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DEVELOPING ENGLISH WORD CARDS WITH ISLAMIC PERSPECTIVES FOR MUSLIM YOUNG LEARNERS IN INDONESIA

A THESIS

UIN SUSKA RIAU

BY

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DEVELOPING ENGLISH WORD CARDS WITH ISLAMIC PERSPECTIVES FOR MUSLIM YOUNG LEARNERS IN INDONESIA

A THESIS

Submitted to State Islamic University of Sultan Syarif Kasim Riau in partial fulfilment of the requirements for the degree of Master in English Education (M.Pd)

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Wassalamu'alaikum Warahmatullahi Wabarakatuh.

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This thesis was written and intended to submit in partial of the requirements for the Magister Program in English Education at the Postgraduate of State Islamic University Sultan Syarif Kasim Riau. The thesis is entitled **"Developing English Word cards with Islamic Perspectives for Muslim young learners in Indonesia"**.

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Finally, the writer realizes that this graduating paper is still far from being perfect. Therefore, constructive comments, critiques, and suggestions are appreciated very much. Hopefully, this thesis could provide useful knowledge and information for the readers.

Pekanbaru, Juni 2025

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ABSTRACT

AHMAD SAKTI ALHAMIDI HASIBUAN, (2025): "Developing English Word Cards with Islamic Perspectives for Muslim young learners in Indonesia"

This study explores the development of English word cards embedded with Islamic perspectives as a teaching aid for Muslim young learners in Indonesia. Recognizing the growing importance of English as a global language and the need for culturally responsive teaching materials, the research responds to challenges faced in Islamic schools where conventional English instruction often lacks integration with students' religious and cultural identities. The study employed the ADDIE instructional design model—Analysis, Design, Development, Implementation, and Evaluation—to systematically create and validate word cards that incorporate Islamic vocabulary, values, and themes. The product consists of 26 double-sided educational cards, each featuring alphabet-based English words connected to Islamic concepts, supported by visually engaging illustrations and contextual explanations, including relevant Quranic verses. Data were gathered through classroom observations, teacher and student interviews, expert validations, questionnaires, and vocabulary tests conducted before and after implementation in three Islamic schools. The findings indicated that the use of these word cards significantly improved students' vocabulary acquisition, motivation, and active participation in English learning. Validation from media, language, curriculum and Islamic perspectives experts confirmed the product's quality, and student feedback reflected high levels of satisfaction and engagement. The study concludes that integrating Islamic values into English vocabulary instruction fosters a more meaningful, spiritually enriching, and pedagogically effective learning experience. This development contributes to the broader objectives of Islamic education by supporting character building while enhancing linguistic competence. The word cards model serves as a practical and replicable example of culturally integrated language learning tools in Islamic educational contexts.

Keywords: ADDIE, English word cards, Islamic Perspectives, Vocabulary

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ABSTRAK

AHMAD SAKTI ALHAMIDI HASIBUAN, (2025): "Pengembangan Kartu Kata Bahasa Inggris dengan Perspektif Islam untuk Siswa Muslim di Indonesia"

Penelitian ini mengembangkan media pembelajaran berupa kartu kata Bahasa Inggris yang dilengkapi dengan nilai-nilai Islam, ditujukan untuk siswa Muslim di sekolah dasar di Indonesia. Latar belakang penelitian ini adalah pentingnya Bahasa Inggris sebagai bahasa global dan kebutuhan akan bahan ajar yang relevan dengan nilai-nilai budaya dan religius siswa. Selama ini, pembelajaran Bahasa Inggris di sekolah-sekolah Islam masih bersifat konvensional dan belum mengintegrasikan identitas keislaman peserta didik.

Model pengembangan yang digunakan adalah ADDIE, yang terdiri dari lima tahap: Analisis, Desain, Pengembangan, Implementasi, dan Evaluasi. Produk yang dihasilkan berupa 26 kartu edukatif bolak-balik, masing-masing menampilkan kosakata Bahasa Inggris berdasarkan abjad yang dikaitkan dengan konsep atau nilai Islam. Setiap kartu dilengkapi dengan ilustrasi menarik, terjemahan, serta penjelasan kontekstual yang relevan, termasuk kutipan ayat Al-Qur'an.

Pengumpulan data dilakukan melalui observasi kelas, wawancara guru dan siswa, validasi dari para ahli, kuesioner, serta tes kosakata sebelum dan sesudah implementasi di tiga sekolah dasar Islam. Hasil penelitian menunjukkan bahwa penggunaan kartu kata ini secara signifikan meningkatkan penguasaan kosakata, motivasi, dan partisipasi aktif siswa dalam pembelajaran Bahasa Inggris. Validasi dari para ahli media, bahasa, kurikulum, dan pendidikan Islam menyatakan bahwa produk ini layak digunakan, sedangkan tanggapan siswa menunjukkan tingkat kepuasan dan antusiasme yang tinggi.

Kesimpulannya, pengintegrasian nilai-nilai Islam dalam pembelajaran Bahasa Inggris mampu menghadirkan pengalaman belajar yang lebih bermakna, memperkuat karakter spiritual, dan efektif secara pedagogis. Kartu kata ini dapat menjadi alternatif media pembelajaran yang aplikatif dan dapat diterapkan di berbagai konteks pendidikan Islam.

Kata kunci: ADDIE, Kartu kata Bahasa Inggris, Perspektif Islam, Kosakata.

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تطوير بطاقات المفردات الإنجليزية من منظور إسلامي للطلاب المسلمين في إندونيسيا

أحمد سكتي الحميدي حسيبوان ٢٠٢٥

تُطوّر هذه الدراسة وسائط تعليمية على شكل بطاقات كلمات إنجليزية مُزوّدة بالقيم الإسلامية، مُوجّهة للطلاب المسلمين في المدارس الابتدائية في إندونيسيا. وترتكز هذه الدراسة على أهمية اللغة الإنجليزية كلغة عالمية، والحاجة إلى مواد تعليمية تُراعي القيم الثقافية والدينية للطلاب. حتى الآن، لا يزال تعليم اللغة الإنجليزية في المدارس الإسلامية تقليديًا، ولم يُدمج الهوية الإسلامية للطلاب. نموذج التطوير المستخدم هو نموذج ADDIE ، الذي يتكون من خمس مراحل: التحليل، والتصميم، والتطوير، والتنفيذ، والتقييم. والنتيجة هي ٢٦ بطاقة تعليمية ثنائية الوجهين، تعرض كل منها مفردات إنجليزية مُرتبة حسب الحروف الأبجدية، مرتبطة بالمفاهيم أو القيم الإسلامية. كل بطاقة مُزوّدة برسوم توضيحية جذابة، وترجمات، وشروح سياقية ذات صلة، بما في ذلك اقتباسات من القرآن الكريم.

تم جمع البيانات من خلال مراقبة الفصول الدراسية، ومقابلات المعلمين والطلاب، والتحقق من صحة الخبراء، والاستبيانات، واختبارات المفردات قبل وبعد التطبيق في ثلاث مدارس ابتدائية إسلامية. أظهرت النتائج أن استخدام هذه البطاقات اللفظية قد حسّن بشكل ملحوظ إتقان الطلاب للمفردات، وتحفيزهم، ومشاركتهم النشطة في تعلم اللغة الإنجليزية. وقد أشار التحقق من صحة هذا المنتج من خبراء الإعلام واللغة والمناهج والتربية الإسلامية إلى أنه كان عمليًا للاستخدام، بينما أظهرت استجابات الطلاب مستوى عالٍ من الرضا والحماس. في الختام، يمكن أن يوفر دمج القيم الإسلامية في تعلم اللغة الإنجليزية تجربة تعليمية أكثر فائدة، ويعزز الشخصية الروحية، ويكون فعالًا تربويًا. يمكن أن تكون هذه البطاقات اللفظية وسيلة تعليمية بديلة قابلة للتطبيق ويمكن تطبيقها في سياقات تعليمية إسلامية مختلفة.

الكلمات المفتاحية: ADDIE، بطاقات الكلمات الإنجليزية، المنظور الإسلامي، المفردات.

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CHAPTER I

INTRODUCTION

A. Background of the Study

English has long been recognized as a global language, essential for communication in various domains including education, science, and technology. In Indonesia, English is taught as a foreign language starting from the elementary level, although its status as a compulsory subject varies depending on school policy. Within the context of Islamic primary education, the teaching of English is further nuanced by the need to align educational content with Islamic values and character-building principles. This creates both opportunities and challenges for educators seeking to develop appropriate teaching materials.

The implementation of the Kurikulum Merdeka (Freedom Curriculum) in Indonesia signifies a shift toward more flexible and contextual learning approaches. This curriculum encourages the use of varied teaching resources that are tailored to students' needs, local cultures, and socio-religious backgrounds. However, while the Kurikulum Merdeka promotes differentiated instruction and autonomy, it still lacks sufficient resources that integrate Islamic perspectives within English language instruction for young learners.

In many Islamic elementary schools, English teaching materials tend to adopt secular content, often derived from Western contexts that do not resonate with Muslim learners' everyday experiences or religious identity. As a result, young Muslim learners may find it difficult to connect with the learning materials, which can affect both their motivation and moral development. There is thus a

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strong pedagogical and spiritual rationale to design English learning materials that reflect Islamic values, such as the importance of cleanliness, honesty, kindness, and tawheed (monotheism).

In the context of Islamic primary education in Indonesia, English language teaching often faces several significant challenges. Many Islamic schools, particularly those under the supervision of the Ministry of Religious Affairs, tend to prioritize religious subjects, leaving limited instructional time and resources for English. As a result, English is often perceived as a secondary subject, especially in madrasah ibtidaiyah where Islamic character education dominates the curriculum. This condition contributes to the low mastery of English vocabulary among students, particularly in the productive and contextual use of words (Suryani, 2021; Al-Busaidi & Al-Maamari, 2022).

Furthermore, the availability of appropriate learning media in these schools remains very limited. Many English teachers in Islamic elementary schools lack access to visual, interactive, and engaging materials tailored to their students' sociocultural and religious backgrounds. Most available materials are general-purpose and not specifically contextualized to Islamic values. This gap creates a disconnect between what students learn and the moral environment in which they are educated (Nurhabibah & Salim, 2023). For example, students may learn vocabulary that is irrelevant to their daily life as Muslim children, reducing both motivation and meaningful learning.

Another concern is that many English teachers in Islamic schools are not formally trained in teaching English as a foreign language (TEFL), especially at

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the elementary level. They often rely on outdated textbooks and teacher-centered methods, such as rote memorization, that do not support vocabulary development or communicative competence (Rachmawati, 2020). Moreover, the absence of training on instructional media development limits their creativity in delivering effective vocabulary instruction. Without attractive and meaningful media, young learners may struggle to retain new words or apply them in real-life situations.

In response to these challenges, the Indonesian government has introduced the Merdeka Curriculum (Kurikulum Merdeka), which emphasizes differentiated learning, student-centered approaches, and character education. However, the implementation of this curriculum in Islamic schools is still far from optimal. Many teachers report difficulty in aligning Islamic values with national learning goals, particularly in subjects like English that are often seen as “foreign” and not inherently religious (Putra & Hidayat, 2023). Therefore, developing English teaching materials that integrate Islamic perspectives is a strategic response to both pedagogical and ideological needs.

Considering these realities, it is essential to design instructional media that is not only linguistically effective but also culturally and spiritually relevant. One promising solution is the development of English word cards integrated with Islamic content. Such media can bridge the gap between language acquisition and character building, support the goals of Kurikulum Merdeka, and empower teachers to deliver more engaging and holistic English instruction.

One of the most effective and developmentally appropriate tools for teaching vocabulary to young learners is the use of word cards. Word cards are widely used in early childhood and primary education because of their visual appeal and ability to support vocabulary retention through repetition and engagement. According to Paivio's Dual Coding Theory, the combination of visual and verbal elements can enhance memory and understanding in young learners. When these cards are embedded with Islamic themes—for instance, showing a picture of a mosque along with the word "mosque" and its Arabic equivalent—children are not only learning English vocabulary but also strengthening their religious literacy.

Furthermore, based on the researcher's preliminary observation conducted at several Islamic elementary schools in Indonesia, it was found that many English teachers experience difficulties in finding appropriate instructional media that reflect Islamic values. The teachers expressed the need for learning resources that not only facilitate English vocabulary acquisition but also support the moral and spiritual development of their students. Unfortunately, most available materials are either too generic or rooted in Western cultural norms, which are not always relevant to the students' Islamic environment.

This issue becomes more pressing given that in the Kurikulum Merdeka framework, teachers are encouraged to implement project-based learning, differentiated instruction, and contextualized material. Without adequate teaching aids, especially those that align with the religious values held by the school, it

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becomes challenging to deliver effective instruction that resonates with students' daily experiences and beliefs.

The absence of Islamic-oriented educational tools has led many teachers to create their own makeshift materials, often without proper design or pedagogical consideration. Some use illustrated flashcards or word cards downloaded from the internet, but these rarely include Islamic themes or vocabulary that introduces children to religious concepts such as *mosque*, *prayer*, *Qur'an*, *wudu*, *charity*, and *kindness*—vocabulary that is not only linguistically important but also morally formative.

Incorporating word cards with Islamic content can also address a key motivational aspect in language learning. Children are naturally drawn to visual materials, and when these visuals depict familiar and meaningful concepts—like prayer mats, halal food, or the Kaaba—they feel more engaged and connected. According to a study by Putra & Wahyuni (2020), the use of visual media such as flashcards or word cards significantly boosts student motivation and participation in English learning among young learners. The visual appeal, simplicity, and repeatability of word cards make them ideal for classroom use.

Supporting this, Asri (2019) found that thematic word cards can create a fun and meaningful learning environment, helping students to build positive associations with the learning process. When children find the content culturally and religiously familiar, their affective filter is lowered (Krashen, 1982), which in turn promotes better language input and faster vocabulary retention.

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Moreover, word cards support active learning strategies. Teachers can use them in various interactive ways—such as matching games, categorization tasks, pair-work activities, and storytelling. These activities align well with constructivist principles where students are actively involved in building their knowledge. For Muslim young learners, this means they can associate language with actions rooted in Islamic practice, such as saying *dua* (prayers), performing *salah*, or sharing food, which further strengthens both linguistic and character development.

In line with constructivist theories, especially Vygotsky's Zone of Proximal Development (ZPD), instructional materials must be designed to scaffold learners through tasks slightly beyond their current level. Word cards, when paired with teacher guidance or peer collaboration, provide just the right amount of support for students to internalize new vocabulary. Through repeated and contextualized use, these cards help children move from passive recognition to active production of words.

Moreover, Bruner's theory of representation supports the use of visual tools like word cards in early learning. According to Bruner, children learn best through three modes: enactive (action-based), iconic (image-based), and symbolic (language-based). Word cards combine all three, especially when learners are involved in hands-on activities such as games, roleplay, or matching exercises using the cards. These tasks reinforce comprehension while keeping students engaged.

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Another theoretical underpinning is Howard Gardner's Multiple Intelligences theory, which suggests that learners possess different types of intelligences including linguistic, visual-spatial, and interpersonal. Word cards appeal to linguistic intelligence through vocabulary exposure, visual-spatial intelligence through colorful imagery, and interpersonal intelligence through collaborative classroom use.

In addition, the integration of Islamic values into language learning is not merely a matter of cultural relevance but also a way to promote moral education through language. English language instruction can serve as a medium to introduce values such as respect, cooperation, and gratitude, which are foundational in Islamic teachings. According to Hasan (2011), the moral messages embedded in learning materials have a lasting impact on young learners when introduced through familiar and repetitive exposure. Therefore, word cards can become a tool to inculcate these values when the vocabulary choices reflect ethical themes aligned with Islamic teachings.

A similar approach is advocated in value-based curriculum design, where the focus is on nurturing students' affective and spiritual domains alongside cognitive skills. Suparno (2015) highlights the need for integrative educational models in Indonesia that harmonize academic subjects with religious character formation. In English language learning, this means the vocabulary selected for instruction should reflect not only communicative function but also ideological alignment with students' moral development. By embedding terms like *obedience*,

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honesty, or *helpfulness*—paired with relevant Islamic imagery—students can build associations between language use and virtuous conduct.

The success of such an approach is supported by research on student engagement. A study by Nasution & Siregar (2021) on Islamic-themed flashcards found that students showed higher enthusiasm, faster recall, and more classroom participation when the materials were culturally and spiritually relevant. This indicates that relevance enhances engagement, a key factor in sustaining young learners' interest and concentration during English lessons. Teachers reported that the children were more excited when seeing words related to their religious practices, such as *eid*, *mosque*, or *fasting*, compared to abstract or unrelated terms.

Moreover, the role of media in reducing students' anxiety and increasing willingness to communicate should not be underestimated. In language learning theory, the concept of the affective filter hypothesis (Krashen, 1982) suggests that anxiety and lack of confidence are major barriers to language acquisition. Word cards, particularly those that are simple, colorful, and culturally affirming, help create a safe and familiar environment. This is especially important for young Muslim learners who may feel uncertain when facing unfamiliar or culturally distant content in English textbooks.

Finally, the inclusion of Islamic perspectives in English learning media aligns well with the broader goals of Islamic education in Indonesia, which is to develop *insan kamil*—a whole person who is intellectually, emotionally, and spiritually balanced. This vision is reiterated in the Kementerian Agama's (2021) emphasis on moderasi beragama, where education should foster tolerance, faith,

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and respectful engagement with the global world. English language learning, far from being a neutral subject, becomes a strategic space for character formation when properly contextualized. Through tools such as English word cards with Islamic perspectives, educators can support this vision while improving students' language competency.

Such media can bridge the gap between language acquisition and character building, support the goals of Kurikulum Merdeka, and empower teachers to deliver more engaging and holistic English instruction.

The Indonesian national education system has undergone significant changes with the introduction of the Kurikulum Merdeka, also known as the *Independent Curriculum*. This curriculum framework was designed in response to the urgent need for a more flexible, context-sensitive, and student-centered approach to learning. It emerged especially as a response to the learning crisis exacerbated by the COVID-19 pandemic and the growing awareness that traditional curricula did not sufficiently address students' diverse backgrounds, needs, and future competencies. The curriculum's central objective is not merely academic mastery, but the cultivation of the *Profil Pelajar Pancasila*—students who are globally competent yet rooted in Indonesian values and character.

One of the most notable features of the Kurikulum Merdeka is its focus on differentiated instruction and the autonomy granted to teachers and schools. This approach encourages teachers to design and adapt materials based on their students' specific needs, interests, and local culture. This is particularly important in Islamic primary schools (madrasah ibtidaiyah), where religious identity is

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central to the school environment. The curriculum calls for contextualized learning that incorporates values and cultural relevance, which directly supports the integration of Islamic perspectives into subjects such as English—traditionally considered secular or culturally Western in orientation.

In the context of English language instruction, the Kurikulum Merdeka places strong emphasis on literacy and communicative competence, with vocabulary development serving as a foundational skill. However, there is a recognized gap in instructional materials that align with both this communicative focus and the cultural-religious identity of learners in Islamic schools. Standard textbooks and media often fail to reflect Muslim learners' lived experiences or moral universe. Therefore, developing learning materials like Islamic-integrated word cards becomes a meaningful response to both the curriculum's call for context-based learning and the religious values upheld by madrasah institutions.

Moreover, one of the six key elements of the Profil Pelajar Pancasila is "beriman, bertakwa kepada Tuhan YME, dan berakhlak mulia" (faith in God and noble character). This principle resonates deeply with Islamic values and creates a strong rationale for integrating Islamic content into all subjects, including English. Instructional media that supports both language acquisition and character education—such as word cards featuring Qur'anic vocabulary, prophetic manners, or Muslim cultural items—serve as tools to implement this dual mandate. Thus, religious integration is not merely supplemental; it is aligned with the national educational philosophy itself.

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Another critical component of the Kurikulum Merdeka is the emphasis on project-based learning (PBL) and active student engagement. Word cards, especially when used in interactive and collaborative classroom activities, fulfil this requirement by promoting hands-on learning. For example, students might work in pairs to match words with meanings or images, or use the cards in storytelling exercises grounded in Islamic contexts. This not only enhances vocabulary retention but also deepens moral reflection, which is a major goal of both Islamic education and the Merdeka Curriculum.

Despite its strong philosophical foundation, the implementation of Kurikulum Merdeka in madrasah ibtidaiyah is still limited. Research shows that many teachers experience confusion about how to adapt general learning goals with religious content. Moreover, a lack of contextualized instructional materials remains a barrier. By developing English word cards integrated with Islamic perspectives, this study addresses the gap between curricular policy and classroom practice. It empowers teachers with media that reflect both national mandates and school missions, thus making the curriculum more operational and relevant.

The development of such media is also a response to the freedom to innovate (kebebasan belajar) principle in Kurikulum Merdeka. Teachers and researchers are encouraged to explore alternative strategies to enhance learning outcomes. By grounding the design in both educational theory and Islamic worldview, word card media offer a concrete example of innovation that fulfills curriculum demands while preserving religious identity. This aligns with the goal

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of cultivating learners who are morally upright, socially responsible, and globally literate.

In summary, Kurikulum Merdeka offers both the philosophical justification and structural opportunity for integrating Islamic values into English language learning. It supports the development of instructional media that are student-centered, culturally meaningful, and character-oriented. This study takes advantage of that framework to contribute a practical solution—English word cards with Islamic content—that serves both the academic and spiritual needs of young Muslim learners. In doing so, it not only implements curriculum ideals but also promotes a holistic vision of education grounded in faith and excellence.

B. Formulation of the Problems

To achieve the stated purpose, this study will address the following research questions:

1. How to design of English Word Card with Islamic Perspective for Muslim young learners?
2. How is the validity of English Word Card with Islamic Perspective for Muslim young learners?
3. How is the practicality of English Word Card with Islamic Perspective for Muslim young learners?

A. Purpose of the Development

The purpose of this development is to design, validate, and evaluate an English word card product integrated with Islamic perspectives, specifically tailored for Muslim young learners. This development aims to:

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1. Design an English word card that not only supports vocabulary acquisition but also integrates Islamic values to enhance character education among Muslim young learners.
2. Establish the validity of the developed product by involving expert judgments in terms of content, construct, and media aspects.
3. Assess the practicality of the English word card through implementation trials with teachers and students to determine ease of use, clarity, and relevance.

D. Product Specification

The product designed in this research is word cards integrated with Islamic perspectives for teaching English to young learners in Indonesia. This product aims to provide an engaging and meaningful learning method that not only enhances English language skills but also strengthens Islamic values. The following are the specifications of the product:

1. **Card Dimensions and Material**: Size: 5.5 cm x 12 cm. Material: thick cardstock with lamination and rounded corners for safety and durability.
2. **Card Content**: Each card features a picture and English word related to Islamic themes such as names of 25 prophets, morals, daily Muslim life, and the miracles of 25 prophets on the reverse side.
3. **Colours and Illustrations**: Child-friendly, colorful, yet respectful of Islamic visual standards. Designed by professionals to engage attention and maintain value alignment.

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E. Benefit of the Development

This study is expected to offer several contributions, both theoretically and practically, in the field of English language teaching, instructional media development, and Islamic education.

From a theoretical perspective, the development of English word cards integrated with Islamic perspectives contributes to the growing body of knowledge in the area of media-based vocabulary instruction. While word cards have been studied extensively as tools for enhancing vocabulary acquisition, this research adds a new dimension by incorporating Islamic values and cultural identity. It opens new pathways for scholars to explore faith-integrated pedagogy in language learning, especially for young learners in Muslim-majority contexts. This study also supports the alignment between language teaching theory and moral education, a link that remains underexplored in current literature.

From a practical perspective, this research provides useful, accessible, and contextually relevant teaching materials for English teachers in Islamic primary schools. The developed word cards offer a ready-to-use solution for vocabulary instruction that resonates with students' religious backgrounds. Teachers, particularly those with limited training in instructional media design, can benefit from having adaptable and culturally aligned resources. Moreover, the visual and interactive nature of the cards can enhance students' motivation, participation, and vocabulary retention—essential factors in the successful teaching of young learners.

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This product also benefits students, especially Muslim children, by providing learning experiences that integrate both language skills and Islamic values. The word cards present English vocabulary within meaningful, familiar contexts—such as daily Islamic practices, values of kindness, or names of prophets—which promotes deeper understanding and relevance. Such integration may also support students' character development, spiritual identity, and sense of pride in their religion, alongside linguistic competence.

For schools and curriculum developers, the findings of this research may serve as a reference for producing innovative materials that fulfil the ideals of the Kurikulum Merdeka. The integration of character education, faith-based values, and student-centered methods aligns directly with the Profil Pelajar Pancasila. By demonstrating how Islamic identity can coexist harmoniously with national curriculum standards, this study may inspire more inclusive and holistic instructional designs.

Furthermore, this research encourages a strategic shift in instructional media development, especially in madrasah and other Islamic educational institutions. It advocates for the design of learning tools that are not only effective but also reflective of students' spiritual realities. This shift challenges the dominance of secular and Western-oriented materials in English instruction and replaces them with alternatives that are both pedagogically sound and religiously meaningful.

Lastly, this study may also be valuable for policy makers and educational authorities. As Indonesia promotes innovation and local content

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development in its new curriculum, this research offers a successful case study of integrating faith-based perspectives without compromising academic rigor. It underscores the importance of media that respects learners' cultural and religious identities while promoting global competencies, particularly in English as a foreign language.

In conclusion, the development of Islamic-integrated word cards is expected to impact various educational dimensions—from scholarly discourse to classroom implementation, from spiritual character building to national policy objectives. By bridging the gap between language teaching and moral education, this study contributes meaningfully to the advancement of holistic, faith-driven education in Indonesia.

F. Definition of Key Terms

To provide clarity and avoid ambiguity in understanding the focus of this research, the following key terms are defined operationally:

1. **Word Cards**

Word cards are visual learning tools that consist of vocabulary words accompanied by relevant illustrations or images. These tools are widely used in teaching foreign languages, particularly for young learners, to support vocabulary acquisition, memory retention, and learner engagement. In this study, the word cards are specifically developed as instructional media for English language learning, and they are designed to be attractive, interactive, and suitable for children’s cognitive levels.

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2. Islamic Perspectives

Islamic perspectives refer to the values, principles, and teachings derived from the Qur'an, Hadith, and the Islamic worldview (*ru'yah Islamiyyah*). These include moral and spiritual values such as honesty (*sidq*), respect (*adab*), responsibility (*amanah*), and compassion (*rahmah*), which are infused into the content and visual elements of the developed word cards. The integration of these perspectives aims to provide not only language instruction but also character education rooted in Islamic teachings.

3. Muslim Young Learners

Muslim young learners are children, typically aged 8 to 12 years old, who are in the process of acquiring English as a foreign language within an Islamic educational environment. These learners attend institutions such as Madrasah Ibtidaiyah or Islamic elementary schools in Indonesia. They are the primary target users of the developed word cards, which are designed to be both linguistically accessible and spiritually meaningful.

4. Indonesia

Indonesia in this context refers to the broader social, cultural, and educational landscape where the research is conducted. This includes the national curriculum policies such as the Kurikulum Merdeka, the multicultural and religious characteristics of the society, and the local needs of Islamic schools. The Indonesian setting plays a crucial role in

shaping the design, content, and implementation of the developed educational product.

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CHAPTER II

LITERATURE REVIEW

A. Teaching English to Young Learners: An overview

Teaching English to young learners is a dynamic and multifaceted process that requires a deep understanding of children's developmental, emotional, and cognitive needs. Unlike adults, young learners approach language acquisition not through abstract reasoning or conscious grammatical analysis, but through immersive, playful, and socially interactive environments. Therefore, the methods and materials used must cater to their developmental stages, preferences, and learning styles to ensure optimal outcomes.

At the core of early language instruction lies the understanding that children are natural language learners. According to Cameron (2001), children have an innate ability to absorb language through exposure and interaction. Their ability to imitate sounds, pick up rhythm, and associate words with visual and contextual cues makes them especially receptive to language presented in engaging formats. However, they also have shorter attention spans, need constant stimulation, and benefit from learning that is meaningful and fun.

Vygotsky's Sociocultural Theory remains central in informing how English should be taught to young learners. His Zone of Proximal Development (ZPD) suggests that learning occurs most effectively when children are supported by more knowledgeable others, whether teachers, peers, or parents. In this context, scaffolding is vital—gradually transferring responsibility for learning

from the teacher to the child. Interactive tasks such as guided role-play, cooperative storytelling, and language games allow children to operate within their ZPD, thus accelerating language development.

Similarly, Piaget's Theory of Cognitive Development positions children in the concrete operational stage between ages 7 and 11. At this stage, learners rely heavily on tangible, hands-on experiences to understand new concepts. Abstract grammatical explanations are less effective; instead, they learn best through activities that link language to objects, actions, and visual stimuli. This reinforces the use of media such as word cards, puppets, and physical games in English instruction.

Krashen's Input Hypothesis further supports the notion that young learners need exposure to language that is slightly above their current level, referred to as 'i+1'. Comprehensible input delivered through storytelling, action songs, or picture books helps students internalize structures and vocabulary naturally. Importantly, this input must be delivered in a low-anxiety environment, a condition Krashen describes as the Affective Filter Hypothesis. Reducing fear and creating a supportive classroom atmosphere are thus essential for effective learning.

Bruner (1966) contributes to the discussion with his idea of the spiral curriculum, emphasizing that complex ideas can be introduced at a young age in simplified form and revisited in increasingly sophisticated ways. For English

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learning, this means introducing vocabulary or sentence patterns early through meaningful context, then gradually expanding their usage as children grow.

Howard Gardner's Theory of Multiple Intelligences provides another useful framework for language teachers. Children vary in how they best absorb information—some are linguistically inclined, while others are spatial, musical, bodily-kinesthetic, or interpersonally intelligent. Using word cards, songs, movement activities, and peer interaction targets various intelligences and enhances overall engagement.

From a practical standpoint, several methods have emerged as particularly effective. Play-based learning allows students to acquire language incidentally while engaged in fun activities. Task-based learning presents language as a tool to achieve real-world goals. Storytelling, whether through books or digital media, contextualizes vocabulary and grammar in memorable narratives. Each of these approaches fosters intrinsic motivation—children engage not because they are told to, but because the activities are genuinely enjoyable.

Another essential aspect is the integration of culturally appropriate content. For Muslim young learners, incorporating Islamic themes, values, and familiar settings in English learning materials can increase relevance and emotional connection. Culturally responsive pedagogy not only fosters identity and belonging but also boosts motivation. Word cards featuring Islamic vocabulary—such as mosque, prayer, fasting—support this integration effectively.

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Finally, vocabulary acquisition stands as a pillar of early English education. According to Hiebert and Kamil (2005), vocabulary knowledge strongly predicts later reading comprehension and academic achievement. Word cards, flashcards, visual dictionaries, and interactive games all contribute to vocabulary development by promoting repetition, recall, and contextual understanding. Visual media, in particular, support dual coding (Paivio, 1986), allowing learners to store information both verbally and visually, which enhances retention.

In conclusion, teaching English to young learners involves more than simply simplifying adult instruction. It requires an interdisciplinary approach rooted in child development, cognitive theory, and linguistics. By blending theoretical frameworks with engaging, culturally relevant practices, educators can create English learning experiences that are not only effective but also joyful and meaningful for young learners.

B. Word Cards as Teaching Media

Word cards are one of the most widely used and effective tools in teaching vocabulary, particularly to young learners. They are typically small cards that present a word or phrase, sometimes accompanied by a picture or sentence to provide context. In language education, especially in teaching English as a foreign language (EFL), word cards are often categorized under visual aids or flashcard-based learning strategies.

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Historically, the use of word cards in language teaching can be traced back to the early 20th century, particularly during the development of audiolingual and direct methods. Educators began using paper-based flashcards to teach vocabulary through repetition and oral drills, often in one-on-one or group settings. With roots in behaviorist learning theory, these tools were primarily used to reinforce memorization and pronunciation. Later, as cognitive and constructivist paradigms gained prominence, the function of word cards expanded beyond memorization into communicative and conceptual learning activities (Lewis & Hill, 1992; Scholfield, 1995).

According to Nation (2001), word cards are valuable for vocabulary development because they encourage both repetition and retrieval practice, which are essential for long-term memory retention. Word cards can be used for individual practice, peer interaction, or teacher-led drills, making them a versatile medium adaptable to various teaching styles. The simplicity of word cards also allows learners to focus on one word at a time, reducing cognitive load and helping them build confidence in word recognition and usage.

Harmer (2007) explains that word cards are beneficial not only for rote memorization but also for stimulating meaningful communication. When integrated into engaging classroom activities such as word-matching, memory games, or sentence building, word cards help learners apply vocabulary in real contexts. This supports language internalization beyond mechanical repetition.

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For young learners, the visual aspect of word cards plays a crucial role. According to Paivio's Dual Coding Theory (1990), learning is more effective when information is processed through both verbal and visual channels. Word cards provide this dual input by pairing vocabulary words with images, which enhances mental representation and recall. Children process visuals faster and more efficiently than text alone, making image-supported vocabulary cards especially effective for primary-level students.

Word cards also align well with the principles of multi-sensory learning, as they can incorporate not just visual and textual elements but also tactile interaction. When children physically manipulate the cards—sorting, matching, or sequencing—they engage kinaesthetic learning modalities. This multi-modal stimulation contributes to stronger memory traces and supports diverse learning styles (Gardner, 1993).

In addition to enhancing recall, word cards promote active learning. Instead of passively receiving information, learners interact with content through physical movement, visual attention, and verbal articulation. This aligns with constructivist theories of learning, in which learners construct meaning through interaction and experience (Bruner, 1966). Teachers can use word cards in cooperative learning structures to promote group work and peer-assisted learning.

Thornbury (2002) emphasizes that vocabulary should not be taught in isolation but in context. Word cards can bridge this gap by including sample sentences, collocations, or thematic groupings that demonstrate the functional use

of a word. For instance, a set of cards related to daily routines (e.g., wake up, brush teeth, eat breakfast, go to school) helps learners not only memorize words but also understand how they relate to each other in real-life contexts.

Word cards are a widely utilized tool in vocabulary teaching and have proven especially effective for young learners. These instructional media serve as visual aids that represent target words through images and/or brief definitions, transforming abstract vocabulary into concrete, relatable concepts. By visually linking language to images, actions, or symbols, word cards accommodate various learning styles—particularly visual, kinesthetic, and even auditory learners when coupled with spoken instruction. Their popularity in classrooms is due to their affordability, adaptability, and ability to make vocabulary instruction more interactive and engaging (Nation, 2001).

Historically, the use of word cards in language instruction dates back to the early 20th century during the rise of audiolingual and direct methods. At that time, educators used paper-based flashcards to teach vocabulary through structured oral drills and repetition, often in small group or individual settings. Rooted in behaviorist learning theory, these tools initially aimed to reinforce pronunciation and memorization through repetition and response. As cognitive and constructivist paradigms gained prominence, the use of word cards evolved to support more communicative and conceptual learning activities (Lewis & Hill, 1992; Scholfield, 1995).

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Nation (2001) emphasizes that word cards play a key role in vocabulary development by promoting both repetition and retrieval practice, which are essential for long-term retention. Their versatility enables use across diverse instructional contexts, from independent student review to pair work and teacher-led drills. Because of their simple structure, word cards allow learners to focus on one word at a time, reducing cognitive overload while building confidence in recognizing and applying vocabulary. Harmer (2007) supports this by noting that, beyond rote memorization, word cards can be integrated into engaging activities—such as matching, games, and sentence-building—to facilitate real-world language use and deepen internalization.

Over time, as constructivist and communicative language teaching gained traction, the pedagogical use of word cards shifted significantly. Previously associated with drill-heavy approaches like the Audio-Lingual Method, they have since become integral tools in learner-centered strategies. This shift mirrors broader trends in language education—from behaviorist repetition to meaningful engagement and active participation (Richards & Rodgers, 2014). In modern classrooms, word cards are no longer used solely for memorization but are designed to support discussion, categorization, and problem-solving.

The arrival of digital learning tools further expanded the potential of word cards. Applications such as Quizlet and Anki provide digital flashcards with features like spaced repetition, audio playback, and image integration, enabling learners to study vocabulary more efficiently. Nevertheless, physical word cards remain essential in many educational settings due to their tactile nature, ease of

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customization, and capacity for real-time interaction. These tangible materials encourage hands-on manipulation, which supports active learning—a process widely regarded as more effective than passive reception.

The effectiveness of word cards is strongly supported by several learning theories. Dual Coding Theory (Paivio, 2006) asserts that combining verbal and non-verbal input enhances memory retention. By pairing visuals with words, word cards engage both hemispheres of the brain and strengthen encoding processes. Similarly, Cognitive Load Theory (Sweller, 1994) suggests that breaking down information into manageable chunks, as word cards do, reduces cognitive overload—especially helpful for beginning language learners. This theory supports the practice of introducing vocabulary items gradually through individual cards to promote focus and retention.

Constructivist theories further validate the use of word cards by emphasizing discovery learning and student interaction. Word cards lend themselves to interactive tasks such as sorting, sequencing, and storytelling, allowing learners to actively construct knowledge and personalize vocabulary acquisition. Such activities also create opportunities for contextualization and real-life application, making learning more meaningful and memorable.

For early-stage and young learners, word cards offer numerous advantages. They visually represent vocabulary items in a concrete, accessible way, helping students internalize meanings through repetition and games. Additionally, they support differentiated instruction by allowing teachers to tailor sets to specific student

needs or language levels. According to Thornbury (2002), frequent exposure to vocabulary through various forms—including flashcards—contributes to more durable learning outcomes. Repeated, multimodal exposure to words helps young learners build a rich mental lexicon.

Moreover, word cards enhance motivation and learner autonomy. Students can create personalized card sets, giving them ownership of their learning process. In peer and group settings, word cards encourage communication and cooperation—key elements in the development of communicative competence. Instructors can integrate word cards into cooperative learning structures, such as think-pair-share or jigsaw activities, to increase engagement and peer teaching.

Thornbury (2002) also highlights the importance of contextualizing vocabulary instruction. Word cards address this need when designed with supporting information like example sentences, synonyms, collocations, or thematic groupings. For instance, cards featuring actions related to daily routines (e.g., get up, eat breakfast, go to school) provide learners not only with isolated vocabulary but with contextual cues that clarify usage and enhance comprehension.

In the classroom, word cards can be utilized in diverse and flexible ways. Teachers may employ them in matching tasks, categorization exercises, memory games, and storytelling activities. Word cards can be used to reinforce pronunciation, spelling, and grammar points, or to review vocabulary from previous lessons. Their mobility and adaptability distinguish them from static resources like worksheets or textbooks. Because they can be physically handled,

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rearranged, or displayed on walls, they suit kinesthetic and visual learners particularly well.

These media also serve as useful tools for formative assessment. Educators can observe students during activities like card matching or categorization to evaluate vocabulary comprehension and usage. According to Brown (2004), assessment should be interactive and continuous—principles naturally embedded in word card activities. Teachers gain real-time insight into student progress and can adjust instruction accordingly.

Another strength of word cards lies in their cost-effectiveness and simplicity. In schools with limited access to digital tools, word cards can be prepared using basic materials like paper, cardboard, or printed templates. UNESCO (2004) encourages the use of such appropriate technologies in education, which are characterized by accessibility, sustainability, and practicality. Word cards meet these criteria while still offering high pedagogical value.

In addition, word cards lend themselves well to thematic or semantic field instruction. Thematic sets (e.g., school objects, weather, transportation) help students group words meaningfully and create mental associations that facilitate retrieval. According to Cameron (2001), thematic instruction mirrors the way children naturally organize knowledge, making it particularly effective for young learners.

Furthermore, word cards support differentiated instruction and personalized learning pathways. Teachers can adjust the level of vocabulary on the cards based

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on learners' proficiency and goals. For more advanced students, word cards can include synonyms, antonyms, idiomatic usage, or even prompts for short writing or speaking tasks. This flexibility enhances instructional responsiveness to student needs and promotes inclusive pedagogy.

Despite their many strengths, word cards should not be viewed as a stand-alone solution. Vocabulary learning should be integrated into a broader instructional framework that includes reading, writing, listening, and speaking practice. Over-reliance on isolated vocabulary cards may limit students' ability to use words in meaningful contexts. Additionally, teachers must ensure that visuals are accurate, culturally appropriate, and unambiguous, as misleading images may confuse learners rather than aid understanding.

In summary, word cards represent a powerful, adaptable tool in vocabulary instruction. They align with multiple learning theories, accommodate different learning styles, and support various teaching methods. Their historical evolution, practical utility, and theoretical backing make them an enduring choice in both traditional and modern classrooms. When designed and used effectively, word cards not only enhance vocabulary acquisition but also enrich the entire language learning experience.

C. Teaching vocabulary to Muslim young learners

Vocabulary plays a fundamental role in second language acquisition. Wilkins (1972) famously stated, "Without grammar, very little can be conveyed; without vocabulary, nothing can be conveyed." This highlights the necessity of

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vocabulary as a cornerstone for meaningful communication. For young learners, acquiring a basic repertoire of words is essential for understanding, speaking, reading, and writing in a new language. The process of teaching vocabulary to children, however, differs significantly from that of adult learners due to differences in cognitive, emotional, and social development.

Young learners, especially those aged 7 to 12, are naturally curious, imaginative, and responsive to engaging stimuli. They tend to process language in chunks and patterns rather than through abstract rules (Cameron, 2001). Therefore, vocabulary teaching for this group should emphasize concrete, high-frequency words presented in meaningful and memorable ways. Songs, games, storytelling, and visual aids are among the most effective methods for facilitating vocabulary retention in children (Pinter, 2006). These methods support both comprehension and production, fostering an interactive learning environment.

In the context of Muslim young learners in Indonesia, the process of vocabulary teaching also interacts with cultural and religious values. According to Al-Harbi (2018), Muslim learners benefit from language instruction that is not only communicative but also aligned with their moral and spiritual frameworks. This does not necessarily require overt religious instruction, but it implies that learning content should be relevant, respectful, and consistent with students' lived experiences. For example, using themes such as family, school, kindness, or daily routines reflects the child's world and reinforces language learning within a familiar context.

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Children in Islamic educational institutions often participate in structured routines such as prayer, Qur'anic recitation, and moral instruction. These habits influence their learning rhythm and classroom expectations. Vocabulary lessons that acknowledge this structure—such as incorporating greetings, polite expressions, or familiar daily terms—can enhance engagement. As Brewster, Ellis, and Girard (2002) suggest, children learn best when language is contextualized within their environment and experiences.

Another factor that influences vocabulary acquisition in Muslim young learners is motivation. Dornyei (2001) asserts that motivation is a key determinant of language learning success, especially among children who require continuous encouragement and rewards. In Islamic schooling, motivation may stem from both intrinsic curiosity and extrinsic reinforcement, such as praise from teachers or alignment with values emphasized at home. Vocabulary tasks that involve movement, competition, and creativity—such as vocabulary bingo or charades—can enhance learner motivation and active participation.

In terms of instructional design, teachers should be mindful of developmentally appropriate practice (DAP). For example, too many abstract or low-frequency words may discourage children, while too simplistic vocabulary may bore them. The National Association for the Education of Young Children (NAEYC) recommends balancing challenge with support—presenting vocabulary in visually enriched formats, ensuring repeated exposure, and recycling words across different themes or topics.

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In multilingual settings like Indonesia, where children often grow up speaking regional languages alongside Bahasa Indonesia, vocabulary instruction should also acknowledge language transfer issues. Teachers may need to clarify sound-symbol relationships, pronunciation, and spelling conventions that differ from the learners' first language. In addition, introducing vocabulary in thematic clusters (e.g., food, transportation, school objects) supports semantic network development, aiding faster and deeper retention (Nagy, 1988).

Finally, teaching vocabulary to young learners should always involve repetition, exposure, and meaningful use. One-time exposure to a word is rarely sufficient for retention. Children should be given multiple opportunities to hear, see, say, and use new vocabulary in authentic situations. Teachers may use techniques such as Total Physical Response (TPR), choral repetition, mini-dialogues, and vocabulary journals. These practices align with children's learning tendencies—especially those in lower grades—who thrive on physical activity and oral repetition.

One influential framework for vocabulary instruction is Nation's (2001) Four Strands, which emphasizes that effective vocabulary learning should include four components: (1) meaning-focused input, (2) meaning-focused output, (3) language-focused learning, and (4) fluency development. For young learners, this means exposure to meaningful input (e.g., through stories and visuals), opportunities to use words in context (e.g., simple speaking or writing tasks), explicit instruction (e.g., flashcards and pronunciation drilling), and repeated use to build fluency.

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Another widely acknowledged theory is Graves' (2006) Four-Component Framework, which outlines effective vocabulary instruction as including: (1) providing rich and varied language experiences, (2) teaching individual words explicitly, (3) teaching word-learning strategies, and (4) fostering word consciousness. For example, in primary school classrooms, word consciousness can be developed through playful activities like rhyming, wordplay, or making word posters. These approaches are especially suitable for children as they rely on enjoyment and creativity rather than abstraction.

Gairns and Redman (1986) offer a pedagogical classification of vocabulary teaching into three areas: (1) selection of words, (2) presentation, and (3) practice. For young learners, selection must focus on high-frequency, concrete words relevant to their daily lives. Presentation should be contextual, visual, and simple, while practice should be repetitive, engaging, and interactive. The authors stress that learners remember words better when these are linked with visuals, actions, or emotional responses.

Moreover, Thornbury (2002) stresses the importance of depth of processing in vocabulary instruction. According to this theory, words learned through deeper engagement—such as categorization, personalization, or semantic association—are more likely to be retained. For example, instead of simply memorizing the word "ball," learners can be asked to identify types of balls, describe what they do with a ball, or draw pictures. This strategy encourages cognitive processing and long-term retention.

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Schmitt (2008) also emphasizes the need for incremental vocabulary learning. Children should be introduced to words in stages—starting from recognition and progressing toward usage and mastery. This approach requires frequent recycling and reinforcement through various activities. It's not enough to teach a word once; repeated exposure across multiple contexts is essential.

In Muslim educational settings, this principle may be implemented by revisiting vocabulary within themes aligned with Islamic teachings, such as good manners (akhlaq), names of prophets, or daily prayer routines. By linking vocabulary to familiar spiritual concepts, students can more readily internalize new words while deepening their cultural and religious identity.

In line with Vygotsky's Sociocultural Theory (1978), vocabulary learning is most effective when mediated through social interaction. Peer collaboration, teacher scaffolding, and culturally meaningful tasks enhance language acquisition. For example, group storytelling or role-playing activities allow students to practice vocabulary in supportive, interactive contexts, enabling them to move from receptive to productive language use.

Research by Webb (2007) indicates that learners need to encounter a new word multiple times—at least 8 to 10 times in different contexts—before it is securely stored in long-term memory. This finding supports the practice of spiral vocabulary teaching, where core words are introduced early and revisited across lessons and topics. Teachers can design lesson plans that gradually expand upon previously learned vocabulary, reinforcing connections and building lexical depth.

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To measure the effectiveness of vocabulary instruction, educators may employ informal and formal assessments such as word recognition games, cloze tests, or oral retelling tasks. According to Nation and Webb (2011), assessment should reflect not only the number of words known but also the depth of knowledge, including pronunciation, meaning, usage, and collocation. This multidimensional view helps educators evaluate learners' lexical competence more comprehensively.

Ultimately, teaching vocabulary to young Muslim learners involves balancing general pedagogical strategies with context-sensitive adaptations. Instruction should be interactive, multimodal, and grounded in learners' cognitive and cultural realities. With thoughtful design and implementation, vocabulary instruction can empower children with the tools to communicate effectively and confidently in English while reinforcing their identity and values.

D. Islamic Perspective in Educational Media

In Islamic education, instructional media are not merely neutral conduits for information delivery. Rather, they are embedded within a comprehensive spiritual framework that views education as a means to nurture the intellect (‘aql), heart (qalb), and soul (nafs). This integrative process, known as *tarbiyah*, emphasizes the formation of a well-rounded human being (insān kāmil) whose intellectual pursuits are inseparable from ethical and spiritual development (Hashim, 2014; Tabroni et al., 2022). From this standpoint, educational media must not only convey knowledge but also inspire moral awareness and uphold Islamic principles.

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Historically, the use of educational media in Islamic traditions dates back to the time of the Prophet Muhammad ﷺ. The Prophet himself used various forms of media to enhance understanding among his companions, including visual aids like drawings in the sand, tangible items like pebbles, and even bodily gestures such as using his fingers for emphasis (Tabroni et al., 2022). These early practices demonstrate that media in Islamic pedagogy were never restricted to textual transmission alone. Instead, they reflected a multimodal, learner-centered approach to instruction long before the advent of modern pedagogical theory.

Theologically, the use of media aligns with the Islamic concepts of *tawḥīd* (oneness of God), *'ilm* (knowledge), and *akhlaq* (ethics). Media should reinforce the unity of knowledge and action by promoting values such as honesty, compassion, humility, and justice. In this context, educational tools—including visual, auditory, and digital materials—are seen not just as technical aids but as moral instruments that should guide learners towards righteousness (*ṣalāḥ*) and divine consciousness (*taqwā*) (Tibi, 2020; Al-Attas, 1980).

Media selection in Islamic education must therefore meet several ethical criteria. According to Al-Sadan (2023), visual content should reflect modesty, reject stereotypes, and avoid imagery that contradicts Islamic values, especially when intended for young audiences. For instance, the use of anthropomorphic figures, aggressive themes, or inappropriate attire in instructional visuals would be deemed unsuitable. This concern extends to language as well, where verbal content should avoid sarcasm, slang, or disrespectful expressions that might undermine the adab (manners) central to Islamic ethics.

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In practical terms, integrating Islamic perspectives into media involves content alignment and pedagogical contextualization. For example, English language learning media such as word cards can be designed with themes drawn from Islamic culture and daily practices—such as “mosque,” “prayer,” “fasting,” or “charity.” These thematic elements not only make learning more relevant for Muslim students but also reinforce identity and spirituality through language. Research by Nofriansyah et al. (2022) supports this, showing that Islamic-themed instructional comics enhanced both vocabulary retention and character development in learners.

Further, Islamic pedagogy emphasizes *uswah hasanah*—exemplary modeling—as an instructional medium. As noted by Al-Ghazali (cited in Tabroni et al., 2022), the educator must embody the virtues they wish to instill. In this sense, the teacher themselves becomes a form of living media, whose character and demeanor shape the learning environment as powerfully as any textbook or visual aid. This highlights the unique interplay between media, method, and moral example in Islamic educational settings.

Islamic educational media also benefit from incorporating *contextualized* learning. According to Zuhdi and Fuad (2020), when content reflects the learner’s real-world experiences—such as school routines, familial obligations, or Islamic festivals—it becomes more meaningful and memorable. Media that includes Islamic calendar months, prayer times, or stories from the lives of prophets can help Muslim learners see language as a tool that connects them to their faith and community.

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Modern technological advances further open opportunities for Islamic educational media. Platforms like YouTube, Kahoot, or Canva are increasingly used to create animated videos, interactive quizzes, and infographics that incorporate Islamic messages. However, this progress must be accompanied by careful content curation. Rahmah and Jannah (2023) argue that digital Islamic resources should be both pedagogically sound and ethically robust, ensuring they enhance digital literacy without compromising on religious values. This is particularly important for young learners, who are highly impressionable and spend significant time engaging with digital platforms.

Islamic education also values immaterial media—such as moral directives, encouragement, and behavioral reinforcement. In the early Islamic tradition, non-material media like commands, prohibitions, rewards, and punishments were integral to instructional practice (Tabroni et al., 2022). When these are embedded in educational content, they support the formation of disciplined, responsible learners. For instance, including hadith-based values in word card games (e.g., kindness, honesty) encourages children to internalize both language and ethics simultaneously.

Reward and punishment systems in Islamic education must reflect justice and compassion. Rewards are not merely extrinsic incentives but acknowledgments of effort and sincerity, which align with the Islamic value of *ikhlāṣ* (sincerity). Punishments, if used, must aim at correction and guidance, avoiding humiliation or harm. These values should also influence how media are

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designed and used—for instance, using positive reinforcement in vocabulary games or praise-oriented feedback in assessment tools.

Moreover, media grounded in Islamic pedagogy serve not just cognitive development but also emotional and spiritual growth. According to Tabroni et al. (2022), a successful learning environment should foster serenity (*sakīnah*), cooperation (*ta'āwun*), and gratitude (*shukr*). Educational media, therefore, should be aesthetically calming, intellectually stimulating, and spiritually uplifting—qualities that go beyond conventional academic metrics.

To ensure efficacy, media should be integrated within a broader Islamic learning system that includes goals (*maqasid*), content (*mufradāt*), strategy (*manhaj*), and evaluation (*taqwīm*). This systems-based approach, rooted in the Islamic worldview, allows media to function as part of a coherent educational philosophy. When implemented thoughtfully, instructional media in Islamic contexts can transform classrooms into spaces of holistic development and deep moral reflection.

E. Relevance learning theory

Language learning among young children cannot be separated from the foundational learning theories that inform how teachers design both media and instructional strategies. In the context of developing English word cards with Islamic perspectives, several key educational theories are particularly relevant: behaviourism, cognitivism, constructivism, multiple intelligences, and multimedia learning theory. These theories offer insights into how children learn and

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remember vocabulary, how instruction can be optimized, and how values may be effectively embedded into language teaching.

Behaviourism, pioneered by scholars such as B.F. Skinner (1957), emphasizes the role of stimulus and response in learning. According to behaviorist theory, learning is a process of conditioning, where learners form associations between stimuli and responses through repetition and reinforcement. In language instruction, behaviorist strategies include drilling, imitation, and positive reinforcement. Word cards lend themselves naturally to this approach. When children match pictures to words, repeat vocabulary aloud, or engage in fast-paced review games using flashcards, they receive immediate feedback, which strengthens their memory and response accuracy. Arends (2012) notes that behaviorist techniques are particularly suitable for early-stage learners due to their emphasis on habit formation and automaticity. Additionally, in classrooms where behaviorist methods are implemented, teachers may employ praise, points, or tokens to reward correct use of vocabulary, further reinforcing desirable behaviors.

Cognitive theories propose that learning is an internal process involving memory, attention, and mental organization. Jean Piaget (1972) described how children pass through stages of cognitive development, gradually acquiring the ability to understand symbols, logic, and abstract thought. Instructional materials such as word cards support these processes by presenting visual and textual information simultaneously, allowing children to encode and retrieve vocabulary more effectively. Jerome Bruner (1966), who emphasized the importance of

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discovery learning, argued that learners construct their understanding through active engagement. Word cards facilitate this by enabling learners to categorize, classify, and manipulate language input, leading to deeper comprehension. Moreover, Schunk (2020) emphasized the significance of organizing knowledge through schemas, and word cards—by grouping vocabulary into thematic sets—help children develop mental maps of related words.

Paivio's Dual Coding Theory (1986) directly supports the use of word cards in language instruction. According to Paivio, information is encoded through two channels: verbal and non-verbal. When learners see an image alongside a written or spoken word, both channels are activated, increasing the likelihood of retention. For example, a card that shows an image of a "camel" alongside the word "camel" not only introduces the word but reinforces its meaning visually. This dual representation enhances memory retention more effectively than text-only instruction.

Constructivism, as advanced by Vygotsky (1978) and Piaget (1972), suggests that knowledge is not passively received but actively built through interaction with one's environment. In a constructivist classroom, learners explore, ask questions, and solve problems collaboratively. Word cards can serve as tools for interactive and discovery-based learning. For instance, students can use cards to create sentences, tell stories, or engage in role-plays that integrate vocabulary with meaningful context. Vygotsky's notion of the Zone of Proximal Development (ZPD) is especially relevant—when children are given tasks slightly beyond their current competence, with guidance or peer support, they achieve higher levels of

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understanding. Teachers can scaffold learning by gradually introducing more complex vocabulary and modeling how to use the word cards in varied contexts.

Howard Gardner's Theory of Multiple Intelligences (1983) emphasizes that children possess different types of intelligence, such as linguistic, visual-spatial, musical, bodily-kinesthetic, and interpersonal. Word cards primarily support visual-spatial and linguistic intelligences but can also be adapted to address others. For example, incorporating rhythm or songs using vocabulary (musical intelligence), physical movement (e.g., pointing, acting out) (bodily-kinesthetic), or collaborative games (interpersonal intelligence) extends their application. Gardner's theory implies that teaching should not rely solely on verbal instruction but should engage learners in diverse and personalized ways. As such, word cards provide a multimodal and inclusive approach that responds to varied learner needs.

Cognitive Load Theory (CLT) by Sweller (1994) adds another layer of justification for using word cards in early vocabulary instruction. CLT suggests that learners' working memory is limited, and instructional design must reduce unnecessary cognitive demands. Word cards, by focusing on one concept at a time, reduce extraneous load and allow learners to concentrate on essential information. By avoiding clutter and focusing on high-frequency, meaningful vocabulary, teachers can design word cards that align with the learners' cognitive capabilities.

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Mayer's Multimedia Learning Theory (2021) supports the idea that students learn better from words and pictures than from words alone. Mayer posits that well-designed instructional media incorporate principles such as coherence, signaling, and redundancy. For instance, cards that use clear, simple images, highlight important features, and avoid irrelevant decoration facilitate better learning. In early childhood settings, where attention spans are short, well-designed word cards can maintain focus and aid in comprehension.

Social Learning Theory, championed by Bandura (1977), suggests that learning occurs through observation, imitation, and modeling. In vocabulary instruction, children can watch peers or teachers use word cards in meaningful ways—such as labeling objects, using vocabulary in sentences, or acting out actions—and then imitate this behavior. Bandura emphasized the role of attention, retention, reproduction, and motivation in observational learning. For example, when a teacher models how to match a card with the correct object or image while verbalizing the word, learners internalize both the procedure and the language. Peer modeling is also effective, especially in pair or group activities where students use word cards to quiz one another or play collaborative games. The social dimension of learning enhances motivation, encourages cooperation, and provides learners with feedback and reinforcement through interaction with others.

Experiential Learning Theory, developed by David Kolb (1984), posits that knowledge is constructed through direct experience, reflection, conceptualization, and experimentation. In the case of word cards, experiential

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learning can occur when students handle the cards physically, use them in real-life contexts (e.g., labeling classroom objects), and reflect on their use through discussions or journaling. This hands-on approach allows children to connect vocabulary to their lived experiences, leading to deeper and more lasting understanding. For instance, after learning the word “apple” using a word card, children might go on a classroom scavenger hunt to find and label other fruits, reinforcing learning through application. This active engagement is especially powerful for young learners, who thrive when learning is rooted in tangible, sensory-rich activities.

Schema Theory, as discussed by Anderson (1984), is also highly relevant in designing instructional tools like word cards. According to this theory, learners understand and retain new information more effectively when it is linked to existing knowledge structures, or schemas. Word cards that present vocabulary within familiar themes—such as animals, family, or school—help children build connections between new words and their existing understanding of the world. This connection facilitates not only comprehension but also long-term memory storage. When designing word cards for Muslim learners, educators can enhance schema activation by incorporating culturally familiar content such as Islamic greetings, objects used in prayer, or names of prophets.

Connectivism, proposed by Siemens (2005), emphasizes learning in the digital age, where knowledge is distributed across networks and learning occurs through connections. Although this theory is more applicable to adult or online learners, it still provides insights into how digital word cards or interactive

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platforms (e.g., Quizlet or Anki) can support vocabulary acquisition. In modern Islamic schools that blend traditional learning with digital tools, educators can extend physical word cards with online supplements, allowing learners to engage with vocabulary across multiple platforms and modalities.

Bringing these Western theories into alignment with Islamic educational philosophy strengthens the rationale for integrating Islamic perspectives into instructional media. According to Al-Attas (1980), the aim of education in Islam is not merely the transmission of knowledge but the inculcation of adab—proper conduct and wisdom. From this view, the role of instructional media is not neutral; it must support the moral and spiritual growth of the learner. Integrating values such as honesty, respect, and gratitude into word cards aligns with this vision and transforms language learning into a form of character development.

Al-Ghazali (cited in Halstead, 2004) emphasized the importance of nurturing the heart (qalb) through beneficial knowledge and proper guidance. Language media should therefore be designed not only for intellectual engagement but also for spiritual enrichment. When children learn words like “thank you” (shukran) or “peace” (salaam), they are not just acquiring vocabulary but also internalizing values that shape their behavior. In this sense, educational theories that highlight active engagement, social interaction, and meaningful context align well with Islamic principles of tarbiyah (holistic education).

Furthermore, Islamic education places great importance on the niyyah (intention) behind teaching and learning. Teachers are not just disseminators of

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information but moral guides. The use of media like word cards should reflect this ethical responsibility. For example, when selecting images for cards, teachers must consider not only clarity and relevance but also appropriateness in line with Islamic aesthetics and guidelines. According to Khalil (2020), instructional design from an Islamic perspective must balance pedagogical effectiveness with moral and cultural sensitivity.

In conclusion, the integration of educational theories with Islamic philosophy provides a robust foundation for developing instructional media like word cards. The combination of behaviorist practices (e.g., repetition and reinforcement), cognitive strategies (e.g., dual coding and schema building), constructivist principles (e.g., active engagement and scaffolding), multimodal learning (e.g., addressing multiple intelligences), and spiritual development (e.g., fostering akhlaq and intention) ensures that the product is pedagogically sound and spiritually meaningful. Word cards designed with these principles in mind not only enhance vocabulary mastery but also contribute to the holistic development of young Muslim learners.

F. Previous Relevant Studies

The development of English instructional media, especially in primary and religious educational settings, has received growing scholarly attention. Numerous studies have examined how tools such as flashcards, comics, and visual aids can enhance vocabulary acquisition among young learners. This section synthesizes relevant previous research, highlighting the trend of integrating

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Islamic values into language learning media. These studies not only inform the current research but also validate its rationale and guide the development of effective and value-based learning tools.

Mutmainah (2023), in her study *"Developing Picture Dictionary with Islamic Content for Young EFL Learners,"* created a visual English dictionary featuring familiar Islamic themes like mosques, fasting, prayer, and daily activities. The study involved experts in Islamic education and language pedagogy to validate the content and design. Her findings showed that students demonstrated improved vocabulary retention and higher engagement levels. The integration of religious content fostered emotional resonance, making language input more meaningful and aligned with the learners' identities. This study is particularly relevant to the present research as it illustrates the positive impact of integrating faith-based content in vocabulary instruction.

Building on this foundation, Sahlan (2022) developed story-based flashcards infused with Islamic moral values under the title *"Flashcards for Vocabulary Learning and Moral Development in Islamic Schools."* Using the ADDIE model, Sahlan designed flashcards with short stories highlighting values such as honesty, gratitude, and respect. The materials underwent expert validation and classroom trials with third-grade students at an Islamic elementary school. The results indicated significant improvement in both vocabulary mastery and moral understanding, suggesting that story-driven media with ethical content can support dual educational objectives—linguistic and character development.

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Likewise, Khotimah and Laili (2021), in their study *"The Use of Vocabulary Cards in Teaching English to Madrasah Ibtidaiyah Students,"* focused on the effectiveness of vocabulary cards using the Dick and Carey instructional model. Their research, although not religiously oriented, demonstrated increased vocabulary test scores and classroom participation among students. However, the absence of Islamic elements highlighted a limitation—learners from Islamic schools expressed greater enthusiasm for materials that resonated with their values. This gap underscores the importance of media that integrate faith and language learning, reinforcing the aims of the present study.

A complementary approach was taken by Fitria and Maulida (2020), whose research *"Islamic Comic Strips for Vocabulary Enrichment in Islamic Elementary Schools"* employed comic narratives rooted in Islamic teachings. The stories emphasized values like honesty, patience, and helpfulness, and were used as visual vocabulary input. Learners reported enjoying the stories and demonstrated measurable vocabulary gains. Teachers noted that students exhibited better classroom behavior and participation when engaging with familiar moral themes. This supports the idea that value-oriented media not only teach language but also foster positive learner attitudes and behavior.

Aulia (2022), in *"Digital Flashcards for Character Education in Islamic Schools,"* designed digital vocabulary flashcards with embedded moral messages such as responsibility and respect. Although not overtly Islamic in nature, the content was compatible with religious values. Students used the flashcards on tablets during structured lessons, and findings showed increased motivation and

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long-term retention. This study is important as it showcases how character-aligned digital media can effectively support vocabulary learning. It also points toward the potential for technology integration, which complements traditional word cards and enhances accessibility.

Rahmah and Jannah (2023), in their research *"Developing Qur'anic-Based English Modules for Vocabulary Learning,"* blended stories from the Qur'an with English vocabulary lessons. The modules targeted intermediate learners and incorporated Qur'anic expressions translated into English. The findings revealed significant improvements in learners' vocabulary skills and spiritual engagement. Importantly, the authors emphasized the importance of authenticity and expert validation in designing religiously-integrated instructional media. This aligns with the current study's aim of developing valid and pedagogically sound Islamic-themed English word cards.

Pratiwi (2021), in her work *"Thematic Flashcards Based on the Indonesian National Curriculum,"* developed visual aids for vocabulary instruction in secular elementary schools. Although the materials did not include religious values, her findings confirmed that visual word cards improve vocabulary retention, especially when thematically organized. The relevance of this study lies in its methodological implications: it demonstrates the pedagogical strength of flashcards, which can be further enhanced with contextually meaningful themes such as Islamic content for religious learners.

Zahroh and Fadillah (2020), in their study titled *"Character-Based English Modules for Islamic Elementary Schools,"* focused on modules

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integrating honesty, respect, and discipline. They found that students were more attentive and cooperative during lessons, and teachers experienced easier classroom management. The media used in this study reinforced not only linguistic objectives but also classroom culture, suggesting that the integration of character education benefits the learning environment holistically.

In the realm of educational technology, Nuraini et al. (2023) designed a mobile application called *"English for Daily Islamic Expressions,"* aimed at teaching vocabulary related to greetings, daily routines, and religious practices. The app's interactive elements, such as pronunciation playback and quizzes, led to significant vocabulary retention. Students also reported feeling proud of their Muslim identity when using the app, indicating that digital tools can promote both linguistic and spiritual development in young learners.

Anwar and Sari (2022) emphasized the importance of rigorous validation in their paper *"Developing Religious-Based English Learning Materials."* They argued that Islamic content must be pedagogically appropriate and theologically accurate, recommending the inclusion of religious scholars in material development. Their approach validates the necessity for collaboration between English language experts and Islamic educators—an approach also adopted in the current study.

Maulidi and Hasanah (2021), in their qualitative study *"Culturally Responsive English Materials for Islamic Schools,"* found that students were more engaged when lessons included culturally relevant content. Learners responded positively to materials that reflected their everyday religious

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experiences, and their test performance improved accordingly. This finding supports the notion that cultural and spiritual familiarity in instructional content boosts learner motivation and comprehension.

Further supporting this perspective, Rofiah and Prasetyo (2020) developed flashcards on Islamic holidays such as Eid and Hajj. In their paper *"Developing Thematic Cards Based on Islamic Celebrations,"* they found that students were more enthusiastic and attentive when the materials reflected their lived experiences. Teachers noted that students used the vocabulary more confidently in speaking and writing tasks, indicating improved internalization of language skills.

Fatimah and Yusuf (2022), in *"Islamic Visual Media to Support English Speaking Skills,"* created visual aids that illustrated religious practices and contexts, such as prayer or wudhu. They observed that students could articulate their ideas better when visuals aligned with familiar religious settings. This finding reinforces the importance of aligning media design with learner identity and daily practice.

Marzuki et al. (2023) took a bilingual approach in their study *"Developing Islamic Storybooks with English and Arabic Transliteration."* Their storybooks were used to teach English while also reinforcing Islamic literacy. Students improved in vocabulary tests and reported a greater sense of belonging. Teachers appreciated the dual-functionality of the materials in strengthening both language and faith.

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Latifah and Amin (2022), in *"Teachers' Perceptions of Value-Based English Media in Islamic Schools,"* conducted interviews with elementary school teachers. They found a consistent demand for structured, moral, and religious content in English teaching. Teachers expressed strong support for word card development, especially if these cards included Islamic messages that could be integrated into daily lessons.

Finally, Ismail and Nabila (2021), in their study *"Integrating Islamic Values into English Songs for Young Learners,"* explored vocabulary learning through songs with Islamic moral themes. They reported better retention and emotional connection to content. The rhythmic and repetitive nature of songs made vocabulary more memorable, and learners enjoyed the process more.

Together, these studies reveal a growing emphasis on value-integrated instructional media in English language teaching. The findings consistently show that such media not only improve vocabulary acquisition but also support identity formation, moral development, and student motivation. The present study extends this body of work by focusing on word cards with Islamic perspectives—media that are affordable, adaptable, and highly relevant to Muslim young learners. Moreover, by combining religious values with established instructional design models such as ADDIE, this research offers a systematic approach to developing and validating effective learning tools.

G. An Overview of Instructional Development

In designing instructional materials, a systematic framework is crucial to ensure the effectiveness, validity, and relevance of the product being developed.

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One of the most widely adopted models in educational research and instructional design is the ADDIE model, which stands for Analyze, Design, Develop, Implement, and Evaluate. This model provides a step-by-step guide for educators and instructional designers in creating learning content that aligns with learner needs and pedagogical goals (Hidayat & Nizar, 2021; van Vulpen, n.d.; Kurt, 2018).

The Analyze phase focuses on identifying instructional needs, learner characteristics, learning environment, and potential gaps. In this study, the needs analysis revealed a lack of English learning media that integrate Islamic values for young Muslim learners. This phase also included reviewing curriculum requirements and classroom realities, especially in Islamic elementary schools in Indonesia.

The Design phase translates these insights into a structured blueprint of the instructional product. Learning objectives are defined, content is outlined, media formats are selected, and preliminary assessments are planned. The focus is on ensuring alignment between instructional goals and learner outcomes while maintaining cultural and religious appropriateness. Visual layout, vocabulary choice, and value integration are carefully mapped in this stage (Culatta, 2018).

The Develop phase is where the actual product begins to take shape. It includes:

1. Creating a prototype, such as sample cards or visuals, based on the design specifications.

2. Refining elements, including grammar, syntax, layout design, and consistency across media (Apostolopoulos, 2021).
3. Quality Assurance Testing (QA) is conducted to ensure content accuracy, visual clarity, and appropriateness for young learners.
4. Iteration and revision are continuously carried out based on stakeholder input—teachers, learners, and Islamic studies experts.
5. Multimedia and assessment development, such as pairing visuals with contextual explanations, relevant Qur'anic verses, or character-based messages.

This iterative process makes the development stage not only technical but also reflective, allowing designers to revisit the moral, cultural, and cognitive needs of learners (Quigley, n.d.).

The Implementation phase involves field testing the word card media in a real classroom setting. Teachers use the cards with students, and data is collected through observation, interviews, and feedback forms. This stage validates the practicality of the product, measuring ease of use, student interest, and integration with existing lesson plans.

Lastly, the Evaluation phase assesses the product's success in achieving the stated goals. This includes formative evaluation during the development cycle and summative evaluation after classroom use. Tools such as expert validation sheets, teacher questionnaires, and vocabulary tests are used to collect data. The goal is to ensure that the product is pedagogically effective, culturally relevant, and spiritually enriching.

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H. Conceptual Framework

The conceptual framework presented in this study combines two important foundations: a problem-based reasoning approach and the ADDIE instructional development model**.** This integration is intended to ensure that the development of English word cards with Islamic perspectives is based not only on theoretical principles but also on the real conditions and challenges that occur in the classroom. The framework begins with the identification of practical problems found during classroom observations, such as students' limited English vocabulary, the lack of varied and engaging media, and the need for instructional tools that reflect Islamic values. These issues are analyzed and connected to relevant theories from previous studies, including vocabulary acquisition for young learners and Islamic-based educational approaches.

After identifying the problems and establishing the theoretical background, the development process follows the ADDIE model**,** which stands for Analyse, Design, Develop, Implement, and Evaluate. This model provides a structured and systematic path for instructional material development. In the Analysis phase, data from the field and literature are studied to understand learners' needs. In the Design phase**,** learning objectives are set, and the structure and content of the word cards are carefully planned. The Development phase involves the actual creation of the product, including illustrations, texts, and integration of Islamic values. During the Implementation phase, the product is tested in the classroom with feedback from teachers and students. Finally, the

Evaluation phase assesses the practicality of the product, leading to revisions and improvements as needed.

By combining a real-world problem analysis with a structured instructional design model, this framework ensures that the final product is both contextually relevant and theoretically sound. It also supports the development of instructional media that not only enhance language skills but also strengthen students' religious values and moral character. The conceptual framework of this research is illustrated in the following diagram.

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2.1 Figure of conceptual framework

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CHAPTER III

RESEARCH METHOD

A. Research Design

This study applies a Research and Development (R&D) approach, a method specifically intended to produce or refine educational products through systematic stages. In educational contexts, R&D involves identifying learning needs, formulating theories, developing prototypes, and validating the final product through iterative testing (James, 2019; Sugiyono, 2016). This model is particularly effective when the goal is to create practical learning media grounded in both pedagogical theory and classroom realities.

In the field of education, R&D is designed not only to create innovative materials but also to ensure their feasibility and effectiveness through expert validation and real-world trials. As noted by Karimah and Hastuti (2019), research and development allow educators to improve teaching practices by designing media that directly address specific instructional gaps. Therefore, the process extends beyond mere product creation—it demands a continuous cycle of evaluation and revision to maximize educational impact.

Furthermore, the R&D model bridges the gap between educational theory and practical implementation. It enables researchers to integrate pedagogical principles—such as behaviourism, constructivism, or sociocultural learning theories—into tangible learning tools. In your context, this allows for the incorporation of Islamic values and content into word cards, thus aligning

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linguistic goals with moral and spiritual development as prescribed in Islamic education (Kvilhaug, 2023).

Another strength of the R&D method lies in its collaborative nature. Teachers, learners, content experts, and media specialists are actively involved in the design and refinement process. Their insights help ensure that the developed media meets the learners' needs, accommodates the classroom environment, and reflects cultural or religious contexts—in this case, Islamic teachings. Such collaboration strengthens the validity and applicability of the final product (Borg & Gall, 1983).

Lastly, the outcomes of R&D-based studies are not limited to the immediate classroom. Well-designed and thoroughly tested instructional media can be adapted across schools or regions, especially those sharing similar demographic or religious characteristics. For Muslim young learners in Indonesia, the development of Islamic-oriented English word cards may serve as both a linguistic aid and a means of character education. This potential makes R&D a powerful tool for sustainable curriculum innovation and culturally responsive teaching (Gall, Gall, & Borg, 2003).

To conduct this research and development study, the ADDIE model was employed as the core framework for instructional design. The decision to use ADDIE—standing for Analysis, Design, Development, Implementation, and Evaluation—was based on its proven effectiveness in guiding the systematic creation of educational materials. As one of the most widely adopted models in instructional design, ADDIE offers a flexible yet structured approach suitable for

developing learning tools that align with specific learner needs and educational goals (Branch, 2009; Molenda, 2021). This model was also adapted from the R&D method proposed by Borg and Gall (2014), who emphasized the importance of iterative development and empirical validation when producing instructional products.

In the context of this study, which focuses on the development of English word cards integrating Islamic values for young Muslim learners, ADDIE provides a practical roadmap. Each phase enables the researcher to carefully tailor content to meet both linguistic objectives and Islamic character education. The Analysis phase, for instance, allows for a deep exploration of learner characteristics, such as language proficiency, cognitive development, and spiritual orientation. This stage includes needs assessment tools like interviews and questionnaires to gather insights from Islamic elementary school teachers and students, ensuring the word cards address real gaps in teaching materials.

The Design phase ensures that the media developed—namely, word cards—is not only linguistically appropriate but also rooted in Islamic values. Here, the content is selected based on both the thematic scope of early English vocabulary (e.g., classroom objects, animals, family members) and its alignment with Islamic teachings (e.g., politeness, cleanliness, gratitude). Visual elements are designed to be attractive and age-appropriate while remaining culturally and religiously sensitive. This dual orientation aligns with Islamic education's goal of integrating knowledge ('ilm) and character (akhlaq) (Al-Attas, 1993; Azra, 2015).

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During the Development phase, the word cards are created using a combination of graphic design tools and Islamic-themed imagery. The cards undergo expert validation by media specialists, language educators, and Islamic education scholars to ensure both pedagogical soundness and religious appropriateness. At this stage, revisions are made based on feedback to refine the product. This iterative process reflects ADDIE's emphasis on continuous improvement through formative evaluation (Molenda, 2021).

The Implementation phase involves piloting the word cards in real classroom settings at Islamic primary schools. Teachers are given guidance on how to incorporate the cards into vocabulary lessons using interactive methods such as games, role-play, and storytelling. This phase allows researchers to observe how effectively the word cards support vocabulary acquisition and Islamic moral development simultaneously. Observational notes, interviews, and student feedback are collected to monitor usability and engagement.

Following implementation, the Evaluation phase is conducted, both formatively and summatively. The formative evaluation occurs throughout the earlier phases via expert reviews and revisions. The summative evaluation, on the other hand, assesses the impact of the word cards on students' vocabulary knowledge and their ability to connect English words with Islamic concepts. This dual outcome aligns with the objective of *holistic Islamic education*, which emphasizes the development of both cognitive and moral dimensions in learners (Nasr, 2002).

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In sum, the ADDIE model offers a robust framework for developing culturally responsive instructional materials such as Islamic-themed English word cards. Its adaptable structure is especially beneficial when the instructional product must meet both academic and religious goals. Through a combination of systematic design and reflective practice, the ADDIE model ensures that the developed media is relevant, engaging, and impactful for young Muslim learners in Indonesia.

B. Research Procedure

Based on the considerations explained above, the researcher decided to employ the ADDIE development model, as introduced by Branch (2009), to guide the design and creation of the instructional media. This model was selected due to its structured and flexible framework, which is widely used in instructional design for developing effective and learner-cantered educational products. The ADDIE model consists of five sequential phases—Analysis, Design, Development, Implementation, and Evaluation—each of which plays a crucial role in ensuring that the final product meets instructional goals and learner needs. The following sections describe each of these phases as applied in this study.

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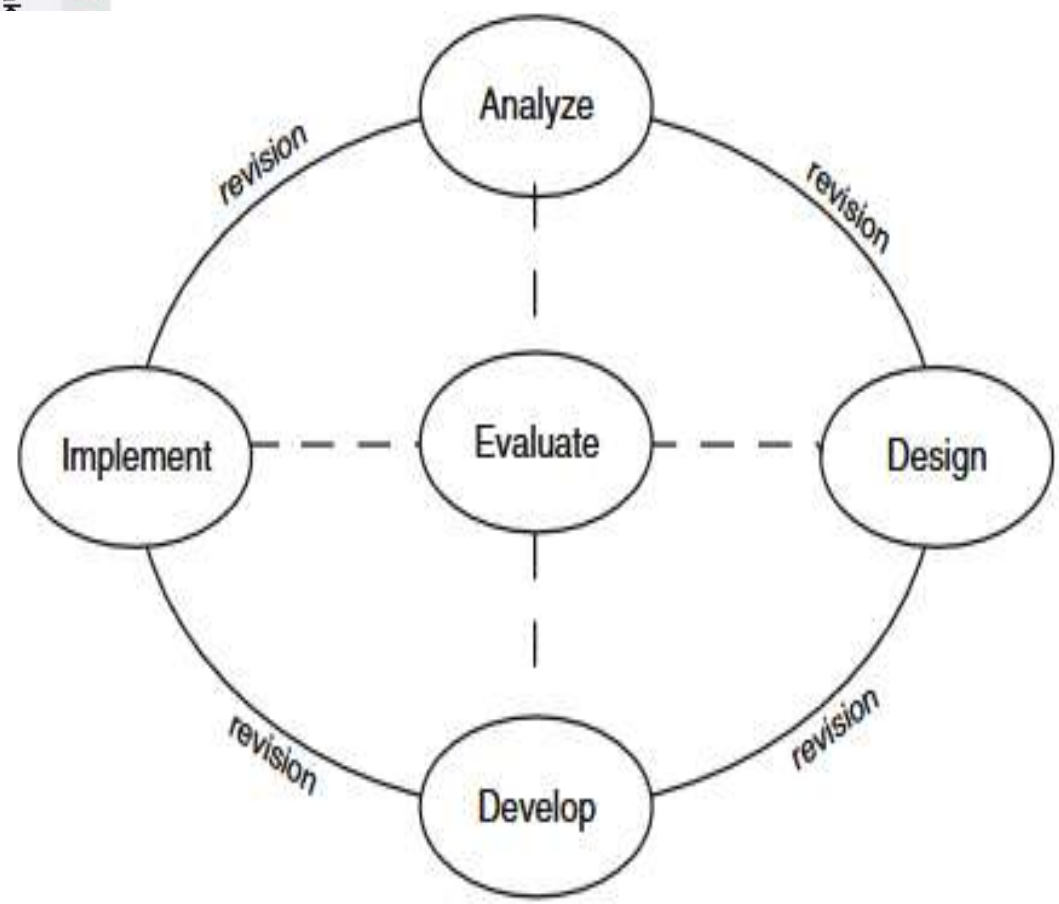

Figure 3.1 ADDIE Concept by Robert Maribe Branch

To provide a clear understanding of the development process, this study follows the five systematic stages of the ADDIE model, as recommended by Robert Maribe Branch (2009). These stages were carefully applied in the process of designing and developing English word cards integrated with Islamic perspectives for young Muslim learners. Each phase—Analysis, Design, Development, Implementation, and Evaluation—served a specific function in ensuring that the instructional media was pedagogically sound, contextually relevant, and aligned with both linguistic and spiritual learning objectives. The description of each phase is outlined in the following sections., they are:

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1. Analyse

Activities that have been carried out in this stage focused on identifying the needs of both educators and learners in developing word cards that integrate Islamic perspectives. According to Hutchinson and Waters (1987), needs analysis can be divided into three categories: necessities, wants, and lacks.

Necessities refer to the essential vocabulary skills that young learners need in their learning context. Wants describe the expectations of both learners and teachers regarding an ideal learning tool. Lacks highlight the gap between the learners' current vocabulary skills and their learning goals. This analysis stage looks at several parts: First, student needs, which are found through questionnaires to understand the problems learners have with learning vocabulary and understanding Islamic concepts. Second, teacher needs, which are explored through interviews to learn what teachers need from a teaching tool. Finally, curriculum needs are checked to make sure the word cards match the goals of the curriculum, like vocabulary topics, Islamic values, and learning targets.

2. Design

In developing English word cards with Islamic perspectives, the Design stage based on R. Maribe Branch's explanation would focus on planning and organizing the

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components necessary to create an effective and engaging set of word cards for the learners. This stage would ensure that the word cards are aligned with both educational goals and Islamic values.

In this stage, several key steps were taken to develop the word cards. First, themes relevant to young Islamic learners were selected, such as daily prayers, Islamic values, and traditions. Next, a list of vocabulary words related to these themes was compiled. The design of the cards was then planned, incorporating illustrations that reflect Islamic culture. The content for the cards was developed, which included writing definitions, sample sentences, and relevant Quranic verses. Finally, an initial prototype of the word cards was created using design tools to bring all these elements together.

3. Development

The main function of development stage is to turn the planned learning materials into real, usable tools. During this stage, all the materials that were designed, such as word cards or other learning resources, are created and prepared for use. These materials are then tested in small groups to check for any issues or areas that need improvement. After that, the materials are revised and refined to make them more effective. Finally, the finished learning materials are ready for use in the teaching process.

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In this research, to develop English word cards with Islamic perspectives, the researcher followed a clear process based on the design plan. First, selected relevant themes for young Islamic learners, such as daily prayers, Islamic values, and traditions. Researcher then compiled a list of vocabulary words related to these themes. Next, the researcher designed the layout of the cards, ensuring they included visuals that reflected Islamic Perspectives

Once the content was ready, researcher created an initial prototype using design tools. This prototype was then tested with a small group of learners to gather feedback and ensure its effectiveness. Following Maribe Branch's approach, the development consists of two phases (validation and revision). In this research, the cards validated by some experts then revised them based on the feedbacks to improve clarity, relevance, and alignment with the learners' needs. After making the necessary adjustments, the final version of the word cards was validated and prepared for full implementation in the learning process.

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The steps of validating the design are as follow:

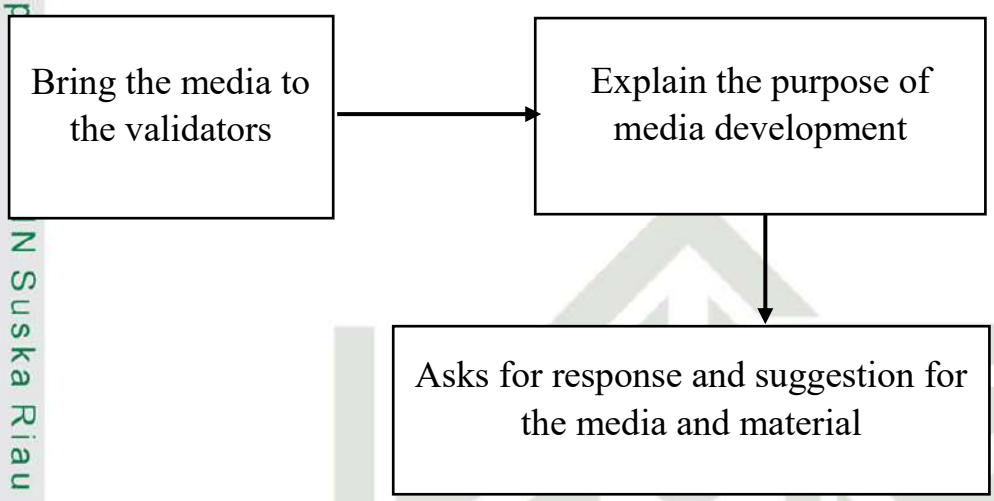

Figure 3.2 Step of Validation

4. Implementation

In the Implementation stage, the goal is to put the developed learning materials into practice and deliver them to the learners. This stage focuses on making sure the instructional tools, like the word cards in this case, are used effectively in a real learning environment.

The validated word cards will be tested in a classroom setting with Islamic young learners.

In this research, English Word cards with Islamic Perspectives were tested to some Islamic schools where Muslim young learners studying. During this implementation, teachers

guided students in using the word cards, and their responses will be collected through questionnaires and observations.

5. Evaluation

The evaluation stage is an essential part of the instructional design process. Its main function is to assess how well the learning materials, such as the word cards, have achieved the intended learning outcomes. In this stage, the researcher evaluates the effectiveness of the materials in helping learners meet their learning objectives. The evaluation process involves collecting feedback, analysing the impact of the materials on the learners, and identifying areas for improvement. This stage ensures that the instructional tools are effective, and it helps guide future revisions for better learning outcomes.

In the context of the word cards, the researcher assessed how well the cards helped learners improve their vocabulary and understand Islamic concepts. The researcher tested the effectiveness of the word cards by using quizzes and practical exercises to check if learners were able to recall the vocabulary and use it in meaningful ways. Additionally, the researcher gathered feedback from both learners and teachers. Learners shared their thoughts on whether the cards were engaging and useful in their studies, while teachers provided insights on how well the cards fit into their teaching and if they helped meet curriculum goals.

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The researcher also reviewed how the word cards were used during lessons. Observations were made to identify any challenges learners faced or if there were any issues with the clarity of the cards' content or design. Based on this evaluation, the researcher made necessary revisions, such as refining the explanations, improving the design, or adding more relevant examples. The goal of this evaluation process was to ensure that the word cards were effective in helping learners expand their vocabulary and understand Islamic values.

C. Research Instrument

In the context of instructional development for young Muslim learners, the design and application of appropriate research instruments play a vital role, especially when evaluating media such as English word cards that integrate Islamic perspectives. These instruments are crucial for assessing how effectively such media support vocabulary acquisition while aligning with learners' spiritual and cultural values. A carefully constructed research instrument allows educators and researchers to systematically evaluate aspects such as student engagement, comprehension, and the relevance of the media to Islamic teachings.

Creating a research instrument for this purpose involves deliberate attention to several factors, including the learning objectives, the cognitive and affective characteristics of Muslim young learners, and the nature of the instructional media. For instance, instruments might include observation checklists to monitor engagement, rubrics to assess the accuracy and

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appropriateness of Islamic content in the word cards, and questionnaires to gather student or teacher perceptions. Combining both qualitative and quantitative approaches enables a comprehensive understanding of how learners interact with the word cards and how these interactions support not only language development but also character building in line with Islamic values.

By aligning the research instrument with the goals of Islamic education and the principles of effective media development, researchers can ensure that the resulting data genuinely reflects the instructional value and appropriateness of the English word cards being studied.

Moreover, the reliability and validity of the research instrument re very essential in ensuring accuracy of data presentation.

1. **The validity of research instrument**

   To ensure content validity, this study employed expert validation by involving qualified professionals with expertise in English language teaching for young learners and Islamic education. These validators were asked to assess each item within the instrument in terms of its clarity, relevance, and alignment with the instructional goals. They also evaluated the integration of Islamic values within the word cards, ensuring that the content was not only pedagogically sound but also theologically appropriate for Muslim young learners. The feedback from these experts provided valuable input for revising and refining both the media and the instrument prior to implementation.

The validation procedure included the use of a structured rating scale, typically ranging from 1 (very poor) to 4 (very good), to allow validators to quantitatively assess each aspect of the instrument. Additionally, open-ended comment sections were provided to capture qualitative feedback and suggestions for improvement. This dual approach enabled a more nuanced understanding of the strengths and potential shortcomings of the instrument, which contributed significantly to enhancing its overall quality.

After the validation process, the quantitative data obtained from the expert assessments were analysed using the Aiken's V formula to determine the degree of agreement among the validators regarding the relevance and clarity of each item. An Aiken's V coefficient approaching 1.0 indicates a high level of content validity. In this study, most of the items in the instrument reached acceptable validity scores, confirming that the instrument was appropriate for use in evaluating the English word cards.

In addition to expert validation, a small-scale trial or pilot testing was also conducted with a limited number of students and teachers. This practical validation aimed to check the instrument's usability in real classroom settings and its capacity to capture meaningful responses. Observations from this phase helped identify any technical or linguistic barriers that might affect data collection. Revisions were then made to enhance user-friendliness and linguistic

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accessibility, particularly for young learners who may have limited English proficiency.

Through this rigorous validation process, the research instrument was finalized as a reliable and valid tool to assess the effectiveness of the English word cards in promoting vocabulary learning and incorporating Islamic perspectives. The validated instrument thus plays a crucial role in supporting the study's aim to develop instructional media that are both educationally effective and culturally meaningful.

Table 3.1 Item of research instrument

No	Indicators
1	The items are clearly ordered and systematically organized in accordance with the structure of word card development.
2	The items are grammatically correct and appropriate for young learners' language proficiency level.
3	The items are relevant to the purpose of vocabulary learning for Muslim young learners.
4	The items reflect the integration of Islamic values and are suitable for the learners' religious and cultural background.
5	The items explore the effectiveness of English word cards as teaching media that promote both linguistic and spiritual development.

3.1 outlines the indicators used in designing and validating the research instrument for this study, which focuses on the development of English word cards that incorporate Islamic perspectives for Muslim young learners in Indonesia. Each indicator is carefully aligned with the objectives and characteristics of the media to ensure

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that the instrument can accurately evaluate the quality, relevance, and instructional impact of the word cards.

1. The items are clearly ordered and systematically organized This indicator ensures that the research instrument items are arranged in a logical and structured way, reflecting the systematic nature of the English word cards themselves. Since the word cards are intended to be used in a structured instructional setting, the instrument must assess how well the media presents vocabulary in a coherent sequence—potentially grouped thematically (e.g., animals, family, prayer-related vocabulary) or based on increasing complexity.
2. The items are grammatically correct and appropriate for young learners' language proficiency level. Given that the word cards are designed for young Muslim learners who are at a beginner or early-intermediate stage of learning English, this indicator ensures that the instrument evaluates the linguistic appropriateness of the word cards. The vocabulary, sentence models, and supporting visuals must be age-appropriate and free from complex grammatical structures that could hinder comprehension.
3. The items are relevant to the purpose of vocabulary learning for Muslim young learners. This indicator focuses on ensuring that the instrument addresses whether the word cards truly support vocabulary acquisition. It evaluates how well the media

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introduces, reinforces, and contextualizes English words in ways that are suitable for children's learning styles—through repetition, illustration, and context usage—while maintaining engagement and clarity.

4. The items reflect the integration of Islamic values and are suitable for the learners' religious and cultural background. A defining feature of the word cards developed in this study is the incorporation of Islamic perspectives. This indicator ensures that the research instrument assesses how effectively the cards embed Islamic content, such as words related to daily prayers, Islamic holidays, values like honesty (*ṣidq*) or cleanliness (*ṭahārah*), or names of prophets and good manners (*adab*). It also ensures that the content respects Islamic teachings and is culturally relevant for Muslim children.
5. The items explore the effectiveness of English word cards as teaching media that promote both linguistic and spiritual development. This indicator emphasizes the dual educational purpose of the word cards. The research instrument should be able to measure how the cards not only aid in English vocabulary acquisition but also contribute to learners' character education, Islamic identity formation, and moral understanding. This aligns with the holistic educational goals emphasized in Islamic pedagogy, which integrates knowledge (*ʿilm*) with values (*akhlāq*).

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2. The Instrument of Practicality

The practicality instrument is designed to assess whether the developed English word cards—integrated with Islamic perspectives—are feasible, effective, and user-friendly when implemented in real classroom settings. In media development research, practicality is a key component to determine whether the product can be applied easily by its intended users—in this case, English teachers and Muslim young learners in Indonesian educational contexts.

Practicality reflects not only the usability of the media but also its accessibility, appropriateness, and alignment with instructional needs. A product may be theoretically sound or valid, but if it is difficult to implement due to technical, pedagogical, or contextual limitations, it will not be beneficial in actual teaching practice.

The practicality instrument in this study takes the form of a questionnaire (or rating scale) given to English teachers who are involved in the try out or implementation stage. The instrument consists of a series of Likert-scale items. Furthermore, the practicality test helps refine the product by identifying potential improvements before final implementation. Teacher feedback gathered from this instrument informs the revision stage of the development cycle.

The practicality instrument is used during the small group trial or field-testing phase, typically after the product has passed expert validation but before large-scale implementation. Teachers who have

used the English word cards in their classrooms for at least one or two sessions are then asked to complete the practicality questionnaire. This timing ensures that their evaluation is based on actual experience with the product rather than hypothetical assumptions.

The data from the practicality instrument are analyzed using descriptive statistics, primarily by calculating the average score (mean) of each item and overall aspects. If the mean score falls into the high category (e.g., 3.5 out of 4 or higher), it indicates that the word cards are considered practical by the teachers.

Table 3. 2 the instrument items of Practicality

No	Indicators
1	The media is easy to use in classroom activities.
2	The vocabulary materials are appropriate for the students' level.
3	The images used in the word cards are clear and understandable.
4	The integration of Islamic content enhances student engagement.
5	The size and format of the word cards are practical for teaching.
6	The media helps students to remember English vocabulary more effectively.
7	The instructions for using the media are clear and easy to follow.
8	The media can be used independently by students with minimal guidance.
9	The media supports the goals of the English curriculum for primary school.
10	Students showed interest and enjoyment while using the word cards.

After the data were collected, the scores for each item were averaged to determine the overall practicality score. The interpretation of the average score follows a categorization rubric such as:

4.1 – 5.0 = Very Practical

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3.1 – 4.0 = Practical

2.1 – 3.0 = Less Practical

≤ 2.0 = Not Practical

D. Data Collection Technique

In this research, data were collected through multiple techniques to obtain comprehensive and valid information at each stage of the development process. Since this study employed the Research and Development (R&D) method, the data collection was conducted in several phases: the preliminary study (need analysis), product development (expert validation), and implementation (practicality testing). The combination of qualitative and quantitative data collection ensured a robust foundation for the development of the English word cards with Islamic perspectives.

1. Need Analysis

   During the preliminary stage, data were collected using a need analysis questionnaire addressed to English teachers of Muslim young learners. This instrument was designed to explore the teachers' current practices in vocabulary instruction, the challenges they face, and their expectations regarding Islamic-integrated instructional media. The questionnaire contained both closed-ended (Likert scale) and open-ended items, allowing the researcher to gather both numerical data and narrative responses. The data obtained were used to justify the necessity of developing the word

card media and to inform the design features relevant to the target users.

2. Expert Validation

After the prototype of the word cards was developed, validation sheets were distributed to experts in English language teaching and Islamic education. This stage aimed to evaluate the content validity, design, language use, and the appropriateness of Islamic values integration in the media. The validation instrument used a structured rating scale with several indicators accompanied by comment sections. Experts' suggestions were considered for revising and improving the product before classroom implementation.

3. Product Practicality Testing

Following the revision phase, the revised product was tested in a limited classroom setting. To evaluate its practicality, the researcher distributed a practicality questionnaire to English teachers who had implemented the media. The questionnaire measured various aspects such as ease of use, instructional relevance, student engagement, and Islamic value integration using a 5-point Likert scale. Additional written comments were also collected to provide qualitative feedback on the use of the media in real teaching situations.

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The data collection process was conducted systematically and ethically, with informed consent obtained from all participating teachers and experts. The triangulation of instruments—need analysis, expert validation, and practicality testing—ensured the credibility and relevance of the data collected for the purpose of developing a contextually and culturally appropriate instructional media for Muslim young learners.

E. Data Analysis Technique

The data obtained in this study were analyzed using both quantitative and qualitative approaches, depending on the type of instrument and the nature of the data collected at each stage of the research and development process. The following outlines the data analysis techniques applied in each phase:

1. Need Analysis

   The data gathered from the teacher need analysis questionnaire included both closed-ended and open-ended responses. The quantitative data, derived from Likert-scale items, were analysed using descriptive statistics such as:

   1. Frequency distribution
   2. Percentage
   3. Mean (average score)

   These results were used to determine the general tendencies and priorities of teachers in terms of media needs, vocabulary teaching challenges, and interest in Islamic integration. Meanwhile, the qualitative data from open-ended questions were analysed using thematic analysis. Responses were categorized based on

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recurring themes such as lack of Islamic media, need for visual aids, or integration of moral values. This dual analysis provided a comprehensive foundation for the design of the English word cards.

2. Expert Validation

The data from expert validation sheets were also analysed quantitatively and qualitatively. The quantitative analysis involved calculating the mean scores of each validation item (e.g., content accuracy, media design, language use, and integration of Islamic values). These scores were interpreted based on the following criteria:

1. 4.1 – 5.0 = Very Valid
2. 3.1 – 4.0 = Valid
3. 2.1 – 3.0 = Less Valid
4. ≤ 2.0 = Not Valid

In addition to the scores, qualitative suggestions from experts were analysed thematically to inform the revision process of the media. Any suggestions related to vocabulary selection, Islamic content accuracy, or layout improvement were used to refine the product before its implementation.

3. Practicality Testing

The practicality questionnaire filled out after implementing the media was analysed using descriptive statistics. The researcher calculated the mean score of each item to evaluate aspects validated. The mean scores were then interpreted into the following categories:

1. 4.1 – 5.0 = Very Practical

2. 3.1 – 4.0 = Practical
3. 2.1 – 3.0 = Less Practical
4. ≤ 2.0 = Not Practical

By applying both quantitative and qualitative analysis techniques, this study ensured a comprehensive understanding of the needs, validity, and practicality of the developed instructional media. The triangulation of data analysis not only strengthened the credibility of the research findings but also supported the iterative refinement of the English word cards with Islamic perspectives.

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CHAPTER V

CONCLUSION AND RECOMMENDATION

A. Conclusion

This study was conducted to develop English word cards embedded with Islamic perspectives aimed at enhancing vocabulary acquisition for Muslim young learners in Indonesia. The development process followed the ADDIE model, which includes five systematic phases: Analysis, Design, Development, Implementation, and Evaluation.

The Analysis stage revealed that both students and teachers require learning media that are visual, engaging, contextually relevant, and culturally meaningful. Students showed enthusiasm toward learning tools that integrate visual elements and Islamic content, while teachers emphasized the need for materials that support vocabulary retention and character education.

During the Design and Development stages, a total of 50 English word cards were produced, categorized into moral values vocabulary and 25 prophet-themed cards. Each card was crafted with linguistic appropriateness, visual clarity, and Islamic relevance. The cards consisted of front and back sides, combining vocabulary words, related illustrations, and short explanatory texts derived from Islamic narratives.

The Validation phase involved four experts—language, curriculum, design, and Islamic perspectives—who reviewed the word cards based on content accuracy, language appropriateness, visual appeal, instructional alignment, and

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religious relevance. The validation data analysed using Aiken's V formula indicated high levels of content validity across all indicators.

The Implementation and Evaluation phases involved a small-scale trial in three different Islamic elementary schools in Riau Province. Practicality analysis through teacher questionnaires confirmed that the word cards were very practical to use, with all aspects (usability, clarity, motivational impact, cultural relevance, etc.) scoring above 80%.

In conclusion, the English word cards with Islamic perspectives are valid, practical, and effective as instructional media to support vocabulary learning and Islamic character development for Muslim young learners in Indonesia.

B. Recommendation

Based on the findings of this study, the following suggestions are provided:

1. **For English Teachers** - Teachers are encouraged to utilize English word cards with Islamic perspectives as part of their vocabulary teaching strategies. The cards can be used in daily warm-ups, group activities, and thematic lessons to reinforce both language skills and Islamic values
2. **For Material Developers** - Developers creating instructional media for Muslim learners should consider integrating Islamic perspectives into English learning materials. Combining language instruction with cultural and spiritual values not only enhances relevance but also supports holistic education.
3. **For Schools and Institutions** - Educational institutions, particularly Islamic elementary schools, may incorporate such materials into their

English curriculum to foster engagement, character development, and contextual learning for young learners.

4. **For Future Researchers** - Further research could expand on this study by testing the effectiveness of Islamic-themed word cards on other English skills such as reading comprehension or writing. Additionally, larger-scale studies could provide deeper insight into student learning outcomes and longitudinal impact.

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Izin Operasional Nomor 343 Tahun 2016 NPSN. 69932087
Alamat : Jl. Kubang Raya No. 49 Pekanbaru Telp. (0761) 6709034
e-mail : miftahuliman20@gmail.com www.sdit-miftahuliman.sch.id

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AKREDITASI B
BAN-SM 2018

SURAT KETERANGAN

Nomor: 420/SD-IT-MI/V/2025/023

Yang bertanda tangan di bawah ini:

Nama : Amril Zainal, S.Pd., Gr
Jabatan : Kepala SD IT Miftahul Iman
Alamat : Jl. Kubang Raya No. 49

Dengan ini menerangkan bahwa:

Nama : Ahmad Sakti Alhamidi Hasibuan
NIM : **22390814790**
Program Studi : Tadris Bahasa Inggris S2
Perguruan Tinggi : Universitas Islam Negeri Sultan Syarif Kasim Riau

Telah melakukan penelitian di SD IT Miftahul Iman yang dilaksanakan pada tanggal 24 Februari 2025 sampai tanggal 14 Mei 2025 dengan judul penelitan *"Developing English Word Cards with Islamic Perspectives for Muslim Young Learners in Indonesia"*

Penelitian ini telah dilaksanakan dengan seizin pihak sekolah dan berjalan dengan baik serta sesuai dengan etika dan tata tertib yang berlaku di lingkungan sekolah.

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Pekanbaru, 15 Mei 2025
Hormat Saya,
Kepala SD IT Miftahul Iman

AMRIL ZAINAL, S.Pd., Gr

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STATUS : TERDAFTAR
NPSN : 70031940. NSM :111.2.14.03.0038
Alamat : Jalan Syamsurizal Tanjung Medang Kec. Rupat Utara. Kab. Bengkalis
Kode POS 28782 Email mihidayatullahrupatutara@gmail.com

SURAT KETERANGAN SELESAI PENELITIAN
Nomor: 033/MI-H-RU/V/2025

Yang bertanda tangan di bawah ini:

Nama : **Mhd Safuan, M.Sos**
Jabatan : Kepala MI Hidayatullah Rupat Utara
Alamat : Jl. Syamsurizal. Desa Tanjung Medang

Dengan ini menerangkan bahwa:

Nama : **Ahmad Sakti Alhamidi Hasibuan**
NIM : 22390814790
Program Studi : Tadris Bahasa Inggris S2
Perguruan Tinggi : Universitas Islam Negeri Sultan Syarif Kasim Riau

Telah melakukan penelitian di Madrasah Ibtidaiyah (MI) Hidayatullah Rupat Utara yang dilaksanakan pada tanggal 24 Februari 2025 sampai tanggal 14 Mei 2025 dengan judul penelitan *"Developing English Word Cards with Islamic Perspectives for Muslim Young Learners in Indonesia"*

Penelitian ini telah dilaksanakan dengan seizin pihak sekolah dan berjalan dengan baik serta sesuai dengan etika dan tata tertib yang berlaku di lingkungan sekolah.

Demikian surat keterangan ini dibuat untuk dapat digunakan sebagaimana mestinya.

Rupat Utara, 15 Mei 2025
Hormat Saya,
Kepala MI Hidayatullah Rupat Utara

MHD SAFUAN, M.Sos

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Jln.lintas pekanbaru-Bangkinang KM 16 Desa Rimbo Panjang Kec. Tambang.Kab. Kampar.
HP 0822 2666 6609 Email : alfurqon169@gmail.com
Nomor izin:421/KPTS/Dikpora-Sekr/11985,NPSN:69981464

SURAT KETERANGAN
Nomor :02/SD.AFIS/VI/2025/036

Yang bertanda tangan di bawah ini:

Nama : Sufyanul Arifin,S.Pd.I
Jabatan : Kepala SD Al Furqon Islamic School
Alamat : Jalan Al Furqon Desa Rimbo Panjang Tambang Kampar

Dengan ini menerangkan bahwa:

Nama : Ahmad Sakti Alhamidi Hasibuan
NIM : **22390814790**
Program Studi : Tadris Bahasa Inggris S2
Perguruan Tinggi : Universitas Islam Negeri Sultan Syarif Kasim Riau

Telah melakukan penelitian di SD Al Furqon Desa Rimbo Panjang Tambang Kampar yang dilaksanakan pada tanggal 24 Februari 2025 sampai tanggal 14 Mei 2025 dengan judul penelitan *"Developing English Word Cards with Islamic Perspectives for Muslim Young Learners in Indonesia"*

Penelitian ini telah dilaksanakan dengan seizin pihak sekolah dan berjalan dengan baik serta sesuai dengan etika dan tata tertib yang berlaku di lingkungan sekolah.

Demikian surat keterangan ini dibuat untuk dapat digunakan sebagaimana mestinya.

Tambang , 15 Mei 2025
Kepala SD Al Furqon Islamic School

Sufyanul Arifin,S.Pd.I

Tembusan :
- Yayasan Al Furqon munzalan Mubarokah
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Lamp. : -
Hal : Izin Melakukan Kegiatan Riset Tesis/Disertasi

Kepada
Yth. Kepala Dinas Penanaman Modal dan Pelayanan Terpadu
Satu Pintu Prov. Riau
Pekanbaru

Dengan hormat, dalam rangka penulisan tesis/disertasi, maka dimohon kesediaan Bapak/Ibu untuk mengizinkan mahasiswa yang tersebut di bawah ini:

Nama	: AHMAD SAKTI ALHAMIDI HASIBUAN
NIM	: 22390814790
Program Studi	: Tadris Bahasa Inggris
Semester/Tahun	: IV (Empat) / 2025
Judul Tesis/Disertasi	: Developing English Word Cards with Islamic Perspectives for Muslim Young Learners in Indonesia

untuk melakukan penelitian sekaligus pengumpulkan data dan informasi yang diperlukannya dari Muslim Young Learners in Indonesia

Waktu Penelitian: 3 Bulan (24 Februari 2025 s.d 24 Mei 2025)

Demikian disampaikan, atas perhatiannya diucapkan terima kasih.

Wasalam
Direktur,

Prof. Dr. H. Ilyas Husti, MA
NIP. 19611230 198903 100 2

Tembusan:
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Judul Tesis/Disertasi	: Developing English Word Cards with Islamic Perspectives for Muslim Young Learners in Indonesia

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Waktu Penelitian: 3 Bulan (24 Februari 2025 s.d 24 Mei 2025)

Demikian disampaikan, atas perhatiannya diucapkan terima kasih.

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Perihal : Penunjukan Pembimbing I dan Pembimbing II Tesis Kandidat Magister

Kepada Yth.
1. Dr. Kalayo Hasibuan. M. TESOL (Pembimbing Utama)
2. Dr. Zulhiddah. M. Pd (Pembimbing Pendamping)

di

Pekanbaru

Sesuai dengan musyawarah pimpinan, maka Saudara ditunjuk sebagai Pembimbing Utama dan Pembimbing Pendamping tesis kandidat magister a.n :

Nama	:	Ahmad Sakti Alhamidi Hasibuan
NIM	:	22390814790
Program Pendidikan	:	Magister/Strata Dua (S2)
Program Studi	:	Tadris Bahasa Inggris
Semester	:	IV (Empat)
Judul Tesis	:	Developing English Word Cards With Islamic Perspectives For Muslim Young Learners In Indonesia

Masa bimbingan berlaku selama 1 tahun sejak tanggal penunjukan ini dan dapat diperpanjang (maks.) untuk 2x6 bulan berikutnya. Adapun materi bimbingan adalah sebagai berikut:

1. Penelitian dan penulisan tesis;
2. Penulisan hasil penelitian tesis;
3. Perbaikan hasil penelitian Setelah Seminar Hasil Penelitian;
4. Perbaikan tesis setelah Ujian Tesis; dan
5. Meminta ringkasan tesis dalam bentuk makalah yang siap di submit dalam jurnal.

Bersama dengan surat ini dilampirkan blanko bimbingan yang harus diisi dan ditandatangani setiap kali Saudara memberikan bimbingan kepada kandidat yang bersangkutan.

Demikianlah disampaikan, atas perhatiannya diucapkan terima kasih.

Wasalam,
Direktur,

Prof. Dr. H. Ilyas Husti, MA
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Tembusan :
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2. Arsip

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No.	Tanggal Konsultasi	Materi Pembimbing / Promotor *	Paraf Pembimbing / Promotor *	Keterangan
1.		Perbaikan Theoritical Framework Chapter II		
2.		Methodology of Research Revision Chapter III		
3.		Perbaikan Data Analysis Methods		
4.		Chapter IV Menyesuaikan RQ dengan Hasil Research		
5.		perbaikan penulisan sesuai ketentuan pascasarjana		
6.	19/06/'25	Acc to be examined		

Catatan :
**Coret yang tidak perlu*

Pekanbaru, 19 Juni 2025

Pembimbing I / Promotor*

KONTROL KONSULTASI BIMBINGAN TESIS / DISERTASI*

No.	Tanggal Konsultasi	Materi Pembimbing / Promotor *	Paraf Pembimbing / Co Promotor *	Keterangan
1.	18/2025	Perbaikan Background R.Q & Objective, Theory Bab II		
2.		Perbaikan Bab III Tambah Teary		
3.		Parameter Instrument untuk validity.		
4.		Perbaikan angket untuk Validasi dari expert		
5.		Perbaikan Bab IV &		
6.	20/06/25	Acc to be examined		

Catatan :
**Coret yang tidak perlu*

Pekanbaru, 20 Juni 2025

Pembimbing II / Co Promotor*

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DAFTAR NILAI PEMBIMBING TESIS (S2)
PROGRAM PASCASARJANA UIN SUSKA RIA1U

NAMA : Ahmad Salsti Alhamidi Hasibuan
NIM : 22390814790
PROGRAM STUDI : Tadris Bahasa Inggris
JUDUL TESIS : Developing English word cards with Islamic perspectives for Muslim young learners in Indonesia

NO	ASPEK YANG DINILAI	NILAI ANGKA	NILAI HURUF	KETERANGAN
1	METODE			
2	MATERI			
3	SUMBER	94	A	
4	BAHASA			
	TOTAL			
NILAI AKHIR = TOTAL DIBAGI 4				

PEKANBARU, 20 juni 2025

Dr. Drs. H. Kabyo Hasibuan, M.Ed. TESOL

NILAI ANGKA	NILAI HURUF	ANGKA MUTU
85 ≥	A	4.00
80 - 84	A-	3,7
75 - 79	B+	3.3
70 - 74	B	3.0
65 - 69	B-	2.7
60 - 64	C+	2.3
55 - 59	C	2.0
50 - 54	D	1.0
≤ 50	E	0.0

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PROGRAM PASCASARJANA UIN SUSKA RIA1U

NAMA : Ahmad Sakti Alhamidi Hasibuan
NIM : 22390814790
PROGRAM STUDI : Tadris Bahasa Inggris
JUDUL TESIS : Developing English word cards with Islamic perspectives for Muslim young learners in Indonesia

NO	ASPEK YANG DINILAI	NILAI		KETERANGAN
		ANGKA	HURUF	
	METODE	92		
	MATERI			
	SUMBER			
	BAHASA			
	TOTAL			
NILAI AKHIR = TOTAL DIBAGI 4				

PEKANBARU, 20 Juni 2025
Pembimbing II

Dr. Hj. Zulfadli, M.Pd.

NILAI ANGKA	NILAI HURUF	ANGKA MUTU
85 ≤	A	4.00
80 – 84	A-	3,7
75 – 79	B+	3.3
70 – 74	B	3.0
65 – 69	B-	2.7
60 – 64	C+	2.3
55 – 59	C	2.0
50 – 54	D	1.0
≤ 50	E	0.0

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SURAT KETERANGAN BEBAS PUSTAKA

Nomor : B-2223/Un.04/Ps/PP.00.9/01/2025

Direktur Pascasarjana Universitas Islam Negeri Sultan Syarif Kasim Riau menerangkan bahwa terhitung sejak tanggal 25 Juni 2025 nama yang tersebut di bawah ini:

N a m a	: AHMAD SAKTI ALHAMIDI HASIBUAN
Nim	: 22390814790
Program Studi	: Tadris Bahasa Inggris
Judul	: Developing English word cards with Islamic Perspectives for Muslim young learners in Indonesia

telah bebas dari semua kewajiban yang terkait dengan Perpustakaan Pascasarjana UIN Suska Riau, dan telah menyumbangkan buku sebagai hadiah ke Perpustakaan Pascasarjana UIN Suska Riau.

Demikian Surat Keterangan ini dibuat dengan sebenarnya dan diberikan kepada yang bersangkutan untuk dapat dipergunakan sebagaimana mestinya.

Pekanbaru, 26 Juni 2025
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Pustakawan,

Nilam Badriyah, SIP
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الشهادة

اختبار كفاءات اللغة العربية لغير الناطقين بها

يشهد العلق بأن:

سيد/ ة : Ahmad Sakti Alhamidi Hasibuan

رقم الهوية : 1203280110860002

تاريخ الاختبار : 09-05-2025

الصلاحية : 09-05-2027

قد حصل/ت على النتيجة فى اختبار الكفاءات فى اللغة العربية لغير الناطقين بها

الاستماع : 46

القواعد : 48

القراءة : 43

المجموع : 457

الترقيم التعريفي

No. 170/GLC/APT/V/2025

Izin No: 420/BID.PAUD.PNF.2/VIII/2017/6309

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