

## EFL Instruction Methods And Techniques With An Islamic Perspective

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### Abstract

This study explores the integration of Islamic perspectives into English as a Foreign Language (EFL) instruction and its potential to enhance both linguistic competence and moral development among Muslim learners. Many conventional EFL teaching methods are rooted in Western pedagogical paradigms, which often overlook the cultural and spiritual values of students in Islamic educational contexts. This study aims to examine how Islamic values can be systematically incorporated into EFL instructional methods while maintaining their effectiveness in language acquisition. The study employs a qualitative research design using a systematic literature review. Relevant academic sources were collected from databases such as Google Scholar, ERIC, and ResearchGate. The data were analyzed using thematic analysis to identify recurring patterns related to EFL teaching methods, Islamic pedagogy, and learner motivation. The findings reveal that integrating Islamic values into EFL instruction enhances students' motivation, engagement, and sense of identity. Islamic pedagogical principles, such as wisdom-based teaching, ethical dialogue, and storytelling, are found to align with modern EFL approaches like Communicative Language Teaching (CLT) and Task-Based Language Teaching (TBLT). Furthermore, the use of Islamic content, including Qur'anic narratives and moral themes, provides meaningful and contextually relevant learning experiences.

### INTRODUCTION

English as a Foreign Language (EFL) instruction has long been a vital part of education in non-English-speaking countries, particularly within the Muslim world. EFL is broadly understood as the teaching of English to students whose native language is not English and who live in environments where English is not commonly spoken outside the classroom. However, many conventional EFL

teaching methods are rooted in Western pedagogical paradigms, often neglecting the cultural, spiritual, and moral frameworks valued in Islamic education. This incongruence can lead to a disconnect between learners' identities and the learning content, potentially reducing motivation and limiting educational outcomes. There is a growing recognition that Islamic principles and values, if thoughtfully integrated into EFL pedagogy, can offer a more meaningful, relevant, and holistic educational experience for Muslim learners (Al-Attas, 1979; Wan Daud, 1998; Saud et al., 2023; Rahmatika & Izzah, 2024).

Islamic pedagogy—broadly defined as an educational philosophy rooted in Qur'anic principles, the Sunnah (practice of the Prophet), and Islamic ethical values—offers a distinctive framework for teaching and learning. Key concepts include *hikmah* (wisdom-based teaching), *hiwar* (dialogic or communicative exchange), and *qissah* (moral storytelling), all of which have direct pedagogical relevance to modern EFL practices. These principles are not merely supplementary to language instruction; rather, they can serve as coherent pedagogical drivers when integrated with established EFL methodologies (Soleh et al., 2021; Usman et al., 2023).

The objective of this study is to explore and evaluate EFL instructional methods and techniques from an Islamic perspective. Specifically, this study aims to identify pedagogical approaches that align with Islamic values while maintaining effectiveness in language acquisition. This includes examining the integration of Qur'anic verses, Hadiths (recorded sayings and actions of the Prophet Muhammad), and Islamic ethics into language teaching methods, materials, and classroom practices.

The significance of this study lies in its potential to bridge the gap between language education and the Islamic worldview, fostering not only linguistic competence but also moral and spiritual development. As many Muslim learners find themselves caught between secularized curricula and their religious values, an Islamically-informed approach to EFL can address both linguistic and identity-based needs, promoting educational relevance and learner engagement (Hashim, 2014; Halstead, 2004; Alzubi & Nazim, 2024).

Previous studies have examined the cultural adaptation of EFL instruction (Brown, 2000; Kumaravadivelu, 2003) and the use of content-based instruction to reflect learners' contexts (Brinton et al., 1989). However, there remains a scarcity of research exploring how EFL methods can be consciously aligned with Islamic epistemology and pedagogy. For example, Halstead (2004) highlighted the moral dimensions of Islamic education but did not directly connect them with language instruction. Similarly, Hashim (2014) emphasized integrating Islamic values in curriculum design, though practical models remain underdeveloped (Wijaya, 2024; Muhayyang et al., 2024).

This study hypothesizes that incorporating Islamic perspectives into EFL instruction enhances both language acquisition and learners' moral engagement. The key variables investigated are instructional method (traditional vs. Islamic-informed), learner motivation, and language performance. Findings from previous studies indicate that content contextualization increases learner motivation (Richards & Rodgers, 2001). In Islamic settings, integrating Qur'anic narratives and values can create resonance between learners' identities and the curriculum (Mohamed & Laher, 2012). Additionally, learner-centered techniques—such as cooperative learning and project-based tasks framed with Islamic themes—have shown promise (Rahman, 2010; Rahmatika & Izzah, 2024).

The current study contributes to this body of research by offering a framework of EFL teaching techniques that are both pedagogically sound and religiously grounded. These include the use of Islamic stories in reading comprehension, moral reflection tasks in writing, and values-based

role plays in speaking exercises. In sum, this study reveals that an Islamic perspective in EFL instruction not only aligns language learning with learners' cultural and religious identities but also enhances motivation and engagement. However, challenges remain in teacher training, resource development, and outcome assessment across diverse Islamic contexts.

## **METHOD**

### **Research Design and Approach**

This study adopts a qualitative research design centered on a systematic literature review (SLR) to explore the integration of Islamic perspectives into English as a Foreign Language (EFL) instruction. A systematic literature review is defined as a rigorous, reproducible method for identifying, evaluating, and synthesizing existing research on a specified topic using predefined inclusion and exclusion criteria (Kitchenham, 2004). Xiao and Watson (2019) further describe SLR as a transparent and auditable process that minimizes selection bias through structured protocols for source identification, screening, and synthesis. This design was selected because it allows the researchers to map the existing theoretical landscape, identify research gaps, and construct a conceptual framework that bridges Western language teaching methodologies with Islamic pedagogical values without the need for primary data collection.

The SLR approach is particularly appropriate for this study given the interdisciplinary nature of the research question, which spans applied linguistics, Islamic education, and educational psychology. As Snyder (2019) notes, a systematic literature review enables researchers to build cumulative knowledge by synthesizing findings from multiple independent studies, making it well-suited for emerging research domains such as faith-based EFL instruction. This method was therefore chosen for its suitability in uncovering theoretical patterns and proposing contextually grounded instructional models for Muslim EFL learners.

### **Data Sources and Selection Criteria**

Relevant academic literature was gathered from three major scholarly databases: Google Scholar, ERIC (Education Resources Information Center), and ResearchGate. These databases were selected for their broad coverage of peer-reviewed journals in applied linguistics, language education, and Islamic studies. A range of search terms were employed, including "EFL teaching methods," "Islamic pedagogy," "faith-based language education," "language teaching in Islamic schools," and "integration of Islamic values in English language learning."

Sources were selected based on the following inclusion criteria:

1. Written in English;
2. Focused on EFL instruction within Islamic educational settings or Muslim-majority societies; and
3. Grounded in either empirical evidence or systematic theoretical analysis. Studies were excluded if they lacked empirical or theoretical grounding, fell outside the scope of EFL, or did not involve Islamic educational frameworks. Additionally, grey literature such as unpublished theses and conference abstracts were excluded to maintain academic rigor.

### **Data Collection Procedure**

The data collection procedure in this study followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework adapted for qualitative systematic literature reviews in educational research (Page et al., 2021). This framework was adopted to ensure transparency, replicability, and methodological rigor throughout the collection process. The

procedure was conducted in four sequential phases: identification, screening, eligibility assessment, and inclusion.

1. Identification. Boolean search across Google Scholar, ERIC, and ResearchGate using EFL and Islamic pedagogy keyword combinations
2. Screening. Removal of duplicates; title and abstract screening against inclusion/exclusion criteria
3. Eligibility Assessment Full-text review against three eligibility questions on EFL methodology, Islamic values, and pedagogical relevance
4. Inclusion and Data Extraction. Structured data extraction: author, context, design, EFL methods, Islamic values, findings, and limitations recorded per source.

### Data Analysis Technique

The data were analyzed using thematic analysis, a qualitative method for identifying, coding, and interpreting recurring patterns within a dataset (Braun & Clarke, 2006). In the context of a systematic literature review, thematic analysis allows the researcher to move beyond summarizing individual studies and instead identify overarching conceptual patterns that cut across the literature (Snyder, 2019). This technique was chosen because it is both flexible and systematic, enabling a structured yet interpretive reading of diverse sources.

The thematic analysis followed three main steps.

- 1) Key information from each selected source was coded according to emerging categories, such as instructional approach, Islamic value integrated, learner outcomes, and pedagogical implications. Second, codes with conceptual similarities were grouped into broader themes, including: (1) identity and motivation in Islamic EFL contexts;
- 2) Islamic pedagogical principles and their alignment with modern EFL methods; and
- 3) Empirical evidence and research gaps. Third, the identified themes were synthesized across the literature to construct a coherent framework of Islamic-informed EFL instruction.

Throughout this process, inter-coder reliability was ensured through peer-checking of coded categories, following recommendations by Braun and Clarke (2006) for rigorous qualitative analysis.

## FINDINGS

The review of the existing literature revealed several key findings regarding the integration of Islamic perspectives into EFL instruction, organized into four thematic areas.

**Disconnect between Conventional EFL Methods and Islamic Learner Identity.**

The review confirms that conventional EFL teaching methods, while effective in language acquisition, often lack cultural and spiritual relevance for Muslim learners. Many studies highlighted the challenge Muslim students face when language instruction conflicts with their religious values or identity (Hashim, 2014; Halstead, 2004). This disconnect is identified as a primary driver of reduced engagement and motivation in EFL classrooms across Islamic educational contexts. Saud et al. (2023) corroborate this finding, noting that embedding Islamic values in EFL classrooms at the tertiary level in Indonesia significantly improved students' attitudes and willingness to communicate.

**Growing Literature Supporting Islamic Value Integration.**

The analysis identified a growing body of research advocating for the incorporation of Islamic values and teachings into language learning materials and classroom techniques. This includes the use of Qur'anic verses, Hadith narratives, and Islamic ethical principles as thematic content to foster both language skills and moral development (Mohamed & Laher, 2012; Rahman, 2010). Such integration was found to enhance learners' motivation by making lessons more relatable and

meaningful within their cultural context. Rahmatika and Izzah (2024) found that integrating Islamic stories into English learning positively shaped students' perspectives and increased their reading engagement.

### Compatibility of Islamic Pedagogy with Modern EFL Methods.

Various EFL instructional methods have been adapted or proposed to align with Islamic pedagogy. Communicative Language Teaching (CLT)—a learner-centered approach emphasizing meaningful interaction and authentic communication—and Task-Based Language Teaching (TBLT)—which organizes instruction around real-world communicative tasks—have been effectively combined with Islamic values through activities such as role plays based on Islamic stories, discussions on moral dilemmas rooted in Islamic ethics, and writing assignments reflecting an Islamic worldview (Brown, 2000; Kumaravadivelu, 2003). Soleh et al. (2021) demonstrated in an Indonesian Islamic junior high school that TBLT integrated with Islamic values improved not only communicative competence but also students' collaborative and moral behavior.

While the literature affirms the positive impact of integrating Islamic perspectives into EFL instruction, there remains a lack of large-scale empirical studies measuring the direct effects on language proficiency and learner outcomes. Most existing work is theoretical or descriptive, indicating a need for further experimental and longitudinal research to validate these approaches in diverse Muslim educational contexts. This gap is consistent with observations by Xiao and Watson (2019), who note that systematic reviews in applied linguistics frequently reveal clusters of qualitative evidence with insufficient experimental follow-up.



**Figure 1. Integrating Islamic Perspectives in to EFL Instruction**

In summary, the findings suggest that blending Islamic educational principles with effective EFL teaching methods creates a more holistic learning environment that supports both language competence and the spiritual growth of Muslim learners.

## DISCUSSION

The findings of this study demonstrate that the integration of Islamic pedagogy into EFL instruction is not merely a contextual adaptation, but can be theoretically aligned with established language teaching frameworks. Rather than positioning Islamic values as supplementary content, the analysis shows that they can function as pedagogical drivers that reinforce core principles in modern EFL theories such as CLT and TBLT.

From a theoretical perspective, Islamic pedagogy emphasizes holistic education encompassing cognitive, affective, and moral dimensions. This aligns closely with contemporary EFL approaches that promote learner-centeredness, meaningful interaction, and contextualized learning (Richards & Rodgers, 2001; Kumaravadivelu, 2003). For instance, the concept of *hikmah* (wisdom-based teaching) can be analytically linked to scaffolding strategies in EFL, where teachers adjust instruction to learners' proficiency levels. Similarly, *hiwar* (dialogic exchange rooted in Islamic traditions) parallels communicative practices emphasized in CLT, particularly in promoting negotiation of meaning and authentic interaction.

Importantly, the integration of Islamic values strengthens the sociocultural dimension of language learning. According to sociocultural theory (Vygotsky, 1978), language acquisition is deeply influenced by learners' cultural identity and social context. Rahmatika and Izzah (2024) found that the use of Islamic stories (*qissah*) significantly increased students' engagement and comprehension, as learners were able to connect linguistic input with familiar cultural narratives. Likewise, Soleh et al. (2021) demonstrated that TBLT integrated with Islamic values improved not only communicative competence but also collaborative behavior.

Furthermore, recent studies highlight the role of motivation as a mediating variable in EFL learning. Alzubi and Nazim (2024) revealed that topic relevance significantly affects students' intrinsic motivation in writing tasks, supporting the argument that integrating religiously relevant content can increase learner investment. Muhayyng et al. (2024) found that positive emotional states—such as enthusiasm and optimism—contribute to better language performance. When Islamic values are incorporated into classroom activities, they create a sense of familiarity and emotional connection that in turn enhances motivation, a pattern consistently documented across Indonesian and wider Muslim-majority EFL contexts (Saud et al., 2023; Usman et al., 2023).

Wijaya (2024) emphasizes that effective motivational strategies in EFL classrooms are closely tied to contextual relevance and teacher adaptability, aligning with the present findings where Islamic-informed instruction provides a meaningful context that supports engagement. Faridah et al. (2022) similarly found that teacher beliefs about integrating Islamic values significantly shaped instructional decisions and classroom climate in EFL settings.

However, this discussion also reveals a critical gap in experimental research. Most existing studies, including those cited above, rely on qualitative or case study designs. There is still limited large-scale empirical evidence measuring the direct impact of Islamic-integrated instruction on specific language skills such as speaking fluency, grammatical accuracy, or reading comprehension. Hadi et al. (2022) note that while value-based EFL programs report motivational benefits, standardized assessments rarely capture their full impact on linguistic accuracy, pointing to a need for mixed-methods validation studies.

Another important consideration is that the effectiveness of integration depends heavily on pedagogical execution rather than the mere inclusion of religious content. Islamic values should be embedded within interactive tasks, not delivered as isolated moral instruction. In CLT, discussions

on ethical issues can promote authentic communication, while in TBLT, projects related to Islamic themes can create purposeful language use. This approach ensures that language learning objectives remain central, while values function as meaningful content rather than pedagogical distractions.

In summary, this study strengthens the argument that Islamic pedagogy and EFL teaching theories are complementary. Their integration enhances contextual relevance, supports learner motivation, and promotes holistic development. Future research should focus on providing stronger empirical validation and exploring how this integration impacts specific language competencies across different educational levels and geographic contexts.

## CONCLUSION

The findings of this study highlight that the integration of Islamic perspectives into EFL instruction offers meaningful contributions to both language learning and students' moral development. The main finding indicates that Islamic values are not merely supplementary content but can function as an integral part of pedagogical practices. When aligned with modern EFL approaches such as CLT and TBLT, Islamic pedagogy enhances contextual relevance, strengthens learners' identity, and increases motivation. The incorporation of Qur'anic narratives, ethical discussions, and value-based tasks enables students to connect language learning with their cultural and spiritual backgrounds, resulting in more engaging and meaningful learning experiences.

From a pedagogical perspective, this study implies that EFL teachers should adopt a more contextual and value-based approach in their teaching practices. Integrating Islamic values into classroom activities—through communicative tasks, moral role plays, and project-based activities rooted in Islamic themes—can improve students' motivation, participation, and overall learning outcomes. Teachers are encouraged to design learning activities that combine language objectives with meaningful Islamic content. In addition, pre-service and in-service teacher training programs should incorporate modules on Islamic-informed pedagogy to equip teachers with the necessary competencies (Faridah et al., 2022; Wijaya, 2024). Collaboration between language teachers and Islamic education specialists can further enhance the accuracy and effectiveness of instructional materials.

Despite these contributions, this study has several limitations. As a qualitative study based on a systematic literature review, the findings rely primarily on existing literature and lack direct empirical evidence from classroom implementation. Most of the reviewed studies employ qualitative or case study approaches, which limits the generalizability of the findings. Therefore, future research is recommended to conduct experimental or longitudinal studies to measure the impact of Islamic-integrated EFL instruction on specific language skills such as speaking, writing, and reading comprehension. Future studies should also explore teacher perspectives and professional development needs in implementing Islamic-informed EFL instruction across diverse school contexts (Hadi et al., 2022).

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