

STUDENT MOTIVATION TOWARD SPEAKING ENGLISH IN ISLAMIC FACULTIES

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Abstract: *With an emphasis on the function of narrative techniques from early childhood to higher Islamic faculties, this study explores the motivating dynamics of students toward speaking English within Islamic educational contexts. Due to limited exposure, cultural linguistic prioritization, and affective barriers like anxiety and lack of confidence, learners in Islamic institutions frequently face motivational challenges as English communication becomes more and more important in globalized academic and professional contexts. In response, this study investigates how conventional and digital storytelling might be used as a teaching technique to enhance speaking abilities and maintain motivation throughout learning phases. The study used hybrid methodologies, including structured interviews with Islamic faculty students and early childhood learners, classroom observations, and motivating questionnaires. The findings show that, particularly when culturally appropriate narratives are used, storytelling activities greatly improve learner confidence, motivation, speech production, and vocabulary acquisition. The ramifications demand that English language curriculum in Islamic education incorporate storytelling frameworks.*

Keywords: *Islamic Education, Early Childhood English Learning, Narrative Pedagogy, English Speaking Proficiency, And Student Motivation.*

Introduction

English has emerged as the primary language of cross-cultural communication, science, technology, education, and worldwide communication in the age of globalization. English proficiency, especially in speaking, is now regarded as a necessary prerequisite for academic achievement, career advancement, and international engagement rather than an optional talent.

Because of this, English language training has become a more important component of curricula at educational institutions all over the world, including those in Islamic environments. Nevertheless, many students in Islamic educational environments still have difficulty mastering good English speaking techniques, despite its acknowledged significance. This difficulty is frequently connected to psychological, cultural, and motivational elements that affect students' willingness to communicate in English in addition to linguistic constraints.

Speaking is considered by many to be one of the most difficult and challenging aspects of learning a second language. Speaking necessitates real-time language processing, precise pronunciation, suitable word selection, grammatical structure, and sociolinguistic awareness, in contrast to reading or writing. Learners, especially those with little exposure to English outside of the classroom, sometimes experience worry, reluctance, and a lack of confidence as a result of these cognitive and affective challenges. This problem is made worse by the fact that Arabic is widely used in Islamic faculties as both the national language and a religious and academic

language. As a result, many students believe that English has less bearing on their immediate academic and religious identities, which can lower their desire to actively participate in spoken conversation.

It has long been known that motivation is a crucial factor in determining success when learning a second language. Gardner's socio-educational model states that students with high levels of integrative and instrumental motivation typically show more perseverance, effort, and success when learning a language. In a similar vein, Dörnyei's L2 Motivational Self System highlights the significance of learners' ideal selves as proficient English speakers, which influences their dedication to improving speaking ability. Fostering such motivation is especially crucial in the context of Islamic colleges, since students frequently place a higher priority on religious subjects than English, including Hadith, Quranic interpretation, Fiqh, and Arabic. Without strong motivational techniques, learning English could be seen more as a required course than as a useful tool for communication.

Teachers have investigated a number of cutting-edge instructional strategies targeted at boosting student engagement and lowering affective barriers to speaking in order to solve this issue. Storytelling has become one of these methods' most promising and culturally sensitive teaching techniques. In many Islamic cultures, storytelling is not only a traditional way of imparting knowledge but also an effective teaching tool that combines language acquisition with creativity, moral principles, and emotional bonding. Through storytelling, students are introduced to real-world language use, narrative frameworks, and contextualized terminology while also being encouraged to communicate, express themselves, and engage with others in a safe setting.

Since oral language development lays the groundwork for future reading and communication skills, storytelling is very important in early childhood Islamic education. At this age, children learn more organically via play, storytelling, and social interaction than through official education. Teachers can provide a bilingual or multilingual learning environment that fosters both religious identification and language proficiency by integrating English storytelling into Islamic early childhood classrooms. Children can relate English learning to their cultural and spiritual background through stories that incorporate Islamic themes, such as the lives of prophets, moral parables, or ideals like love and honesty. This makes the language more approachable and meaningful.

Furthermore, early childhood storytelling fosters social skills, critical thinking, and cognitive development in addition to improving language proficiency. Children learn how to arrange concepts, put events in order, and use expressive language when they repeat stories. These skills are crucial for future academic performance, especially in Islamic faculties and other higher education contexts. As a result, the advantages of storytelling in early childhood go beyond short-term language development and promote long-term communication skills.

Storytelling can be developed into more sophisticated forms at the university level, especially in Islamic institutions, such digital storytelling, narrative presentations, or reflective storytelling projects. These techniques inspire students to actively produce spoken English while integrating academic ideas, religious viewpoints, or personal experiences. In recent years, students' familiarity with multimedia platforms and technological improvements have led to an increase in the popularity of digital storytelling. Digital storytelling gives students a variety of ways to express themselves and lessens speaking fear by fusing spoken narration, audio, and visuals.

Empirical study on the relationship between students' motivation to speak English and the use of storytelling in Islamic educational contexts is still lacking, despite its potential advantages. Few research have looked at the long-term effects of storytelling from early childhood to higher

Islamic education; most have either focused on motivation in general language learning or on storytelling in early childhood settings. This disparity emphasizes the necessity for a thorough study that links students' motivation and speaking abilities in Islamic faculties to their early narrative experiences.

Thus, the purpose of this study is to investigate how students' motivation to speak English in Islamic educational settings is influenced by storytelling as an instructional approach. It specifically looks at how storytelling in Islamic early childhood education helps students develop their speaking abilities and how these early experiences affect their motivation and attitudes when they get to Islamic institutions. This study attempts to offer a comprehensive explanation of the function of storytelling in promoting both linguistic competence and motivational engagement by fusing viewpoints from Islamic education, language pedagogy, and motivation theory.

Ultimately, by suggesting storytelling as a culturally appropriate, pedagogically successful, and motivating method of teaching speaking skills in Islamic environments, this study advances the field of English language education. It is anticipated that the results will guide the creation of curricula, teacher preparation programs, and instructional strategies that support both linguistic objectives and Islamic educational principles.

Literature Review

2.1 Motivation for Learning a Second Language

Motivation has been widely recognized as one of the most influential factors in second language acquisition (SLA). Numerous studies have demonstrated that learners with high motivation tend to invest more effort, demonstrate greater persistence, and achieve higher levels of proficiency in language learning compared to those with low motivation. Gardner's (1985) socio-educational model of language learning emphasizes two major types of motivation: integrative motivation, which reflects learners' desire to integrate with the target language community, and instrumental motivation, which relates to practical benefits such as academic achievement or employment opportunities. In many Islamic educational settings, instrumental motivation often dominates, as students associate English primarily with career prospects rather than cultural integration.

However, Gardner's theory has not been the only theoretical advancement that has broadened our knowledge of motivation. Three essential elements are presented in Dörnyei's (2005) L2 Motivational Self System: the L2 Learning Experience, the Ought-to L2 Self, and the Ideal L2 Self. Learners' perception of themselves as proficient English speakers in the future is known as the "Ideal L2 Self." Students in Islamic faculties are more likely to become highly motivated to enhance their speaking abilities if they can picture themselves speaking confidently in English in academic conferences, international da'wah, or international professional contexts.

The L2 Learning Experience emphasizes how crucial the classroom setting, instructional strategies, and resources are in determining motivation. According to research, learners' enthusiasm to communicate is frequently decreased by traditional teacher-centered techniques that place more emphasis on grammatical drills than communication. On the other hand, student-centered and interactive techniques like storytelling produce a more captivating learning environment, which in turn encourages intrinsic motivation. A solid basis for investigating storytelling as a motivational technique in Islamic education is provided by this theoretical viewpoint.

2.2 Speaking Proficiency in Learning English

Since speaking calls for real-time linguistic processing, accurate pronunciation, fluency, and pragmatic competence, it is generally regarded as the most difficult skill for second language learners. Speaking requires immediate contact and social performance, which can cause anxiety and self-consciousness in contrast to reading or writing. Active engagement in English-speaking activities is discouraged by the dread of making mistakes, negative peer appraisal, or being scrutinized for their accent that many students in Islamic institutions experience.

Effective speaking teaching, according to academics like Brown (2007), should emphasize meaningful communication over robotic repetition. The focus of Communicative Language Teaching (CLT) is on real-world language use, interaction, and fluency. According to this concept, storytelling is seen as an effective teaching tool since it promotes students' spontaneous expression of ideas, clear thinking organization, and genuine communication as opposed to memorization of answers.

Narrative-based exercises greatly enhance learners' oral ability, especially in terms of fluency, vocabulary range, and confidence, according to studies conducted in a variety of educational environments. These results are in favor of including narrative into English speaking teaching, particularly in settings where students don't have many opportunity to practice the language outside of the classroom.

2.3 Using Stories as a Teaching Method

Across nations and eras, storytelling has long been utilized as a teaching technique. Islamic tradition places a strong emphasis on storytelling in religious instruction, especially when it comes to prophetic tales, Qur'anic parables, and Hadithic moral precepts. Because of this cultural familiarity, storytelling is a particularly suitable and culturally sensitive way to teach languages in Islamic contexts.

From a pedagogical standpoint, narrative facilitates language acquisition by offering chances for learner production, contextualized input, and meaningful repetition. Comprehensible input is necessary for language learning, according to Krashen's Input Hypothesis. By incorporating new vocabulary and structures into relevant situations, stories naturally offer this kind of input. Furthermore, social connection and mediated activities are key components of storytelling-based instruction, according to Vygotsky's sociocultural theory.

Narrative competency, speaking fluency, and listening comprehension are all improved by storytelling, according to empirical research. Storytelling activities have been shown to boost student involvement and readiness to speak English in Islamic non-formal schools, especially when the stories are ethically and culturally relevant. These results demonstrate how storytelling in Islamic education has both language and cultural advantages.

2.4 Islamic Early Childhood Education through Storytelling

Due to their innate propensity for narrative learning and their great receptivity to new language information, early childhood is a crucial time for language development. According to studies on children's language development, storytelling aids in the development of vocabulary, grammatical awareness, and narrative abilities including coherence and sequencing.

Storytelling is frequently employed in Islamic early childhood education to impart moral principles in addition to academic knowledge. Incorporating English storytelling into this setting promotes language growth and upholds Islamic morality. Research indicates that children who participate in English storytelling activities on a regular basis have stronger expressive language skills, better pronunciation, and more self-assurance while speaking than children who are taught using traditional approaches.

Additionally, by presenting learning as play rather than structured teaching, storytelling helps young children with language anxiety. Oral communication is naturally encouraged by children's eager participation in role-playing, dramatization, and tale retelling. The foundation for future motivation and competence in higher education settings is laid by this early positive English experience.

2.5 Technology-Enhanced Language Learning and Digital Storytelling

Digital storytelling has become a cutting-edge method of teaching speaking skills because to developments in educational technology. Digital storytelling creates a multimodal learning experience that caters to a variety of learning styles by fusing verbal narrative with visual components including pictures, animations, and background music.

Digital storytelling has been shown to improve learners' motivation, creativity, and communication skills. Digital storytelling lowers performance anxiety and promotes reflective learning by letting students prepare, practice, and modify their spoken narratives. Collaborative digital storytelling initiatives also foster cooperative learning, peer engagement, and meaning negotiation.

Digital storytelling has been effectively applied in Islamic educational settings to produce narratives that combine religious themes with English communication. Students have demonstrated both linguistic and cultural competency by creating digital narratives on Islamic history, individual spiritual journeys, and social issues from an Islamic perspective. These results provide credence to the idea that contemporary English curriculum in Islamic institutions should incorporate digital storytelling.

2.6 Islamic Faculty Motivation and Speaking Anxiety

Numerous studies have shown that Islamic faculty members frequently have particular motivating difficulties when learning English. When national languages are used as teaching languages and Arabic is widely used as a religious language, the perceived need for English may be diminished. Because of this, a lot of students consider English to be incidental rather than essential to their academic identity.

This problem is made more difficult by speaking nervousness. Students often express worry of pronouncing words incorrectly, making grammatical mistakes, or being judged negatively by their peers. Participation is discouraged and possibilities for meaningful practice are restricted by this concern. According to research, interactive and narrative-based strategies, including storytelling, might lessen these emotive barriers by emphasizing communication above accuracy.

Teachers can foster a supportive learning atmosphere where students feel free to express themselves in English without fear of mockery by incorporating culturally relevant storytelling activities. This strategy is consistent with the affective filter theory, which holds that less anxiety promotes more efficient language learning.

2.7 Early Storytelling's Longitudinal Effect on Later Motivation

Early language learning experiences may have long-term implications on learners' attitudes and motivation, according to an increasing amount of studies. Children who participate in entertaining and engaged language activities, like storytelling, are more likely to form favorable opinions of English that last into adolescence and adulthood.

Early exposure to English storytelling with religious and cultural themes seems to establish a solid foundation for motivation in the setting of Islamic education. When they enter Islamic faculties, students who received this kind of education in their early years exhibit

increased self-assurance, decreased nervousness, and a greater readiness to converse in English. The significance of incorporating storytelling into all educational levels rather than just early childhood education is highlighted by this longitudinal viewpoint.

2.8 Research Gaps and Justification for the Current Investigation

Even while motivation, speaking abilities, and narrative have all been the subject of substantial research, there is still a dearth of studies that link these three components in Islamic educational settings. Few studies look at the combined effects of storytelling on motivation and speaking development from early childhood through Islamic faculties. The majority of current research either focuses on digital storytelling in secondary education, storytelling in early childhood, or general language learning motivation.

Furthermore, the influence of Islamic cultural and religious identity on the incentive to study English has received little consideration. The distinct values and interests of Islamic learners are not adequately taken into consideration by many pedagogical methods, which are based on Western educational frameworks.

Thus, by examining how storytelling affects students' motivation to speak English at various phases of Islamic education, this study aims to close these disparities. This study advances a more comprehensive understanding of language acquisition in faith-based educational environments by fusing theoretical viewpoints from SLA, motivation theory, and Islamic pedagogy.

Methods

3.1 Research Design

This study used a mixed-methods approach, integrating qualitative observation and interview data with quantitative motivating questionnaires and speaking evaluations.

3.2 Participants

120 students from Islamic faculties across three institutions, 15 English language teachers skilled in storytelling techniques, and 80 young children (ages 4–6) registered in Islamic early life facilities participated in the study.

3.3 Instruments

1. Gardner's Attitude/Motivation Test Battery was modified to create the Motivation Questionnaire. 2. Proficiency in Speaking tests that evaluate communicative confidence, pronunciation, vocabulary use, and fluency. 3. Storytelling sessions were recorded through classroom observations. 4. Semi-structured interviews regarding teachers' and students' opinions of the effects of storytelling.

3.4 Procedure

Over the course of 12 weeks, both traditional and digital storytelling interventions were used to include narratives into communicative tasks. Both before and after the intervention, data were gathered.

Result and Discussion

4.1 Storytelling's Overall Effect on Students' Motivation

The results of this study show that the use of storytelling-based training in Islamic early childhood settings and Islamic institutions significantly improved students' motivation to speak English. Learners' eagerness to speak, interest in English, and perception of the language's

importance to their academic and personal growth all increased statistically significantly, according to a quantitative analysis of motivation questionnaires completed before and after the intervention.

Many students, especially those in Islamic faculties, showed little or no interest in speaking English prior to the intervention. According to interviews, people frequently saw English as secondary to Arabic and religious education and thought it was more valuable for exams than for everyday contact. However, pupils started to identify English with meaningful expression rather than just academic responsibility after being exposed to storytelling activities. This implies that narrative acted as a bridge for motivation, turning English from a foreign language into a useful instrument for interpersonal communication.

The greatest boost in motivation was shown in early childhood learners. Children grew more animated during English classes, actively engaging in role-playing, interactive storytelling activities, and tale recounting, according to observational data. This lends credence to the notion that children's cognitive and emotional growth naturally corresponds with narrative, making language acquisition pleasurable rather than frightening. Motivation rose in more subtle ways for Islamic faculty students at the university level. Their confidence and sense of purpose in speaking English greatly increased, even though their enthusiasm was not as lively as that of young children. Numerous people stated that storytelling helped them reconcile their Islamic identity with English speech, lessening the internal tension between language acquisition and religious studies.

4.2 Enhancement of Communicative Confidence and Speaking Fluency

Assessments of speaking skills showed definite progress in a number of areas, including coherence of speech, vocabulary utilization, pronunciation, and fluency. Many students showed uncertainty, numerous pauses, and a dependence on terms they had committed to memory before to the intervention. Students used a larger vocabulary, talked more fluently, and showed a stronger capacity to create meaningful oral tales after participating in storytelling activities.

Through rhythm, repetition, and contextual meaning, storytelling in early childhood schools facilitated the development of natural language. Youngsters who at first answered with single words or gestures started to form simple English sentences, like "The bird flies high" or "The boy helps his friend." This suggests that storytelling promoted grammatical awareness and narrative thinking in addition to improving speaking abilities.

Storytelling helped Islamic faculty students develop more sophisticated speaking skills. Students participated in lengthy oral storytelling, reflections, and presentations rather than just responding to predetermined questions. They were able to prepare, practice, and polish their spoken narratives before the final presentation thanks to digital storytelling in particular, which decreased anxiety and enhanced delivery. Because storytelling allowed them to concentrate on meaning rather than worrying about grammatical errors, students reported feeling more at ease when speaking English.

This is consistent with applied linguistics research that indicates contextualized, meaningful speaking exercises, like storytelling, are superior to mechanical exercises in the development of communicative competence.

4.3 Decrease in Speaking Fear

The decrease in speaking fear among students at all educational levels is one of the study's most important conclusions. At first, a lot of students were self-conscious about their pronunciation, embarrassed in front of their friends, and afraid of making mistakes. They were frequently unable to actively engage in English-speaking activities due to these affective limitations.

By reorienting the emphasis from linguistic excellence to creative expression, storytelling fostered a safer and more encouraging learning environment. Students were encouraged to contribute ideas, tell stories, and engage in meaningful communication rather than being judged only on accuracy. A more positive emotional connection with English was developed and performance pressure was lessened because to this educational change.

Because storytelling was portrayed as play rather than official education, anxiety was nearly completely replaced by enjoyment in early childhood settings. Students in Islamic faculties said they were less intimidated since storytelling gave them an organized yet intimate approach to talk instead of answering queries on the spur of the moment.

Because anxiety reduction is closely linked to both long-term language development and improved participation, it is very significant. Learners are more inclined to take chances when speaking when they feel mentally secure, which speeds up language acquisition.

4.4 The Function of Islamic and Cultural Context in Narrative

This study's unique addition is the incorporation of Islamic themes into narratives, which greatly increased student motivation and engagement. In both early childhood and university settings, narrative content included stories about prophets, moral precepts from the Quran, and virtues like compassion, patience, and honesty.

Students said that learning English through stories with an Islamic theme helped the language seem more applicable to their identity and academic objectives. Instead of viewing English as a "Western" or alien language unrelated to their religion, they started to consider it as a means of spreading Islamic principles throughout the world.

Islamic storytelling supported early childhood learners' combined acquisition of language and religion. In addition to learning English, kids were internalizing moral values, resulting in a comprehensive educational experience.

Islamic faculty members at the university level valued the chance to share stories that linked their religious understanding to English communication. Many produced digital narratives about Islamic history, individual spiritual journeys, or Islamic perspectives on social issues. Deeper motivation and pride in using English were fostered by this dual connection of language and identity.

4.5 Digital Storytelling's Effectiveness

One of the intervention's most successful elements, especially for older kids, was the use of digital storytelling. By combining spoken narrative with visuals, animations, and background music, digital storytelling made learning more dynamic and multimodal.

Students claimed that using digital storytelling made it easier for them to prepare their speech more thoroughly, practice it several times, and pronounce it correctly before submitting it. Both speaking quality and confidence increased as a result of this iterative procedure.

Additionally, because students frequently collaborated in groups to produce their stories, digital storytelling promoted teamwork. Peer contact, meaning negotiation, and shared accountability for English communication were all encouraged by this.

Recent educational trends that emphasize technology-enhanced language learning as a way to boost motivation, creativity, and communicative competence are supported by the success of digital storytelling in this study.

4.6 The Connection Between Motivation Later on and Early Storytelling

The long-term impact of storytelling from early infancy to higher education is one of the study's main conclusions. When it came to speaking English in Islamic classrooms, students who

had previously been exposed to storytelling in Islamic early childhood settings showed noticeably greater drive than those who had not.

These pupils demonstrated increased self-assurance, decreased fear, and a greater desire to engage in spoken English exercises. This implies that early storytelling establishes a fundamental mindset for language acquisition that endures throughout academic life.

This research emphasizes how crucial it is to start teaching storytelling-based English at the very beginning of Islamic education rather than waiting until secondary or higher school.

4.7 Educational Consequences

The study's findings have significant ramifications for teaching English in Islamic educational settings:

1. Curriculum Integration: From early childhood education to higher education, storytelling should be methodically included in English curricula.
2. Teacher Training: Both traditional and digital storytelling strategies require professional development for educators.
3. Culturally Relevant Materials: To increase relevance and motivation, English learning materials should incorporate Islamic values and cultural identity.
4. Technology Use: To engage pupils and lessen speaking fear, digital storytelling tools should be used.
5. Assessment Reform: Instead of emphasizing grammatical accuracy, speaking evaluation should focus on communicative effectiveness.

4.8 Restrictions and Upcoming Studies

Despite the fact that this study offers compelling proof of the value of storytelling, a number of limitations should be noted. Generalizability may be impacted by the sample's restriction to particular Islamic organizations. Future studies might focus on various age groups, geographical areas, and instructional approaches.

Longitudinal studies that follow students over a number of years would also shed more light on the long-term effects of storytelling on motivation and language development.

Conclusion

This study has looked at how storytelling influences students' desire to speak English in Islamic educational settings, following its impact from Islamic early childhood education to higher education in Islamic universities. The results offer strong proof that storytelling, both traditional and digital, is an effective teaching strategy that fosters long-term motivation, self-assurance, and good attitudes about learning English in addition to improving speaking ability.

Overall, the study shows that motivation is a dynamic construct that can be developed through meaningful, culturally appropriate, and captivating teaching methods rather than just a personal psychological characteristic. Before the storytelling intervention, English was seen by many students, especially those in Islamic faculties at universities, as a secondary subject to Arabic and religious studies. However, pupils eventually rethought English as a useful communication tool that could coexist peacefully with their Islamic identity as a result of consistent exposure to storytelling activities. One of the study's most important contributions is this change in perspective, which emphasizes how culturally sensitive pedagogy can help close the gap between religious education and language acquisition.

Storytelling has been particularly successful in building a solid foundation for oral language development and motivated preparation for future English learning at the early childhood level. When young students engaged with English stories that included Islamic moral principles and

well-known cultural themes, their interest, involvement, and confidence all increased. Children engaged with the language organically through storytelling, role-playing, repetition, and artistic expression rather than viewing it as a foreign or abstract system. In addition to enhancing their speaking skills, these early encounters helped them develop a favorable emotional connection with English, which can help them succeed academically in the long run.

Storytelling, especially in its digital form, has been a game-changer in Islamic faculties, lowering speaking anxiety and promoting more genuine oral communication. Beyond memorizing answers, students started to create meaningful narratives, consider their own experiences, and express Islamic viewpoints in English. In particular, digital storytelling gave students the ability to prepare, practice, and polish their spoken language, which improved their fluency, coherence, and confidence. Digital storytelling's collaborative aspect enhanced peer interaction and group accountability for communication, resulting in a more encouraging and engaging learning environment.

The strong longitudinal relationship between early storytelling experiences and subsequent drive to speak English is one of the study's main conclusions. Compared to students without such backgrounds, those who had been exposed to storytelling in Islamic early childhood settings showed noticeably better levels of readiness to communicate, lower levels of anxiety, and greater trust in Islamic faculties. This implies that motivation to speak English is formed gradually through regular, significant, and interesting language experiences starting at a young age rather than developing overnight. As a result, storytelling ought to be used as a fundamental teaching technique at all levels of Islamic education rather than as an extra activity.

Another important component of this strategy's effectiveness was the incorporation of Islamic motifs into narrative. Through the integration of prophetic narratives, ethical teachings, and Islamic principles, educators were able to establish a classroom setting where English was used to convey faith rather than to contradict it. Because students felt that their religious identity was valued and expressed in the language classroom, this cultural and spiritual alignment greatly increased learner engagement. English was therefore seen as a means of disseminating Islamic knowledge, principles, and viewpoints to the wider international society rather than as a culturally remote language.

This study emphasizes the necessity of curriculum reform in Islamic educational institutions from a pedagogical standpoint. More communicative, narrative-based, and student-centered techniques should replace strict, grammar-centered approaches in English instruction. Lesson plans, evaluation procedures, and extracurricular language activities should all methodically incorporate storytelling, particularly when it is bolstered by digital media. To get the most out of this strategy, educators also need professional development in multimodal teaching methods, culturally sensitive education, and storytelling techniques.

This study admits some shortcomings despite its important contributions. The study was carried out at a small number of Islamic institutions, which would limit how broadly the results can be applied to other educational settings. Future research should include a wider variety of educational institutions, geographical areas, and educational styles, such as international Islamic universities, madrasahs, and pesantrens (Islamic boarding schools). Longitudinal studies over a number of years would also offer more in-depth understanding of how storytelling affects speaking development and motivation over time.

In summary, storytelling is a comprehensive educational approach that incorporates language acquisition, cultural identification, moral growth, and motivational involvement. It is much more than a creative classroom exercise. Teachers can produce generations of students who are not only fluent English speakers but also self-assured communicators who can represent their faith and values on a global scale by incorporating storytelling into Islamic early childhood education

and maintaining its use in Islamic faculties. In the end, this study promotes storytelling as a transformative teaching strategy that creates meaningful and long-lasting connections between linguistic proficiency and Islamic educational philosophy.

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