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DEVELOPING AND EVALUATING ISLAMIC-BASED ELT MATERIALS: A SYSTEMATIC REVIEW OF DESIGN PRINCIPLES, VALIDITY, AND CLASSROOM IMPACT

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Abstract

This systematic literature review synthesizes empirical research on Islamic-based English Language Teaching (ELT) materials to clarify (1) how such materials are designed, (2) how their validity and feasibility are evaluated, and (3) what classroom impacts are reported. Using a structured SLR procedure, the study searched Scopus for open-access, English-language journal articles (2015–2025) within social sciences and applied explicit inclusion/exclusion criteria through staged screening, yielding seven eligible studies. Data were extracted with a predefined framework and analyzed through qualitative descriptive synthesis and thematic analysis aligned to the review questions. Findings show that Islamic value integration is most often implemented through systematic development models (e.g., ADDIE/4D and related R&D procedures) and operationalized via contextualized values such as religious moderation, local wisdom (e.g., Acehnese/Minangkabau), project-based ethics (FAST), and multimodal digital resources. Evidence of validity and feasibility largely relies on expert judgment, teacher/student practicality feedback, and limited trials, with relatively few studies reporting transparent revision cycles or robust re-testing. Reported impacts most consistently include greater relevance, engagement, and perceived meaningfulness, while measurable language gains are documented less frequently, and long-term character outcomes remain under-instrumented. The review implies a need for more longitudinal/quasi-experimental evaluations, clearer value operationalization, and multidimensional outcome measures to enhance transferability across Islamic educational contexts.

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Keywords: Islamic-based ELT materials; value integration; instructional design; validity and feasibility; classroom impact; Islamic education contexts.

Introduction

In many Muslim-majority educational settings, English Language Teaching (ELT) is expected to serve a dual mandate: developing learners' communicative competence while simultaneously sustaining religious identity, ethical orientation, and locally valued character formation. This expectation has intensified in recent years as globalization and digital media expose students to culturally diverse—and sometimes value-conflicting—discourses (Djamdjuri et al., 2021; Septi Anggaira et al., 2025). As the English language progressively facilitates access to international knowledge (Purnomo et al., 2025), Muslim educators and educational institutions confront the imperative of guaranteeing that language acquisition transpires in conjunction with the moral and religious frameworks that fundamentally influence learners' identities and perspectives on the world.

In response to this challenge, scholarship over the last decade has shifted from largely "value-neutral" ELT materials toward approaches that intentionally integrate Islamic values, local wisdom, and religious character. This transformation is notably apparent in environments such as Indonesia and Iran, where the proliferation of Islamic educational establishments has occurred, and there exists a pronounced public demand for education grounded in ethical principles. Research in this area demonstrates that Islamic-based ELT materials are most effective when values are not merely appended through Islamic-themed texts, but embedded systematically into curricular decisions, pedagogical strategies, and learning tasks. Examples include hybrid learning materials integrating religious moderation values through an ADDIE-based research and development cycle (Septi Anggaira et al., 2025), culturally grounded English materials in Aceh emphasizing anti-radicalism through a 4D development model (Usman & Ibrahim, 2023), project-based speaking instruction operationalized through FAST values—Fathanah, Amanah, Shiddiq, and Tabligh (Yulianti et al., 2025), as well as multimodal digital resources that students report as both engaging and spiritually meaningful (Djamdjuri et al., 2021).

The significance of this research initiative is further emphasized by the ongoing discrepancies between commercially accessible English textbooks and the educational requirements of Islamic educational institutions and universities. Given how helpful English handbooks are for learning the language (Hidayah et al., 2025; Purnomo, 2016). Studies have

shown that teachers in Islamic school networks frequently encounter materials that lack Islamic relevance and contextual resonance, limiting their effectiveness in faith-based settings (Cahyo et al., 2019). Similarly, evaluative research in Iran has identified deficiencies in socio-cultural representation and life-skill development within national EFL textbooks, dimensions that are critical for holistic education in Islamic contexts (Khosravani et al., 2014). These findings suggest that the development of value-sensitive ELT materials is not only a theoretical concern but also an urgent practical necessity.

Despite growing interest and promising innovations, the literature reveals several limitations that constrain both theoretical advancement and practical transferability. Many studies prioritize material design and initial expert validation but stop short of conducting longitudinal or quasi-experimental classroom evaluations at scale. Furthermore, scholarly inquiry frequently segregates individual facets—such as the caliber of design, the validity of the curriculum, or the perceptions of users—rather than synthesizing design principles, multidimensional validity, and classroom effects into a unified methodological framework. As a result, it remains challenging to determine how Islamic-based ELT materials function as complete pedagogical systems rather than as isolated instructional products.

Another notable gap concerns learning outcomes beyond linguistic achievement. While Islamic-based ELT materials are frequently justified in terms of character formation, identity reinforcement, and moral development, empirical and instrumented evidence supporting these claims remains limited. Numerous scholarly investigations predominantly depend on perception-oriented data, exemplified by student or educator surveys, rather than utilizing comprehensive mixed measures that encapsulate affective, motivational, and character-related outcomes. This methodological limitation makes it challenging to explain how and why value-integrated ELT materials are effective, and under what conditions their impacts can be generalized across contexts.

Against this backdrop, the present study positions its novelty in developing an integrative and replicable knowledge base through a systematic synthesis of existing research. Specifically, the study brings together three interconnected dimensions: (a) the design principles used in developing Islamic-based ELT materials, (b) the approaches employed to test validity and feasibility, and how evaluation findings inform iterative revision, and (c) the reported classroom impacts on learning outcomes and learning experiences across educational contexts. By synthesizing these dimensions in a comprehensive manner, the research directly

responds to the established necessity for a cohesive framework that amalgamates design, validation, and impact.

Accordingly, the purpose of this study is to conduct a systematic review that maps the development of Islamic-based ELT materials, their validation, and the effects reported in empirical research. In doing so, the study aims to identify transferable design guidance and methodological insights for educators, curriculum developers, and researchers working in Islamic educational environments where English is taught as a foreign language and moral-religious formation is an institutional priority. Such environments include Islamic universities, faith-based secondary schools, and increasingly, hybrid or digital classrooms in Indonesia and comparable contexts.

Guided by this purpose and the gaps identified in the literature, the review is structured around three research questions, namely:

RQ1: How are Islamic-based ELT materials developed in terms of design principles across different educational contexts?

RQ2: How are the validity and feasibility of these materials tested, and how are evaluation findings used to inform revision and improvement?

RQ3: What impacts are reported on students' learning outcomes and learning experiences, and how do these impacts vary across contexts?

By foregrounding contextual factors—such as institutional expectations in Islamic education, culturally situated value priorities, and the rise of multimodal and hybrid learning modalities—while tracing methodological rigor across studies, this review seeks to clarify the relationship between Islamic value integration and ELT effectiveness and to propose a more systematic pathway for future development and evaluation that extends beyond single-institution innovations.

Methods

To facilitate lucidity and transparency within the evaluative process, this investigation initiates with a graphical depiction of the research methodology framework. Figure 1 delineates the methodical stages executed in the performance of the Systematic Literature Review (SLR), encompassing the research design, data sources, search methodology, study selection, criteria for inclusion and exclusion, and procedures for data analysis. This framework furnishes an overview of the mechanisms by which the literature was recognized, scrutinized, and synthesized, and functions as a reference point for comprehending the methodological rigor

that underpins the review. The detailed explanation of each stage is presented in the following paragraphs.

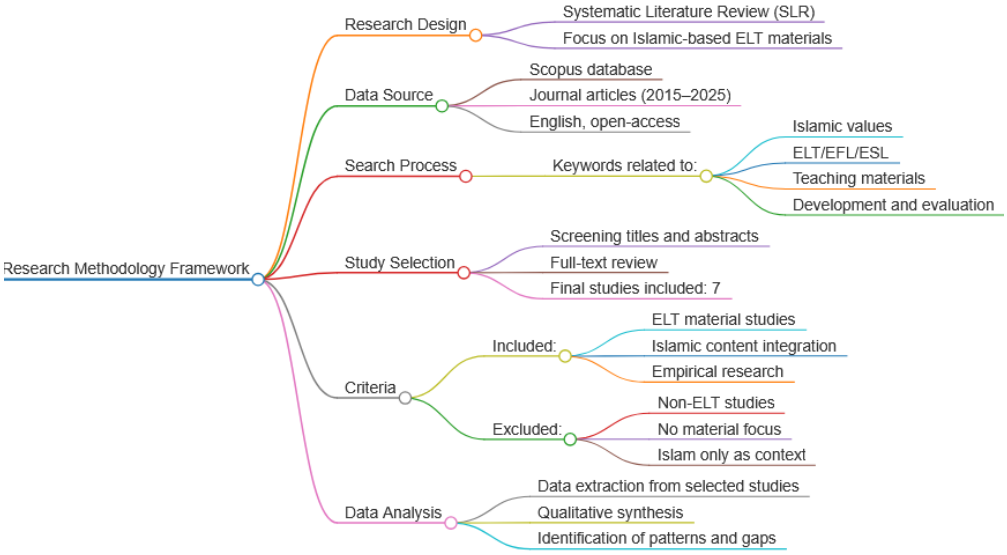

Figure 1. Research methodology framework of the systematic literature review (SLR).

This study employed a Systematic Literature Review (SLR) design to synthesize empirical research on the development, validation, and impact of Islamic-based English Language Teaching (ELT) materials. The systematic literature review (SLR) methodology was chosen to facilitate an explicit, reproducible, and thorough analysis of extant research, thereby allowing for the discernment of scholarly patterns, methodological tendencies, and deficiencies within the discipline. The review adhered to a methodical framework encompassing identification, screening, eligibility evaluation, and inclusion, which was adapted from recognized systematic review methodologies, in order to mitigate bias and augment methodological stringency.

The literature search was conducted using the Scopus database, which was selected for its broad coverage of peer-reviewed journals in applied linguistics, education, and the social sciences. A comprehensive Boolean search string was developed to capture studies that simultaneously addressed Islamic values, ELT contexts, teaching materials, and development or evaluation processes. The query combined key terms related to Islamic content (e.g., Islamic-based, Islamic values, Islamic education), ELT domains (e.g., ELT, EFL, ESL), instructional materials (e.g., textbook, module, learning material), and methodological focus (e.g., development, evaluation, impact, implementation). To ensure relevance and quality, the search was limited to articles published between 2015 and 2025, within the social sciences

subject area, written in English, published as final journal articles, and available in open-access format.

Following the identification stage, all retrieved records underwent a two-step screening process. Initially, records flagged as ineligible by automated tools were removed (n = 24), leaving 33 records for title and abstract screening. At this stage, studies were excluded if they were not relevant to ELT, did not focus on teaching or learning materials, or addressed Islam only as an institutional setting rather than as content embedded within instructional materials. Subsequently, full-text screening was conducted to assess eligibility in greater depth, resulting in the exclusion of studies due to scope mismatch, the absence of material-focused analysis, or superficial treatment of Islamic content. This procedure culminated in the identification of seven empirical investigations that satisfied all stipulated inclusion criteria and were consequently incorporated into the conclusive review.

To illustrate the study selection process, Figure 2 presents the PRISMA flow diagram of this review. The schematic representation illustrates the quantity of records that were identified, screened, excluded, and subsequently included at each respective phase, along with the primary rationales for exclusion. This figure clarifies how the final set of studies was systematically selected from the initial search results.

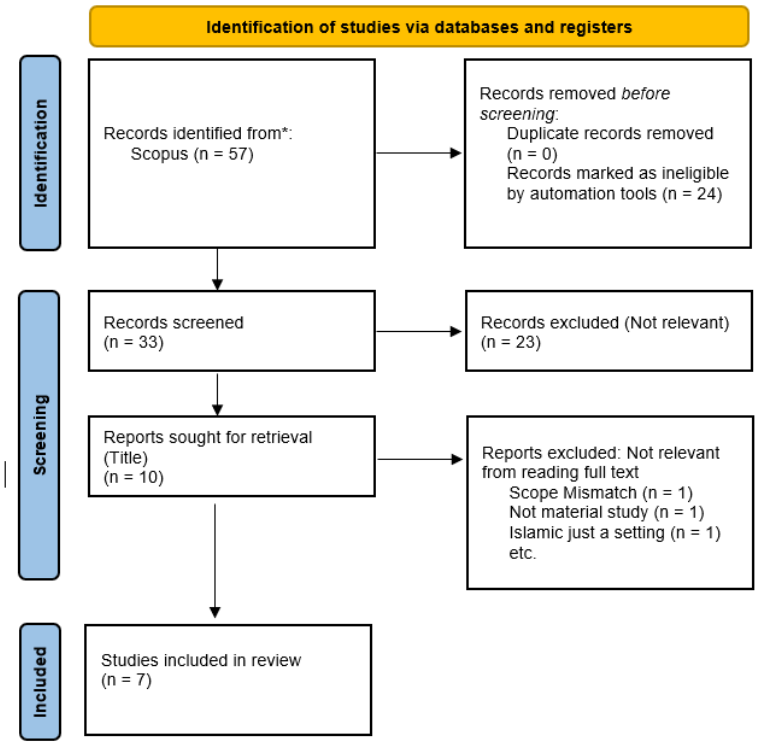

Figure 2. PRISMA flow diagram illustrating the study selection process in the systematic literature review.

Explicit inclusion and exclusion criteria guided the screening and eligibility stages. Studies were included if they (a) addressed ELT/EFL/ESL contexts, (b) involved concrete teaching or learning materials such as textbooks, modules, worksheets, or digital materials, (c) explicitly integrated Islamic values or Islamic content into the materials, and (d) were empirical journal articles reporting data. Studies were excluded if they were unrelated to ELT, did not examine instructional materials, treated Islam merely as a contextual label (e.g., Islamic school setting without Islamic material content), or were non-research publications such as conceptual papers, reviews, or conference proceedings.

Data extraction was conducted systematically using a predefined extraction framework to ensure consistency across studies. The components that were extracted encompassed the title of the study, the authors, the year of publication, the geographical research location, the theoretical framework employed, the research methodology utilized, the principal findings, the limitations reported, and the relevance of the study to the current research endeavor. Data analysis was conducted through qualitative descriptive synthesis and thematic analysis, guided by the review's research questions. Studies were compared and categorized according to the design principles used in material development, the approaches to validity and feasibility testing, and the reported impacts on learning outcomes and learning experiences. The synthesis integrated findings across these dimensions to identify methodological patterns, gaps, and implications for future research on Islamic-based ELT materials.

Results

In order to furnish a comprehensive orientation to the consolidated corpus of extant research, this section initiates with a graphical representation of the principal themes discerned across the analyzed studies. Table 1 presents a conceptual map summarizing the main dimensions of Islamic-based ELT materials development, including the underlying rationale, design principles, development and evaluation processes, and reported impacts. The diagram functions as an illustrative framework for comprehending the interrelationships among distinct studies and elucidating how their collective outcomes contribute to the broader discourse. Following this visual overview, the subsequent paragraphs elaborate on each study in detail, describing their contexts, development approaches, and main findings.

Table 1. Conceptual overview of Islamic-based ELT materials development and impacts across educational contexts.

Author (Year)	Population / Context	Main findings
Anggaira et al. (2025)	UIN Jurai Siwo Lampung, Indonesia (Islamic higher education context)	Expert validation and limited trials indicated high effectiveness, with significant improvement in learning outcomes (hybrid English materials integrating religious-moderation values; ADDIE-based development).
Usman & Ibrahim (2023)	UIN Ar-Raniry Banda Aceh, Indonesia (Islamic higher education context)	The materials were judged valid and practical by teachers and were designed to foster anti-radicalist character through the integration of Acehnese local wisdom.
Khosravani et al. (2014)	Iran	Content analysis and a survey suggested that the textbooks insufficiently addressed key 21st-century skills, such as leadership, critical thinking, and problem-solving.
Cahyo et al. (2019)	Muhammadiyah Schools, Indonesia (secondary-school context)	The needs analysis found that existing materials did not align with students' needs and did not adequately reflect Islamic values, indicating a gap in Islamic-based reading materials.
Darmayenti et al. (2021)	UIN Imam Bonjol, Padang (Islamic higher education context)	The developed textbook was rated as very valid and was well accepted by lecturers and students; it integrated religious character and local culture.
Yulianti et al. (2025)	3 Islamic universities in East Java, Indonesia (Islamic higher education context)	Students responded positively to the integration of Islamic values FAST: Fathanah, Amanah, Shiddiq, Tabligh) within a project-based learning model.
Djamdjuri et al. (2021)	Islamic University in Bogor, Indonesia (Islamic higher education context)	Students responded positively to multimodal Islamic materials, which were perceived as effective for online learning.

Guided by this conceptual overview, the following synthesis presents detailed findings from each study, beginning with Anggaira et al. (2025), which reported the development and evaluation of English teaching materials that integrate religious moderation values in an Islamic higher education context. The research cohort was comprised of students enrolled at UIN Jurai Siwo Lampung, Indonesia. The investigation utilized the ADDIE framework, which encompasses the stages of analysis, design, development, implementation, and evaluation. Validation results from experts indicated that the materials developed adhered to established validity criteria concerning content, language, presentation, and layout. Quantitative assessments derived from expert evaluations revealed that the materials were classified as highly valid. Practicality assessments involving both lecturers and students illustrated that the materials were user-friendly and suitably aligned for implementation within the classroom setting. The effectiveness of the materials was evaluated through comparative analyses of students' learning outcomes as reflected in pre- and post-test results. The findings indicated a statistically significant enhancement in students' English achievement scores subsequent to the

utilization of the developed materials. Student response questionnaires indicated positive perceptions toward the integration of religious moderation values in English learning.

Usman and Ibrahim (2023) reported findings from a study focusing on the development of English teaching materials that integrate Acehnese local wisdom to promote anti-radicalism character values. The investigation was executed within the framework of Islamic higher education at UIN Ar-Raniry Banda Aceh, Indonesia. The demographic encompassed English lecturers and students who engaged in the validation of materials and their limited application. The inquiry utilized a research and development methodology, which included phases of needs assessment, material formulation, expert validation, and subsequent revision. Findings from expert validation suggested that the materials were regarded as valid concerning content relevance, cultural representation, and pedagogical design. Evaluations from educators indicated that the materials were practical and appropriate for instructional settings. Feedback from students revealed that learners perceived the materials as comprehensible and pertinent to their sociocultural environments. The study also reported that the materials explicitly embedded anti-radicalism values through local narratives and examples. No comparative learning-outcome data were reported; however, practicality and validity data were presented as primary findings.

Khosravani et al. (2014) undertook a comprehensive content analysis of English language textbooks utilized within Iran, specifically examining the integration of 21st-century competencies. The research setting encompassed English textbooks that are employed at the secondary education tier on a national scale. The population of the study was confined to the content of textbooks, rather than focusing on individual learners or educators. The researchers employed a systematic content analysis framework that concentrated on competencies such as critical thinking, problem-solving, leadership, collaboration, and creativity. The outcomes of the quantitative analysis revealed that the occurrence of these competencies within the textbooks was notably minimal. The findings indicated that the majority of activities presented in the textbooks prioritized linguistic knowledge over the cultivation of higher-order cognitive skills. Leadership and problem-solving skills were identified as the least represented categories. Survey data from teachers supported the content analysis findings, indicating perceived inadequacy of the textbooks in addressing modern skill demands. The study reported numerical counts and percentages of skill occurrences across textbook units. The findings were presented descriptively without intervention or experimental comparison.

Cahyo et al. (2019) elucidated the findings of a needs assessment concerning Islamic-oriented English reading resources within Muhammadiyah secondary educational institutions across Indonesia. The study's demographic encompassed both students and English educators from various Muhammadiyah schools. Data acquisition was facilitated through the utilization of questionnaires, interviews, and a comprehensive document analysis of the extant reading materials. The outcomes derived from the questionnaires revealed that a significant proportion of students regarded the contemporary reading materials as lacking relevance to their religious and institutional contexts. Teacher responses indicated that available textbooks did not sufficiently incorporate Islamic values. Document analysis data demonstrated that most reading texts were general in nature and lacked religious or moral content. The study reported percentages of student agreement regarding the need for Islamic-based materials. Teachers identified specific gaps in relevance, motivation, and the integration of value. The findings highlighted discrepancies between learner needs and existing materials. All results were presented in descriptive statistical form without testing instructional effectiveness.

Darmayenti et al. (2021) presented findings from the development of an English textbook integrating religious character and local culture at UIN Imam Bonjol, Padang, Indonesia. The study population consisted of English lecturers, expert validators, and university students. The study employed a research and development design, comprising needs analysis, material drafting, expert validation, and field testing. Validation results from material experts showed high validity scores for content suitability and cultural relevance. Language experts reported that the textbook met linguistic accuracy and clarity standards. Lecturer response data indicated that the textbook was practical for instructional use. Student surveys indicated favorable evaluations concerning the lucidity, pertinence, and engagement levels of the material. The research further indicated that the textbook conformed to established curriculum standards. Rather than employing inferential statistical analyses, the study utilized descriptive statistics and percentages to convey results. The outcomes emphasized indicators of validity, practicality, and acceptability.

Yulianti et al. (2025) reported research findings on the integration of Islamic values using a project-based learning (PjBL) model in English courses at three Islamic universities in East Java, Indonesia. The study population included university students enrolled in English classes across the three institutions. The methodologies employed for data collection encompassed the use of questionnaires, systematic observations, and the documentation of educational projects. The Islamic principles that were incorporated were derived from the FAST framework, which

includes Fathanah, Amanah, Shiddiq, and Tabligh. The findings from the questionnaire revealed that a majority of students expressed favorable responses toward the instructional model. Data obtained from observations indicated that students were actively engaged in tasks centered around project-based learning. The research delineated the frequencies of student engagement behaviors exhibited during educational activities. Students' perceptions regarding the integration of values were assessed through the utilization of Likert-scale measurement instruments. The findings were presented as descriptive percentages and mean scores. No comparison with non-PjBL classes was reported. The study focused on documenting student responses and implementation processes.

Djamdjuri et al. (2021) elucidated the results of an investigation concerning multimodal Islamic English learning resources utilized within a digital educational framework at an Islamic institution in Bogor, Indonesia. The demographic of the study consisted of university scholars participating in online English language courses. The instructional materials integrated textual, auditory, visual, and graphic components featuring Islamic themes. Empirical data were gathered via student questionnaires and records of learning activities. The findings from the questionnaires indicated that students regarded the materials as both accessible and stimulating for online education. The study reported descriptive statistics on student satisfaction levels. Learning activity data indicated consistent student participation throughout the course. Students reported that the multimodal format supported comprehension of learning materials. The study documented the types of media used and their frequency of application. No experimental comparison or learning outcome test was included. The findings were presented as descriptive data reflecting student perceptions and usage patterns.

Discussion

To clarify the overarching conceptual logic emerging from the reviewed studies, Figure 3 presents a synthesized conceptual framework of Islamic-based English Language Teaching (ELT) materials development. The framework visually integrates key components identified across the literature, including foundational ideas, design principles, development and evaluation processes, and learning impacts within diverse Islamic educational contexts. Rather than portraying isolated findings, the figure highlights recurring patterns and relationships, serving as an organizing map that guides the subsequent discussion of empirical studies and supports the synthesis of findings across contexts.

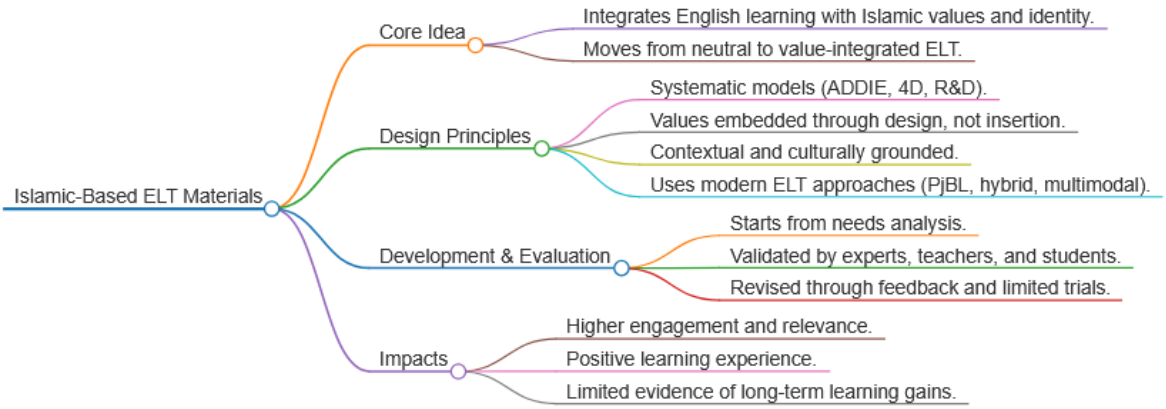

Figure 3. Conceptual framework of Islamic-based ELT materials development across educational contexts.

Design Principles of Islamic-Based ELT Materials Across Educational Contexts

Across Muslim-majority educational settings, the development of Islamic-based ELT materials has increasingly been driven by the need to balance linguistic competence with the cultivation of religious identity, ethical orientation, and character formation. This dual demand distinguishes Islamic-based ELT from more culturally "neutral" approaches to English instruction. It reflects the expectations of Islamic institutions, particularly in countries such as Indonesia and Iran, where faith-based education plays a central social role. Recent literature consistently indicates a paradigm shift away from generic English materials toward value-integrated ELT, in which Islamic principles and local wisdom are embedded within learning objectives, content, and pedagogical activities.

A central design principle emerging from the literature is that Islamic values should not be treated merely as decorative themes or as isolated religious texts. Instead, values are expected to shape the learning architecture itself, influencing objectives, task design, classroom interaction, and the social meanings attached to language use. This principle underpins the widespread adoption of systematic instructional design models such as ADDIE, 4D, and other research and development (R&D) frameworks, which allow developers to align linguistic targets, pedagogical strategies, and Islamic values in a structured manner. Consequently, Islamic-based ELT development is increasingly characterized by integration through design rather than integration through insertion, meaning that values are planned from the outset rather than appended to pre-existing materials.

This design orientation has enabled innovations that connect Islamic value formation with contemporary ELT approaches, including hybrid learning, project-based learning (PjBL), multimodal instruction, and local-culture-based content. As a result, Islamic-based ELT design principles can be understood as a combination of contextual alignment (institutional and cultural goals), pedagogical coherence (language skill progression and task quality), and the operationalization of values (Islamic ethics made observable through learning activities).

A clear illustration of systematic development grounded in explicit instructional design is provided by Anggaira et al. (2025), who developed Islamic-based ELT materials for a hybrid learning environment using the ADDIE model. In their study, each ADDIE stage—needs analysis, design, development, implementation, and evaluation—functioned not only as a technical procedure but also as a mechanism to ensure consistent value integration across content selection, activity design, and delivery mode. Conducted in an Islamic university context, the study examines how institutional expectations regarding religious identity influenced design decisions and academic language standards. Notably, the findings demonstrate that Islamic values, particularly religious moderation, can be aligned with modern learning modalities without undermining linguistic outcomes, as indicated by improved pre-test and post-test results. At the same time, the study underscores that Islamic-based design principles are context-dependent, shaped by learner characteristics and institutional priorities rather than universally fixed.

A complementary design pathway is demonstrated by Usman and Ibrahim (2023), who developed ELT materials grounded in Acehnese cultural knowledge infused with Islamic values, with a strong emphasis on anti-radicalism character education. Using the 4D model (Define, Design, Develop, Disseminate), their work highlights that design principles in Islamic-based ELT may include sociocultural orientation and ideological resilience, particularly in regions where education is expected to counter extremist narratives. The integration of local narratives and Islamic ethics reflects a principle that ELT materials should be both linguistically appropriate and socially protective. Teacher validation and practicality assessments indicate that practitioner involvement itself functions as a key design principle, ensuring classroom applicability. However, the strong contextualization of the materials also raises challenges for transferability, suggesting that clearly articulated design logic is necessary for adaptation to other settings.

While some studies focus on producing materials, others clarify design principles through needs analysis, revealing gaps between existing materials and institutional expectations. Cahyo

et al. (2019) examined ELT practices in Muhammadiyah schools and found that available textbooks failed to reflect Islamic values and learners' lived realities. This study demonstrates that design principles in Islamic-based ELT must be grounded in institutional identity, curriculum goals, and contextual relevance. Islamic value integration, therefore, involves embedding moral orientations such as akhlak and everyday Islamic ethics into tasks and texts, rather than merely including religious topics. Although the study did not produce materials, it provides foundational design logic that informs subsequent R&D efforts by identifying teacher expectations as a central design driver.

In higher education contexts, Darmayenti et al. (2021) illustrate another approach by developing an English textbook that integrates Islamic character education and Minangkabau local wisdom. Using an R&D model based on Gall et al., the textbook systematically embeds values such as honesty, amanah, and tolerance across the four language skills. This study highlights an important design principle: Islamic-based ELT can be holistic, with values guiding topic selection, discourse framing, and communicative practice across all skills. The integration of Islamic and local cultural values also demonstrates that Islamic-based ELT often involves multidimensional value systems rather than purely religious content. Validation by lecturers and students indicates strong acceptance, although the absence of long-term outcome measurement limits conclusions about effectiveness.

Another design perspective is offered by Yulianti et al. (2025), who operationalized Islamic values through the FAST framework (Fathanah, Amanah, Shiddiq, Tabligh) embedded within PjBL for speaking instruction. Conducted across three Islamic universities, this study treats values as procedural and behavioral guidelines shaping collaboration, communication, and reflection. By mapping Islamic ethics onto each stage of PjBL, the study demonstrates how values can guide not only what students learn but how they learn. The use of mixed methods strengthens the design rationale, and the scalability of PjBL suggests potential transferability, although evaluation remains short-term mainly.

Finally, Djamdjuri et al. (2021) expand the notion of materials development by examining multimodal Islamic-based ELT resources used in online learning. Their study shows that materials development can involve digital curation, including videos, audio-visual texts, and online discussions that students perceive as both linguistically beneficial and spiritually meaningful. This highlights an emerging design principle centered on media relevance and multimodality, particularly in digital learning environments. While the study focuses on learner

perceptions rather than performance outcomes, it reinforces the idea that Islamic-based ELT design must respond to contemporary learning preferences.

Taken together, studies addressing RQ1 reveal a converging pattern: Islamic-based ELT materials are increasingly developed through systematic, context-sensitive design processes that aim to operationalize values within language tasks, pedagogical strategies, and learning environments.

Validity, Feasibility, and Revision Processes

The literature indicates that validity and feasibility testing in Islamic-based ELT materials is typically conducted through expert validation, teacher feedback, and limited trials, reflecting an emphasis on early-stage evaluation. Validity is commonly defined in terms of linguistic appropriateness, Islamic value accuracy, cultural relevance, and curriculum alignment, while feasibility focuses on practicality and usability from teachers' and students' perspectives.

Studies such as Anggaira et al. (2025) and Darmayenti et al. (2021) emphasize expert judgment and learner responses as key indicators of material suitability. In Islamic-based contexts, validity must encompass both language quality and value alignment, as materials that are linguistically sound but religiously incongruent may be considered invalid. Usman and Ibrahim (2023) further demonstrate that feasibility is powerfully shaped by teacher perceptions, particularly in school contexts where curricular constraints are significant. Across studies, revision typically occurs through iterative feedback loops, with expert and user comments informing improvements in content clarity, task design, and value representation.

However, a broader synthesis reveals that most studies stop at initial validation and small-scale implementation. As a result, evaluation often serves as "validation for acceptance" rather than "validation for sustained impact." Detailed reporting of revision logic and re-testing cycles is rare, limiting methodological transparency and replicability.

Additional evaluative insights are provided indirectly by Khosravani et al. (2014), who identified deficiencies in the representation of life skills in national EFL textbooks in Iran. Although not focused on Islamic-based materials, their findings highlight the importance of broader validity criteria that include social and ethical competencies. Similarly, Cahyo et al. (2019) reveal institutional dissatisfaction with existing materials through needs analysis, suggesting that contextual misalignment itself constitutes a form of invalidity in faith-based education.

Overall, the synthesis of RQ2 indicates that validity and feasibility in Islamic-based ELT must be understood as contextually embedded constructs, encompassing linguistic, moral, cultural, and practical dimensions. While current practices establish early credibility, they remain limited in scope and duration, underscoring the need for more robust and transparent evaluation frameworks.

Impacts on Learning Outcomes and Learning Experiences Across Contexts

The reviewed literature suggests that the most consistent effects of Islamic-based ELT materials are enhanced relevance, engagement, and perceived meaningfulness. In contrast, evidence for long-term or standardized learning outcomes remains uneven. In Islamic higher education contexts, students often report increased motivation when learning materials align with their religious identity, reducing the cultural distance commonly associated with mainstream ELT resources.

For example, Djamdjuri et al. (2021) found that students perceived multimodal Islamic-based materials as engaging and supportive of both language learning and Islamic knowledge development. Yulianti et al. (2025) similarly report positive learner responses to PjBL integrated with FAST values, indicating enhanced ethical awareness during speaking activities. In contrast, Anggaira et al. (2025) provide stronger empirical evidence by demonstrating significant pre-test and post-test gains, suggesting that value integration can coincide with measurable achievement when materials are systematically designed.

Other studies emphasize experiential impact rather than performance outcomes. Darmayenti et al. (2021) and Usman and Ibrahim (2023) highlight learner and teacher acceptance as indicators of potential impact, particularly with respect to contextual relevance and character reinforcement. However, these studies also acknowledge limitations related to the absence of longitudinal or experimental designs.

Contextual comparison further clarifies impact variation. In Muhammadiyah schools, the primary concern identified by Cahyo et al. (2019) is institutional fit rather than test scores, suggesting that impact begins with alignment between materials and school values. In Iran, Khosravani et al. (2014) emphasize deficiencies in life skills, implying that impact evaluation should include social and cognitive competencies alongside language gains. These differences indicate that what counts as “impact” varies by context, shaped by institutional priorities and sociocultural concerns.

Overall, the synthesis reveals a broad impact pattern: Islamic-based ELT materials tend to enhance learning experiences by aligning with relevance and value, but provide limited evidence of gains in language achievement. However, the dominance of perception-based and short-term evaluation limits conclusions about sustained effectiveness. This leads to a key implication for future research: Islamic-based ELT development requires more rigorous, multidimensional, and longitudinal impact evaluation that integrates language outcomes, learning experience quality, and value or character development.

Conclusion

This systematic literature review aimed to elucidate the methodologies employed in the development, validation, and assessment of Islamic-based English Language Teaching materials concerning their effectiveness. The synthesis shows a consistent direction across the literature: Islamic value integration is increasingly treated as a design principle that shapes objectives, content, tasks, and learning experiences rather than as a superficial "Islamic theme" added to otherwise generic materials. Across the included studies, the strongest practical contribution lies in demonstrating that Islamic-based materials can be designed using established development frameworks (e.g., R&D models and structured instructional design) and aligned with contemporary learning environments, including project-based, hybrid, and digital learning. Collectively, the empirical evidence indicates that materials that incorporate values are likely to enhance contextual significance, learner participation, and perceived relevance, and, in certain instances, correlate with quantifiable advancements in language acquisition. As a result, this review contributes a more organized understanding of the field by connecting three key dimensions—design, validation, and impact—into a single analytical map that can guide future material development and evaluation in Islamic educational contexts.

Several limitations should be acknowledged. First, the review was limited to Scopus-indexed journal articles published in English between 2015 and 2025 and filtered to open-access publications, which may have excluded relevant studies from other databases, languages, or access categories. Second, only seven studies met the final inclusion criteria, restricting the breadth of evidence and limiting the extent to which findings can be generalized across all Islamic education settings. Third, the included studies vary in methods and outcome measures, and many rely heavily on perception-based evidence and short-term trials, making it difficult to draw firm conclusions about long-term effectiveness, scalability, or causal impact.

Future research should prioritize longitudinal and quasi-experimental evaluations to test sustained language outcomes and value-related development over time. Researchers should also adopt clearer operational frameworks for Islamic values, develop measurable indicators for affective and character outcomes, and report revision cycles more transparently so that design and validation processes can be replicated. Ultimately, conducting multi-site investigations within varied Islamic educational frameworks (including schools, universities, and online platforms) would enhance external validity and facilitate the formulation of more universally applicable design guidelines for Islamic-oriented English Language Teaching (ELT) resources.

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