019). Extracurricular programs such as scouting, choir, and community service further reinforce these values, providing practical platforms for students to internalize honesty, discipline, and social responsibility (Amilda et al., 2023). However, challenges remain, including limited resources, varying societal expectations, and the need for better teacher training, all of which require innovative approaches such as integrating literature and arts into character education to make it more engaging and effective (Muassomah et al., 2020; Sutikno et al., 2021).

For Islamic universities like AKM, integrating Islamic values into English language instruction, particularly in speaking courses, aligns with the institution's mission to produce graduates with a balance of professional expertise and spiritual depth (Mufid, 2013). This integration requires more than surface-level inclusion of religious values; it involves a deliberate and thoughtful process of embedding Islamic perspectives into pedagogical practices (Anggrisia & Billah, 2024). For example, the use of integrative-complementary and integrative-qualitative frameworks in textbook development ensures that the learning process is enriched with both moral and spiritual dimensions. Such approaches make education more meaningful and culturally relevant, fostering a deeper connection between academic and personal growth (Husen et al., 2022; Purwaningsih, 2024).

Although previous studies on English-speaking instructional materials have explored various frameworks, such as the Borg and Gall framework (Hakim, 2016), the Four-D model (Alfarisy, 2019), and the ADDIE model (Handayani & Prasetyo, 2022), these approaches focus on general language learning needs without emphasizing cultural or religious alignment. Similarly, innovative frameworks like the Socio-Functional Constructivist (SFC) Model (Bulusan, 2024), Task-Based Content through Language Teaching (Ávila-López, 2020), and Content-Based Language Teaching (Peng, 2022) prioritize interactive and disciplinary integration but remain limited in addressing specific contextual values. While technological approaches like the HyFlex model (Oktariyani et al., 2024) and adaptive content generation using BERT and GRU (Jayakumar et al., 2024) offer flexibility, they lack explicit focus on aligning materials with institutional missions.

This study addresses the need for culturally relevant instructional materials by developing a textbook for the *Speaking for Formal Interactions* course that integrates Islamic values into language instruction. The research introduces a novel approach, combining the ADDIE framework with principles of integrative and cultural alignment to ensure pedagogical soundness while embedding spiritual dimensions into the learning process. This holistic approach not only strengthens linguistic competence but also promotes character development, aligning with AKM Islamic University's mission to produce graduates who excel both professionally and spiritually. The

research objectives were threefold: (1) to design a textbook that integrates Islamic values into speaking materials, (2) to evaluate its effectiveness in achieving course learning objectives, and (3) to analyze its impact on students' speaking skills and character development. By addressing the challenges of incorporating cultural and spiritual elements into EFL instruction, this study establishes a framework for developing culturally relevant instructional materials in similar educational contexts.

2. METHOD

This study employed Educational Research and Development (R&D) as its primary methodology to develop instructional materials for the Speaking for Formal Interactions course, integrating pedagogical goals with cultural relevance. The methodological framework adhered to Borg and Gall's iterative stages of educational product development (Pitnawati et al., 2023), ensuring a systematic process of design, validation, and refinement. To structure this process, the ADDIE model was utilized, which divides development into five phases: Analysis, Design, Development, Implementation, and Evaluation (Latief, 2012; Sugiyono, 2009). This dual-framework approach provided the rigor necessary to produce materials that are both pedagogically sound and culturally aligned with the Islamic values central to the institution's mission.

The study involved multiple test subjects, including students enrolled in the Speaking for Formal Interactions course within the English Education Program at AKM Islamic University. To safeguard participant and institutional confidentiality, "AKM" is used as a pseudonym, following ethical research standards. Faculty members teaching the course also participated, providing insights into the challenges faced in delivering instructional materials that integrate Islamic values into formal communication practices. Additionally, subject matter experts and TESL specialists were involved during the validation process to evaluate the material's relevance and effectiveness.

The Analysis phase involved a comprehensive needs analysis to identify gaps in existing instructional materials and determine specific requirements for embedding Islamic values. Data collection in this phase included semi-structured interviews with faculty and open-ended questionnaires for students, which highlighted the importance of incorporating communication principles such as *adab* (courtesy) and *tabligh* (clear and honest communication). Observations of classroom practices and document reviews, including syllabus and curriculum analysis, further informed the textbook's thematic framework.

During the Design phase, data gathered from the analysis stage were synthesized to create a blueprint for the instructional materials, integrating foundational instructional design frameworks, including the ADDIE model, and incorporating recommendations from experts such as Merrienboer & Dolmans (2015), Kamariah et al. (2018), and Ondrada et al. (2024). These experts emphasize the importance of aligning instructional materials with comprehensive learning tasks that integrate both skill development and contextual relevance. The textbook blueprint outlined six chapters focusing on foundational speaking skills, ethical discussions, negotiation, and public speaking, ensuring task complexity progression while embedding Islamic values and communication ethics. To enhance the textbook's practicality and alignment with pedagogical goals, structured questionnaires were developed as instruments for evaluating material relevance, informed by Grabowski (2004) approach to needs assessment for instructional decision-making. Additionally, prototyping strategies, as described by Beng & She (2007), were employed to iteratively refine the materials through expert validation and learner feedback, ensuring that the instructional design met the dual objectives of fostering linguistic competence and embedding ethical and cultural dimensions into the learning process.

In the Development phase, the instructional materials were created based on the blueprint, incorporating feedback from students, faculty, and subject matter experts. This phase also included validation from TESL specialists, who assessed the textbook's design, task alignment, and integration of cultural values. Following the guidance of Patel et al. (2018) and Suhonen et al. (2012), iterative cycles of prototyping, testing, and refinement were conducted to ensure the materials aligned with pedagogical objectives and learner needs. Feedback from participatory design approaches, as emphasized by Inguva et al. (2018), was incorporated to enhance the materials' relevance and usability. For instance, experts recommended the inclusion of QR codes and multimedia elements to increase accessibility and interactivity, aligning with best practices in leveraging educational technology (Gladu, 2006; Hai-Jew, 2011). Additionally, structured feedback systems, as outlined by Wynn & Maier (2022), guided revisions to task complexity and cultural integration. These iterative adjustments ensured that the instructional materials not only met pedagogical standards but also integrated Islamic values effectively, addressing the needs identified during the analysis phase. Through this robust development process, the textbook was refined to facilitate linguistic competence and ethical communication skills, providing a model for culturally relevant instructional design.

The Implementation phase involved field testing the textbook with students and faculty in the Speaking for Formal Interactions course. Pre-test and post-test assessments were conducted to evaluate the material's impact on learning outcomes. Following McDaniel et al. (2007), frequent testing with immediate feedback was employed

to enhance learning and retention, demonstrating the effectiveness of the materials in improving speaking proficiency. Observations during this phase provided qualitative insights into how students engaged with the materials, while structured questionnaires measured their perceptions of practicality, usability, and cultural relevance. As suggested by Pickering & Swinnerton (2019), the integration of interactive elements within the textbook, including multimedia resources, likely contributed to heightened engagement and positive perceptions among students. Results indicated a significant improvement in students' speaking skills and an increased awareness of Islamic communication ethics, further validating the textbook's relevance and utility in this context.

In the Evaluation phase, data from field testing were analyzed to assess the overall effectiveness of the textbook. A mixed-methods approach was used, combining thematic analysis of qualitative data and statistical evaluation of quantitative data. Following Panezai & Channa (2017), the integration of qualitative and quantitative methods provided a comprehensive understanding of the textbook's strengths and areas for improvement, aligning with best practices in textbook evaluation. Qualitative feedback from students and faculty revealed recurring themes, such as the material's ability to facilitate formal speaking practice while reinforcing values like respect and honesty. Quantitative analysis, including pre-test and post-test comparisons, demonstrated significant gains in linguistic competence and ethical communication, with an average relevance score of 4.7 and integration of Islamic values scoring 4.8. This phase underscored the textbook's effectiveness in addressing pedagogical goals, as supported by Kahveci (2010), who highlights the importance of mixed-method evaluations in capturing both content quality and instructional impact.

The structured and iterative ADDIE process ensured that the instructional materials aligned with pedagogical objectives and cultural considerations. The resulting textbook not only addresses the gaps identified in the needs analysis but also offers a replicable model for integrating cultural and ethical dimensions into EFL instruction. Future iterations will incorporate expanded technological components to further enhance the textbook's applicability and relevance in diverse educational contexts.

3. RESULT AND DISCUSSION

Result

Development of Islamic-Based Instructional Materials for Speaking for Formal Interactions

The development of Islamic-based instructional materials for the Speaking for Formal Interactions course employed a systematic and iterative framework designed to integrate pedagogical goals with cultural relevance. Utilizing the ADDIE model, the process involved five key phases: analysis, design, development, implementation, and evaluation. Each phase ensured that the materials were both effective in fostering linguistic proficiency and aligned with Islamic values. The needs analysis phase, conducted through semi-structured interviews and focus group discussions, identified significant gaps in existing instructional resources, particularly their lack of reflection on Islamic principles such as *adab* (courtesy) and *tabligh* (clear communication). This step highlighted the importance of culturally relevant educational materials, as emphasized in prior studies (Cahyo et al., 2019; Zakaria & Nawi, 2020).

The iterative refinement process, guided by expert feedback and classroom testing, further strengthened the alignment of the materials with learners' needs. Task scaffolding, from simple to complex, ensured that students could build skills progressively while engaging with culturally meaningful content (Duque Vilaça et al., 2023). Experts also recommended incorporating digital tools and multimedia features, such as QR codes and interactive video resources, to enhance engagement and interactivity. These suggestions align with modern pedagogical trends that emphasize technological integration for enriched learning experiences (Hamdi et al., 2024; Kristiawan et al., 2022).

Findings from the needs analysis revealed a critical gap in the cultural relevance of existing textbooks. Students and faculty alike emphasized the lack of materials that aligned with Islamic values. One student noted, "We often use general English textbooks that don't reflect our cultural or religious values. It's challenging to relate to the examples or scenarios provided." Similarly, a faculty member remarked, "There's a need for materials that emphasize Islamic principles, such as respect, honesty, and clarity in communication, especially for formal interactions." These perspectives underscore the necessity of instructional materials that resonate with the learners' cultural and ethical contexts (Cahyo et al., 2019).

During the design and development phases, Islamic communication principles such as *adab* and *tabligh* were systematically embedded into the materials. The thematic structure of the textbook is outlined in Table 1, with each chapter progressively building on foundational communication skills and Islamic values.

Table 1. Thematic Structure of the Textbook

Chapter	Theme	Key Features
1. Introduction	Foundations of Formal Interactions	Vocabulary, expressions, and principles of Islamic courtesy

Chapter	Theme	Key Features
2. Discussing	Effective Discussions in Formal Settings	Techniques for debates and ethical discussions with Islamic contextual examples
3. Clarifying	Providing and Seeking Clarifications	Emphasis on transparency and honesty in communication
4. Negotiation	Negotiating with Integrity	Practical exercises in negotiating ethically
5. Debating	Structured Debates	Guidelines for respectful and effective debates
6. Public Speaking	Presenting with Confidence	Exercises in audience engagement and ethical speech delivery

Field testing validated the effectiveness of the textbook in enhancing both linguistic competence and ethical communication skills. Students reported notable improvements in their speaking abilities and appreciated the integration of Islamic principles into the content. One student shared, *“The tasks helped me practice formal speaking while also teaching me to apply Islamic values like respect and honesty in my communication.”* These findings align with research highlighting the transformative potential of culturally relevant materials in improving engagement and comprehension (Alirahman et al., 2023).

This structured and iterative development process effectively bridges pedagogical objectives with cultural and ethical considerations. Expert reviewers praised the material for its cultural alignment and task scaffolding but suggested further enhancements through digital integration to boost interactivity. The Islamic-based instructional materials for the Speaking for Formal Interactions course demonstrate a replicable model for creating culturally responsive educational resources. Future iterations could focus on incorporating advanced digital features to further enhance student engagement and learning outcomes.

Validity of the Developed Textbook

The evaluation of the developed textbook’s validity aligns closely with systematic review processes, as highlighted in prior studies. This alignment reflects a structured methodology that incorporates both quantitative and qualitative assessments to ensure a comprehensive evaluation. Quantitative evaluation, as shown in Table 2, provided a structured approach for assessing general attributes and learning-teaching content, utilizing clear metrics such as Likert scale ratings, ensuring consistency and reproducibility in line with (Frandsen et al., 2014). Additionally, qualitative feedback from two TESL specialists offered detailed insights into the textbook’s strengths and areas requiring improvement, echoing the dual-method approach emphasized by Maden & Kotas (2016). This comprehensive assessment underscores the robustness of the evaluation process, ensuring that both the pedagogical quality and cultural relevance of the textbook were thoroughly examined.

Expert involvement further reinforces the evaluation’s credibility. The TESL specialists applied their professional expertise to assess the textbook’s pedagogical soundness, cultural alignment, and responsiveness to learners’ needs, mirroring the practice of involving expert panels in systematic reviews as discussed by Costa et al. (2015). Their narrative feedback highlighted the textbook’s effective task scaffolding and its alignment with Islamic educational principles, consistent with principles of structured evaluation described by Momand et al. (2019). Moreover, the specialists recommended enhancements such as integrating digital tools to increase interactivity, aligning with broader trends in educational technology highlighted by Kristiawan et al. (2022). This iterative feedback mechanism aligns with systematic review practices that prioritize continuous refinement and improvement, as noted by Gamel et al. (2018). Through this rigorous and iterative process, the evaluation not only validated the textbook’s quality but also ensured its adaptability for evolving educational contexts.

Table 2. Expert Evaluation Results

Aspect	Criteria	Reviewer 1	Reviewer 2	Average Score
General Attributes	Syllabus alignment	5	5	5
	Compatibility with learners' needs	5	4	4.5
	Cultural accessibility	5	4	4.5
	Layout attractiveness	5	2	3.5
Learning-Teaching Content	Task complexity progression	5	4	4.5
	Realistic dialogues	4	2	3
	Integration of Islamic values	5	4	4.5

The strong alignment with educational objectives, as demonstrated by the perfect scores for syllabus alignment, reflects the textbook’s adherence to principles of content validity, as outlined in studies by Nascimento and Teixeira (2018). Reviewer 1’s feedback emphasized the book’s effective scaffolding, stating, *“The scaffolding of tasks from simple to complex is well-designed. It ensures students build confidence progressively.”* This observation is consistent with Duque Vilaça et al. (2023), who highlighted the importance of structured content progression for effective learning outcomes.

The inclusion of Islamic values also resonated strongly with the reviewers, achieving an average score of 4.5. Reviewer 1 noted that *“The materials reflect Islamic principles effectively, making them culturally and contextually relevant for the students.”* This aligns with Cahyo et al. (2019), who emphasized that cultural and contextual relevance enhances the engagement and applicability of educational materials.

Despite these strengths, the evaluation process revealed areas for improvement, particularly regarding layout attractiveness and realistic dialogues. Reviewer 2 remarked, *“The textbook would benefit from including QR codes or links to videos for students to practice their skills interactively. Additionally, some examples of formal dialogues could be more contextually accurate.”* This feedback corresponds with Matolić et al. (2023), who advocated for the integration of digital tools and multimedia resources to enhance the interactivity and engagement of instructional materials.

The process also reflected key principles of reliability and consistency in material validation. The consistent feedback between reviewers on aspects such as task progression and the integration of values underscores the inter-rater reliability of the evaluation process, as discussed by Furukawa et al. (2022). Additionally, the quantitative scores provided a reliable measure of the textbook’s overall quality, mirroring practices described in educational material validation studies.

The iterative development and validation process of the textbook demonstrates a successful balance between pedagogical objectives and cultural considerations, which aligns with systematic approaches outlined in prior research. This process, as illustrated in the development of culture-based educational materials, involves multiple stages such as identifying needs, defining objectives, creating content, designing layouts, and conducting thorough reviews and validations (Syamsi et al., 2024). These stages ensure that the textbook is not only pedagogically effective but also culturally relevant, thereby fostering deeper engagement and meaningful learning experiences for students.

Incorporating culturally relevant themes within the textbook enhanced its resonance with students, bridging the gap between academic content and their lived experiences. The integration of Islamic values such as *adab* (courtesy) and *tabligh* (clear communication) ensured that the materials reflected the learners’ cultural contexts, which has been shown to improve engagement and language competence (Smaoui, 2022). The iterative design process, involving feedback from TESL specialists, also mirrored best practices in educational material development, where continuous refinement is essential for improving outcomes (Lei, 2014). Feedback mechanisms, including expert evaluations, highlighted key strengths such as effective task scaffolding and alignment with educational objectives while recommending enhancements such as integrating digital tools to support interactive learning. These recommendations align with broader trends in educational technology, which emphasize the role of visualizations and multimedia elements in fostering active learning (Hautopp & Ejsing-Duun, 2019). Overall, the systematic approach employed in this study not only validated the textbook’s effectiveness but also set a replicable model for developing culturally responsive instructional materials.

Students' Perceptions of the Textbook

Student feedback highlights the textbook’s ability to meet learning needs while fostering ethical communication aligned with Islamic values. These insights affirm the textbook’s effectiveness in bridging academic objectives with cultural and ethical dimensions. Positive evaluations emphasize high scores for material relevance (4.7), usefulness in enhancing formal speaking skills (4.5), satisfaction with content engagement and clarity (4.6), and integration of Islamic communication principles (4.8), as detailed in Table 3.

Table 3. Student Perception Results

Aspect	Question	Average Score (1-5)
Material Relevance	Does the material meet your learning needs?	4.7
Usefulness	Has the book improved your formal speaking skills?	4.5
Satisfaction	Is the content engaging and easy to understand?	4.6
Integration of Islamic Values	Does the book reflect Islamic communication principles?	4.8

These findings align with prior research, such as Cahyo et al. (2019), which emphasizes the importance of incorporating cultural and religious values into educational materials to improve learning outcomes and ethical behavior. Similarly, Wulan et al. (2021) found that embedding Islamic principles into instructional design enhances student engagement and fosters a stronger connection between academic content and personal experiences.

The high scores for material relevance and integration of Islamic values reflect the textbook’s strong alignment with students’ cultural and religious identities, making learning more meaningful and relatable. As supported by Darmayenti et al. (2021), incorporating cultural and religious elements into educational resources significantly boosts student engagement and ethical awareness. One student commented, *“The textbook not only improved my speaking skills but also taught me the importance of ethical communication in line with Islamic*

teachings,” echoing findings by [Fantazy & Abdul Rahim A. Al Athmay \(2014\)](#) on the role of Islamic principles in promoting ethical behavior. Another student noted, “*The examples and exercises are very relatable and helped me feel more confident in formal speaking situations*,” reinforcing the textbook’s practical impact on confidence-building and skill development.

While the feedback was overwhelmingly positive, students identified areas for improvement, such as adding more interactive exercises and leveraging technology for enhanced engagement. These suggestions align with recommendations by [Khadijah et al. \(2019\)](#), who emphasized the value of participatory and varied learning activities in maintaining engagement and fostering active learning. Addressing these suggestions, including role-playing activities or group discussions, would align with evolving pedagogical needs. Furthermore, incorporating technological tools could enhance interactivity and accessibility, consistent with [Milal et al. \(2020\)](#), who advocate for integrating character education into English teaching to balance ethical understanding and language skill development. These iterative improvements will ensure the instructional materials remain impactful and aligned with the broader objectives of Islamic education.

Discussion

The *Speaking for Formal Interactions* textbook represents a significant advancement in EFL instructional material development, effectively addressing the long-standing gaps in integrating cultural and ethical dimensions into language learning. By employing the ADDIE framework, the textbook ensures a systematic design process that aligns with both pedagogical soundness and the incorporation of Islamic values. The emphasis on *adab* (courtesy) and *tabligh* (clear communication) reflects an innovative approach to fostering linguistic competence while promoting character development, a feature frequently overlooked in standard EFL materials. Validation by TESL specialists highlighted the material’s effectiveness in meeting course objectives and its alignment with Islamic educational missions. Students’ feedback further affirmed this, with many emphasizing how the textbook enabled them to practice ethical communication in culturally resonant scenarios, a result consistent with the findings of [Wulan et al. \(2021\)](#) and [Fantazy & Abdul Rahim A. Al Athmay, \(2014\)](#).

The inclusion of culturally relevant themes in the textbook enhanced student engagement and bridged a gap between academic content and their lived experiences because students were able to connect with materials that reflected their cultural and religious identities. Culturally relevant materials validate students’ experiences, making learning more relatable and meaningful, which fosters a deeper connection to the content and motivates active participation. This engagement is further supported by research, such as [Cahyo et al. \(2019\)](#), which highlights the transformative potential of integrating local cultural values into educational materials, and [Kim et al. \(2021\)](#), who observed that students connected more effectively with content when their cultural knowledge was incorporated into the curriculum. Additionally, this approach promotes positive identity formation, as noted by [Ciampa & Reisboard \(2021\)](#), helping students see their cultural and social backgrounds represented positively, which in turn encourages better academic outcomes. This alignment between instructional materials and students’ lived experiences creates an enriching learning environment that bridges the divide between theoretical content and practical, cultural relevance, ultimately fostering both linguistic and personal development.

The iterative validation process, supported through expert feedback, ensured that the instructional materials were pedagogically sound and effectively tailored to meet learners’ needs. Through scaffolding tasks from simple to complex, as emphasized in [Duque Vilaça et al. \(2023\)](#), students could incrementally develop their skills and confidence while minimizing cognitive overload. This progression was further reinforced through the thematic structure detailed in [Table 1](#), which integrated linguistic skill development with Islamic communication ethics, fostering a holistic learning experience. Collaborative activities, as highlighted in the works of [Daud & Abdul Pisal \(2014\)](#) and [\(Attoufiqi et al., 2024\)](#), promoted interactive learning environments where students actively engaged in practicing language skills. The inclusion of Islamic values such as *adab* (courtesy) and *tabligh* (clear communication) strengthened the ethical dimension of the materials, aligning with frameworks like Kauniyah Verse-Based Science Learning ([Fadly & Rochmahwati, 2020](#)) and *muraqabah* practices ([Usman et al., 2024](#)). These elements not only enriched the cultural relevance of the materials but also facilitated character development, enhancing the students’ connection to their cultural and ethical identities.

In addition, the integration of digital tools and e-learning platforms, as recommended in [Kristiawan et al. \(2022\)](#) and [Aini et al. \(2015\)](#), increased engagement and interactivity, ensuring the materials remained modern and accessible. Ethical communication, grounded in principles such as human dignity and tolerance ([Rubino et al., 2023](#)), seamlessly fit within the instructional framework, cultivating both linguistic and interpersonal competencies. Linking theoretical learning to real-world applications, the materials succeeded in addressing the dual objectives of linguistic proficiency and ethical understanding. This structured, culturally aligned approach effectively met the unique needs of learners within an Islamic educational context, offering a replicable model for culturally responsive instructional material development.

In comparison to prior studies, such as those by [Hakim \(2016\)](#) and [Alfarisy \(2019\)](#), which focused predominantly on linguistic aspects, this textbook advances the field by integrating ethical and cultural dimensions. While the Four-D model employed by Alfarisy and the Borg and Gall framework used by Hakim provided

methodologically sound approaches to instructional design, they did not address the specific cultural and ethical needs of learners. The *Speaking for Formal Interactions* textbook fills this gap, ensuring not only language proficiency but also the cultivation of values aligned with Islamic education. This combined focus resonates with the innovative principles outlined by Bulusan (2024) and Ávila-López (2020), particularly the emphasis on sociocultural and interactive learning strategies.

Technological integration also emerged as an area for enhancement, as noted by reviewers and consistent with findings from Rahmawati et al. (2024), who demonstrated the value of digital tools in promoting engagement. The suggestion to include QR codes and multimedia elements aligns with modern pedagogical trends and offers an actionable pathway for improving the textbook's interactivity. Additionally, the scaffolding of vocabulary and expressions, as emphasized by Ranjbar et al. (2012), ensures that students build linguistic fluency progressively, fostering confidence in using English for formal interactions. This structured progression complements the emphasis on practical application, a feature students found particularly beneficial.

The textbook's ability to balance linguistic immersion with cultural and ethical relevance reflects its unique contribution to EFL material development. While Almusharraf (2021) warned against the over-reliance on L1 in EFL contexts, this textbook successfully leverages students' cultural backgrounds to support language acquisition without compromising L2 immersion. The exercises encourage meaningful connections between Islamic values and English communication strategies, creating an immersive yet culturally supportive learning environment. Furthermore, comparisons with Content-Based Language Teaching (Peng, 2022) and the HyFlex model (Oktariyani et al., 2024) reveal the textbook's distinctiveness in integrating disciplinary content, digital flexibility, and ethical principles.

This study demonstrates that integrating cultural and ethical dimensions into EFL materials enhances engagement, learning outcomes, and character development. The *Speaking for Formal Interactions* textbook not only advances linguistic skills but also embodies a holistic approach to education, aligning with the broader mission of Islamic institutions to produce graduates who excel both professionally and spiritually. Building on established frameworks like ADDIE and incorporating modern innovations, the textbook sets a precedent for culturally responsive material development. Future iterations could incorporate enhanced digital tools and interactive components, ensuring continued relevance in evolving pedagogical contexts.

4. CONCLUSION

This study successfully developed the *Speaking for Formal Interactions* textbook, addressing the critical gap in English instructional materials that integrate cultural and ethical values. The findings reveal that embedding Islamic principles such as *adab* (courtesy) and *tabligh* (clear communication) into the textbook not only enhances linguistic competence but also fosters character development. This dual emphasis supports the mission of Islamic educational institutions to produce graduates who excel both academically and spiritually. The textbook's structured design, guided by the ADDIE framework, effectively aligns pedagogical objectives with cultural and ethical considerations, offering a unique contribution to EFL material development.

The study contributes to the field of instructional design by presenting a model that integrates cultural and ethical dimensions into language learning materials. This approach demonstrates that instructional resources can go beyond linguistic proficiency, addressing broader educational goals such as character building and ethical communication. The development process, which involved iterative validation and feedback from experts and students, provides a replicable framework for creating culturally relevant and pedagogically sound materials. Furthermore, the inclusion of interactive elements and progressive task scaffolding highlights the potential for aligning traditional values with modern educational strategies.

While this study achieves its objectives, certain limitations must be acknowledged. The scope was confined to a specific institutional and cultural context, which may limit the generalizability of its findings. Additionally, the integration of technological features, though promising, remains at an initial stage and could be expanded in future iterations. Further research could explore the application of this model in diverse cultural and educational settings, examine its impact on different learner groups, and investigate its long-term effects on both linguistic competence and character development. These areas warrant further exploration to maximize the potential of integrating cultural and ethical values into EFL instruction.

5. ACKNOWLEDGMENT

This research was supported by a grant from the “Penelitian, Publikasi Ilmiah, dan Pengabdian kepada Masyarakat (LITAPDIMAS)” program, provided by the Rector of UIN Maulana Malik Ibrahim Malang in 2024. The authors extend gratitude to the faculty and students of the English Language Education Department at AKM Islamic University (pseudonym) for their participation and insights, as well as the TESL specialists for their expert feedback during the textbook validation process.

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