

## **Developing Digital English-Speaking Materials for Students at Islamic Senior High School**

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### **Abstract**

Limited learning the critical gap in English-speaking materials for Islamic senior high schools in Indonesia, which is the students must struggle including lack of vocabulary, grammatical errors, pronunciation difficulties, and bad fluency. Although current research has focused on any educational levels, there remains a notable scarcity focuses of materials integrating Islamic values within communicative English teaching frameworks. The research aims to develop digital English-speaking materials that embed

Islamic values into pedagogically sound language learning activities while emphasizing authentic communicative competence as the primary objective. The research employed the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) model through a Research and Development approach. Data were collected through needs analysis, expert validation, classroom observations, and student questionnaires at MA Al-Falah Lemahabang. The developed e-book encompasses seven fundamental public speaking aspects integrated with Quranic verses and Islamic themes including the Five Pillars of Islam, Ramadhan, charity, halal food ethics, and Islamic greetings. Based on the result of the research that thematic coherence between Islamic content and communicative tasks expand the language learning by providing authentic contexts for giving opinion, describing, and narrating. Expert validation confirms that moral elements complement rather than overshadow language-learning goals. However, critical limitations include predominantly text-based digitization rather than truly interactive multimodal resources, single-site implementation restricting generalizability, and tensions between religious contextualization and activities requiring critical analysis or disagreement. The materials successfully balance linguistic objectives with value-based outcomes, contributing to improved speaking competence, cultural sensitivity, and critical intercultural competence. Future development should incorporate multimedia elements, interactive simulations, explicit integration of critical discourse skills, multi-site implementations, and longitudinal studies to ensure Islamic content enhances rather than constrains authentic language use.

**Keywords:** *Communicative Language Teaching, Digital Learning Materials, English Speaking Skills, Islamic Values Integration, Senior High School*

## **INTRODUCTION**

English speaking skill is essential to be mastered by high school students. In Islamic senior high school, students have to be good at mastering both English and Islamic values. In the study before, there are still some significant problems faced by students of Islamic senior high school if related to English speaking. They are lack of vocabulary which hinders them to express their ideas directly, grammatical errors caused by the complexity of English sentence structure, wrong pronunciation that may cause misunderstanding and reduce the level of confident of the speaker, and poor fluency as the result of their difficulty in organizing idea and limitation of information. These problems that the students faced had positive effects on their English communication ability. So, the delivery of suitable teaching materials is essential.

The previous studies indicate that there have been attempts to design teaching materials for English speaking at different levels of education, such as for junior high school (Kusumawati, 2017; Mubar, 2015; Wulandari, Yusnita, & Sari, 2021), for elementary school (Kholmurodovna & Valievna, 2021; Mandaria, Karani, & Bungai, 2021), and for higher education (Fadliah & Sugirin, 2019; Hakim, 2017; Mukminatien, Yaniafari, Kurniawan, & Wiradimadja, 2020; Nadia, 2020; Septiyana, 2019) — but there is a significant lack of materials for Islamic senior high schools. Just two related studies: Yulfi and Syaprizar (2020) the digital supplementary material for vocational high school students in accounting, and Ampa et al. (2013) the design of contextual learning material in English speaking for senior high school. However, their products are not wholly relevant to the infusion of Islamic values in the English-speaking materials, nor are they suitable for

use in Islamic senior high schools. This absence illustrates the pressing need for the creation of culture and religion-appropriate speaking materials of English for the students at an boy's Islamic school, or madrasah, in particular.

Therefore, this research is conducted to create digital English-speaking material for Islamic school senior high school students by integrating Islamic values in the teaching of English. It will contain many topics (ritual washing - wudhu - Islamic greetings, prayers, stories of the prophets, halal food, Islamic scholars) that make students to conduct meaningful English conversation focused on their culture and religion. Content and development shall be informed by standards and, where needed, adapted to the students' proficiency level, preference, and character to be relevant and effective. quality oral communication materials enable learners to exchange information, to negotiate meanings, and to become active users of the language. The Indonesian Ministry of Education and Culture and the BSNP also issued additional directives regarding how to achieve the proper levels of difficulty, how to integrate theory and practice, and how to correlate with curricular goals.

By bridging the gap between the scarcity of resources, this study can provide more effective and culturally relevant material for English-speaking students that teachers in senior high schools of Islam in Indonesia need, in order to support the development of English mastery and a deeper understanding of Islamic teachings.

Up to now, there are only a handful of studies discussing the making of the Islamic-centered English-speaking materials for senior high school students of Islam. Review of the written document showed that only two studies are of relevance, and both are not aimed at an Islamic senior high

school well-context. The first one was executed by (Yulfi & Syaprizal, 2020). The writers created additional digital English resources that are intended for use in home, in vocational high school by the students who study accounting subject. Needs and Goals Based English materials from their perspective In the conclusion, their material met the requirements of the students. The result was supported by the empirical data and the material was very good with the score of 4.35. The second is the study by Ampa et al. (2013) for senior high school students. Yet there were series of things lacking in the research.

Among those two are studies related to the development of English speaking materials, and for the rest were intended for the different educational level rather than of Islamic senior high school. For instance (Kusumawati, 2017; Mubar, 2015; Wulandari et al., 2021) are the studies concerning junior high schools; (Kholmurodovna & Valievna, 2021; Mandaria et al., 2021) is conducting research in the area of elementary schools; while the studies by Fadliah and (Fadliah & Sugirin, 2019; Hakim, 2017; Mukminatien et al., 2020; Nadia, 2020; Septiyana, 2019) concentrated on the tertiary education. The findings indicate a big gap that has not been clearly addressed in the research for Islamic senior high school English-speaking material development. Hence, an innovative speaking material which can fulfill the students' need in terms of their English proficiency and provide them with Islamic value related to their learning context and need is highly anticipated.

In this regard, the material development is viewed as an Consideration to fulfill both standards of educational content and students' needs based on their levels, competencies, preferences, and character. Bao (2017) points to several important dimensions that oral communication

materials need to convey, such as information sharing and processing, ways to manage meaning, making participation choices, affectivity and personal knowledge, ellipsis in spoken language, and beyond the IRF as the dominant pattern. In addition, the Ministry of Education and Culture along with the BSNP also gives the guidelines on how to create speaking materials. Ratmanida & Suryanti, (2020) state that good materials need to be appropriate to students' level of ability, integrate theoretical concepts with practical work, and be focused on meeting the learning goals set out in the relevant syllabus.

### ***Thematic Cohesion and Integration***

The inclusion of themes based on the Five Pillars of Islam, Ramadan and fasting, and the birth of a baby in Islam in the speaking activities demonstrates the thematic unity of their content. These are topics chosen for educational reasons related not only to their religious significance but also to their communicative strengths for speaking in English. Focus on known and relevant situations motivates learners to narrate, recount, and perform language acts such as 'telling,' 'retelling,' and 'reporting' in an authentic matter while describing, telling stories, and giving opinions. All this will be to the good as the Islamic content will be a vehicle for meaningful communication rather than a linguistic straitjacketing.

Although the aim of language learning remains paramount, the incorporation of Islamic content at this level encourages the development of students' moral and cultural sensitivity. The proposed content implementations successfully integrated and balanced pedagogical characteristics such as fluency, accuracy, vocabulary enhancement, and values-based education objectives. With expert evaluation and classroom observation, it was concluded that the incorporation of morals into the

content strengthens, rather than detracts from, language objectives. Conclusion: This study shows that the Islamic values integrated into the framework of activities of a communicative nature that make up the syllabus do not limit the values of language acquisition. It benefits the learners' speaking abilities and, at the same time, promotes ethics, cultural awareness, and thinking at a higher level. Consequently, the relationship between language and values enhances the overall education, and equips learners to serve competently and responsibly at the local and global level.

## **RESEARCH METHODS**

This research applies a R&D method to design digital English-speaking materials for Islamic senior high school students based on ADDIE model - Analysis, Design, Development, Implementation, and Evaluation (McGriff, 2000). The ADDIE model was chosen because it is a systematic model that is also iterative so that at every stage of development, it can be revised and validated. This framework is adequate for complex issues like ensuring pedagogical soundness, technological feasibility, and Islamic cultural concerns in one package of the EFL materials. For methodological soundness, each stage is carried out via explicit procedures validated from within, empirically based, and with iterative testing protocols that synergistically fortify the trustworthiness and contextual sensitivity of the end product.

Analysis Phase comprises the basic level in which a full needs analysis is made by using several sources of data. Initial classroom observations are conducted to determine students' speaking abilities and learning styles as well as their needs. A series of semi-structured interviews with English teachers of the MA Al-Falah Lemahabang are held to gather expert views on

curriculum needs, prevailing pedagogic concerns, and the incorporation of Islamic values in the teaching of the language. In addition, the curriculum for Grade XI English and the present textbooks are subjected to documentary review for the material development to be based on national education standard and curriculum-based education concept. Student surveys are distributed to identify their needs, interests and attitudes on digital learning environment. This convergence of data sources will guarantee that the resulting materials are faith fully responsive to learner needs as well as with curricular and cultural appropriateness. The results of this phase are systematically recorded and serve as the empirical basis for further design decisions.

During the Design stage, the learning objectives, content outline and digital design are elaborately drafted with reference to the results of the analysis phase. The materials are intended to foster student-centered learning environments in which students are actively involved in communicative speaking tasks and are exposed to Islamic moral value and cultural background.

The refined digital speaking materials were implemented and piloted in an eleventh-grade class (MA Al-Falah Lemahabang) at this stage. In order to perform observed supervision and have access to the materials, the researcher took on the role of the teacher. In various digital speaking exercises designed to reflect daily life conversation, the students were able to practice using the digital materials. At the end of each lesson, the researcher used an observation checklist to record the extent of student engagement, the degree of difficulty in interacting with the technology, the level of complexity of the task, and the total engagement in the activity. After the implementation of the class, the students filled out questionnaires to



gather their feedback to assess the worth and overall satisfaction with the materials. Furthermore, the relevance of the materials to the intended learning outcome was also evaluated.

Evaluation is a mixture of formative and summative evaluation methodologies and the purpose is to assess the quality and usability of the developed intervention or materials. Formative evaluation is an ongoing process that takes place at each phase of ADDIE as a result of continuous monitoring and small-scale modifications based on the best available evidence. At the end of the delivery phase, summative evaluation gathers information to help finalize decisions about the quality of materials, pedagogical effectiveness, and whether the materials are suitable for wider use.

Although it is acknowledged that the pilot is of limited scope and context, since it can be conducted only in one Al-Falah Lemahabang for the time being, the trial application at MA Al-Falah Lemahabang does provides useful preliminary result concerning the feasibility of the material and its effectiveness. The country of Indonesia provides ample evidence of the multifaceted nature of Islamic school life in regional linguistic variation, socio-cultural context, technological capacity and pedagogical tradition. Therefore, single-site implementation results cannot be generalized to represent all Islamic senior high schools in Indonesia. This would provide institutional support for the ongoing embedded implementation of the multicultural modules in the diverse contexts of Islamic Education in

Indonesia.

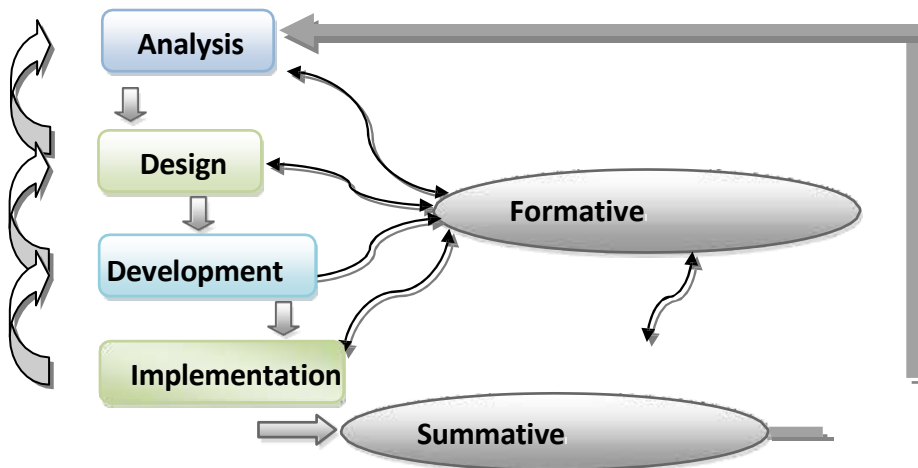


Figure 1. The ADDIE Model (McGriff,2000)

## RESULTS & DISCUSSION

Learning materials play a pivotal role in education, standing along with educators, students, facilities, and other elements. Effective learning materials also act as motivational tool, convincing students to work harder and commit more of their resources (time, effort, etc.) Hossain, 2015). The significance of a correct differentiation of types of learning materials can not be overstated, since each type requires different media, evaluation techniques, and methodologies (Septiyana, 2019). The material's depth or breadth should be matched to the proficiency levels of the students. Moreover, the sequence in teaching materials is equally important in order to form a well-structured learning process. And, essential teaching material treatment selection is less essential for determining clearly which elements must be memorized, comprehended, and applied. This guarantees teachers teach the material well and reduces the likelihood of them messing up the students' understanding and retention.

The development of speaking materials associated with teaching Islamic Studies at grade XI is commendable. The e-book that public speaking is introduced to grades XI is based on the first tier of knowledge that is important to every public speaking novice. The author identifies seven simple concepts that students need to master before they go public. These concepts include mastery of the topic to overcome the fear of public speaking, effective utilization of body language and eye contact, and of course the body language must not contradict the verbal message nor display nervousness. The author stresses the importance of speaking on a level that the target audience can understand. The author opines that the audience must feel the confidence of the speaker in order to appreciate the clarity and brevity of the material being presented. The students also must practice in front of a mirror before a speech. The author advises this in order to avoid the common practice of speaking.

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَن أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۖ  
وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١٤﴾

*"There is no good in most of their private talks, except for those who enjoin charity, or what is right, or reconciliation between people. Whoever does that, seeking the pleasure of Allah, We shall grant him a great reward."* (Qur'an, An-Nisa 4:114)

The Quranic verse (An-Nisa:114) is a powerful reminder that serves in establishing classical and profound base of a relationship: the Muslim being and doing must have Islam in expression. It highlights the significance of performing good acts, being righteous and mediating between people. It illustrates the ideal that those who perform such virtuous acts, it please Allah, shall receive a great reward in return. The intimacy of this relationship

between the message of the Quran and speaking material underlines its relevance to Islam and Islamism as we pointed out earlier. In order to promote both comprehension and utilization, the material provides sample sentences, which can be very useful to students as they learn how to ask and answer questions.

In the development of speaking and teaching materials related to Islamic studies, the researcher drafts units to draft speaker units. Each unit is titled and is adorned with elements which depict Islamic themes. Intriguingly, the use of the color green on the cover has more cultural and historical meaning than religious. Several things bring green into association with Islam. The symbolism elevates green's importance; it is considered a beautiful and calm color in Islamic tradition. This relation might be a result of the connection between green and nature and rest, and reflects God's creation. In addition, the green color is associated with the clothing of Prophet Muhammad on a few occasions, cultural significance. Islamic art and architectural design also make prodigious use of green, particularly in ornamentation and calligraphy, further cementing its cultural significance and tradition. The symbolism of green is strengthened by Quranic verses such as Surah Al-Hajj:63, which uses the word "مُخْضَرَّةً" (green) to describe the beauty of nature through the growth of plants nourished by rain, enriching the soil and producing lush greenery (Al-Qurthubi, 2009, p.233).

In the context of requesting and providing opinions, the material introduces a project or assignment relevant to a specific issue, linking it with Islamic scholars to extract key insights regarding Islamic figures. Subsequently, the material delves into the realm of suggestions,

commencing with an initial explanation of how to offer advice. This elucidation serves the purpose of acquainting students with the social function of suggestion-related material. To consolidate this knowledge, the material incorporates a collaborative project with peers for providing advice.

## **DISCUSSION**

This seems to be a project that started with typical advice related to Islamic teachings, including rules on prayers to recite when you embark on an endeavor and Islamic advice about prioritizing the right hand or right foot.

The material also proceeds to explore dialogues related to the Five Pillars of Islam, the fundamental tenets that guide the Muslim community. These pillars are enshrined in two Shahadah statements, prayer, fasting, zakat, pilgrimage to the Hajj for those who are capable. Further, Ramadan and Fasting appear as a central component of developed speaking material, stressing the obligatory nature of fasting during Ramadan. Ramadan is proclaimed as a blessed month of Islam tradition. Muslims unite in enduring hunger and thirst and worldly desires for this sacred time. It is a month full of goodness, and is marked by increased worship and devotion, highlighting its importance. Now as the thread turns to the subject of “Greetings based on Islamic Ways” there will be included some added suggestions on Islam's manners as they relate to Greetings.

This material will unfold in two separate dialogues, with one Muslim friend discussing about the etiquette of greetings when meeting other people. It also offers advice on how to answer properly. This section, addresses the variety of religious, cultural and celebratory practices found

u in society, particularly in regions su that would include Indonesia Yes, u of course. Finally with this material is your theme "Speaking a charity and al-zakat," a backyard aspect of Islam that emphasizes the mutual love and the need to share with the less lucky his or her portion of wealth of property. This unit material is inherently connected to Ramadân, so it does offer a smidge of cohesion. Though Zakat not uniquely restricted to the month for Ramadan, the material does remind us of the importance of al-Fitr Sadaqah in this holy month reinforcing Muslim values. Then, there are the materials strands which pertain to "Talking about Food" that highlight the importance of mindful consumption for Muslim consumers, which is also acknowledged in the Qur'an under Surah Al-Baqarah:172. In addition, "Talking about Cleanliness in Islam" is thoughtfully integrated into the plot which highlights the importance of being and staying pure and clean in Muslim faith and in life.

The upcoming stage of the focusing on expert validation is essential in assessing the appropriateness of the developed materials for the specified student audience. Specifically, this validation is concerned with both the content and the design. After this, the experts update the materials according to suggestions, modifications, and refinements done in the review, and this validation cycle is crucial in verifying that the materials are designed with a purpose. This is important to mention that the comments of the participants are also used to iteratively improve the materials' appropriateness for teaching and learning. This stage of validation closes the gaps that were present after the first review of the materials, which include substantiation, correction of grammatical errors, improvement of the design, content cohesion, and most importantly, the development of a

creatively authentic cover that contains a collection of original and genuine photographs.

The purpose of the homepage is to assist users with their grammar issues to help improve their readability and the accuracy of their language. Changes to the layout and visual appeal have been made to improve the visual experience with uniformity of the font family, font styles and font sizes throughout the text. The scenario from Rahimi (2008) highlights the important role of the educator for the learning materials. More specifically, the educational materials also tend to expect, quite frequently, the completion of activities with peers, as it was assumed that there was an emphasis on the significance of some collaborative discourse. This was reflective of the students' preferences and was also documented within the findings reported by Ampa et al. (2013) who suggested that materials that included activities of a dialogic (verbal) nature were more preferred.

### ***Islamic Relevance and Integration***

His expert work was presented by Ismail Senocak in 2016, entitled "How Islamic Values and Culture Shape Doctor-Patient Communication: A Qualitative Study with Iranian Patients." The value is followed by a reference to the age limit followed by the date. Then, he explained the significance and relevance of integrating Islamic values into the educational content, particularly into the Islamic studies curricula. Integrating texts of the Quran, such as An-Nisa': 114, establishes an association between the Islamic values and the content, as, the content of the verse is in praise of virtue and is calling for charity, peace, and righteousness among people. With the inclusion of such verses, the educational content aims at a dual purpose: teaching the language and imparting the values that constitute the essence of Islam.

Other than that, the educational content provides activities for teaching Islamic personality, Islamic manners, and supplications for different occasions. This would widen the students' knowledge of Islam and its rituals. This underscores the need for incorporating cultural and religious aspects in educational resources to ensure that learning is relevant and meaningful to students.

### ***Pedagogical Balance and Scalability Considerations***

Including elements related to Islam in the study of the English language might cause some discomfort in teaching styles, but the scope of the possibilities might also be of great importance to researchers in the field. Even though the materials created show a thematic integration of religious values and language learning objectives, a closer inspection is needed regarding how Islamic content can be pedagogical for the advancement of the English-speaking proficiency. Research by Muliati et al., 2022 informs that content-based language teaching should be led by development of communicative competence instead of content mastery, indicating that religious topics should be used as means for language practices and not as ends of them. Inclusion of charity, fasting and Islamic greetings in this study and others (as in Clifford, 2008; Bou Franch, 2009; Bou Franch, 2010) within genuine act sequences facilitates students' use of language in real life situations to perform such acts impressionistically answering questions getting information from people, or meeting people, as well as in describing, telling stories, seeking opinions, and advocating suggestions. But the pedagogical success depends on whether assessment itself is focused on linguistic performance or recalling religious knowledge. In order to keep the language learning achievements at the



heart of a language course, the resources offer task-oriented activities where students have to demonstrate suitable oral fluency and accuracy as well as pragmatic appropriateness independent of whether they do have Islamic-related knowledge/beliefs or not. This approach resonates with Miqawati et al. (2024), who posit that culturally responsive materials need to have clear learning goals that primarily focus on language competencies and acknowledge cultural enrichment as the tertiary facilitator.

Recent studies by Suja et al. (2024) suggested that the extent to which cultural or religious elements are effectively incorporated in language courses is contingent on the design of open-ended tasks that invites multiple interpretations and reactions rather than what to be conformed to certain ideological preconceived opinions. The Patchwork built materials capture this through paired and group dialogue and sharing of opinions, allowing individuals to take a position within Islamic frameworks. In such cases, instead of trying to press for same religious interpretations, they ask for personal stories, as in talks about charity work or experiences observing the fast. However, the study recognizes that particular linguistic purposes or functions, such as disagreeing, questioning or critically analyzing, might be not attended to sufficiently due to the religious context silently discouraging those communicative acts. As Fernandes et al. (2024) note, language resources situated in faith-based environments need to overtly teach and model critical discourse practices so they do not unintentionally restrict students' communicative options.

Lastly, the potential for generalization and scalability of the findings in this single school study to the wider field of Islamic education in Indonesia is a substantial methodological and practical challenge.

Indonesia's Islamic schools vary widely in institutional philosophy, pedagogical methods, student populations, and availability of resources—from urban pesantren modern that integrate technology, to rural madrasah holding fast to adat. As citing (Asror, Mahfudloh, Kusaeri, & Rusydiyah (2023), innovations in education which were created in a well-resourced environment may collapse when tried in a place where there are not sufficient infrastructure, or teachers' training or institutional backing. The digital resources of this study need technology and digital competence which might not be replicated all over Indonesia's Islamic schools. In addition, the level of language, culture, and (Islamic) interpretation in these materials is specific to a senior high school, and as such may not be suitable for the various Islamic theological, jurisprudential, and educational school of thoughts across the Islamic education system in Indonesia. Adapting these materials for scale would necessitate significant modifications to address regional dialects, varying degrees of English proficiency levels of English language learners (ELLs), age differences, levels of religious conservatism or progressivism, as well as diverse student needs.

## **CONCLUSION**

This research successfully developed digital-based English-speaking materials integrated with Islamic values for grade XI high school students. The e-book developed covers seven basic elements of public speaking with concepts from Quran (An-Nisa: 114) and Islamic values like the Five Pillars of Islam, Islamic fasting (Ramadan), Charity (Zakat), Greetings according to Islam, ethics of eating and drinking, and clean living in Islam. The use of green color in the cover of book has cultural and historical dimension in background of Islamic doctrine and is proven by Qur'anic verses such as

Surah Al-Hajj: 63. But the way the study “operationalizes” the term digital materials points to some even more fundamental limitations. Although designated as digital, the resources are mainly versions of print textbooks rather than interactive, multimodal learning materials. The materials do not incorporate the videos, audio, interactive simulations or mobile apps that have become part of contemporary digital pedagogy. Content expert reviews were primarily related to content and graphic concerns as opposed to technological issues, levels of interactivity, or measures of usability. The resources effectively support the instruction by implementing collaborative discourse procedures, differentiated instruction in the form of translations/ examples, and task- based activities that encourage learner participation. The inclusion of Islamic topics gives real communicative situations for developing speaking skill in form of describing, narrating, asking for opinions, and making recommendations. However, the teaching balance between language and religious content needs to be continually monitored to ensure that the focus on communicative competence remains. The content showed thematic consistency and was culturally appropriate but there was no evidence of any technological innovation (other than basic digitization) that would enable them to be categorized as genuinely transformative digital learning materials.

Upcoming research and development in digital materials design have to redefine the notion of "digital materials" (not just digitizing print materials including textbooks) to genuinely interactive, multimodal learning environments. Developers are encouraged to include multimedia features such as instructional videos showing correct pronunciation and intonation, native and advanced speaker audio recordings as models for dialogues, interactive modules for practising with feedback, and

applications that are mobile accessible for learning on the go. The content must be delivered as gamification, engaging interactive quizzes with adaptive difficulty, and using virtual reality to immerse in real speaking situations like Islamic conferences or interfaith dialogues. US US-Europe usability testing using well-recognized models like Technology Acceptance Model (TAM) or User Experience Questionnaire (UEQ) to assess the effectiveness of the technology, the design of the interface, the efficiency of navigation, and the engagement of the learner. Large-scale pilot runs in diverse Islamic school contexts (urban modern *Pesantren* (Islamic boarding house), rural *Madrasah*, and mainstream Islamic senior high school) are needed to test adaptability for scaling up, and for designing holistic teacher professional development programs. Future versions will need to explicitly deal with the pedagogical conflict between religious content and communicative language teaching by adding activities that foster critical discourse skills (such as respectful disagreement, comparative analysis of perspectives, and reasoned argumentation within Islamic ethical frameworks). An inclusive model for character education that integrates Indonesia's religiosity and plurality yet safeguards the uniqueness of the Islamic school identity may be proposed by curriculum developers. To study the best proportions of religious content to pure language practice, assessment rubrics that prioritize linguistic skills rather than religious knowledge recall, and conducting longitudinal investigations on whether Islamic-integrated materials enables gains in speaking proficiency as compared to traditional methods. Research Priorities in the Muslim World: Vigorous infrastructural development, digital literacy training of teachers and students, and sustainable financing for continuous digitization of materials are mindset-changing implementation prerequisites for

Indonesia to lead transformative impact in the weltanschauung of Islamic education.

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