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LEARNING ENGLISH VOCABULARY BASED ON SCHOOL ENVIRONMENT: A PEDAGOGICAL ANALYSIS OF THE DEEP LEARNING MODEL PERSPECTIVE QS. BAQARAH/2 :31-33

Dariyanto[1], Haris Hamdani[2], Awiria[3], Asep Ramadhani Mahbub[4], Wanda Deyana Hakim[5], Fathimah Al Abida[6]
Bhayangkara Jakarta Raya University, Jakarta, Indonesia[1,2,3,4,5,6]
e-mail: dariyanto@dsn.ubharajaya.ac.id[1], harishamdani@dsn.ubharajaya.ac.id[2], awiria@dsn.ubharajaya.ac.id[3], aseprm@dsn.ubharajaya.ac.id[4], 202410715017@mhs.ubharajaya.ac.id[5], 202410615013@mhs.ubharajaya.ac.id[6]

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ABSTRAK

Keterbatasan pengajaran kosakata bahasa Inggris tingkat dasar yang terjebak pada hafalan mekanis dan lembar kerja siswa memicu perlunya reorientasi pedagogis berbasis lingkungan. Penelitian ini mengeksplorasi artikulasi model *Qur'anic Deep Learning* tiga tahap yang mengintegrasikan epistemologi Surah Al-Baqarah/2: 31–33 dengan potensi ekosistem sekolah guna mentransformasikan simbol leksikal menjadi pemahaman bermakna. Melalui pendekatan kualitatif dengan desain studi kasus kritis di SDIT Al-Manar Kota Bekasi, data dihimpun menggunakan observasi partisipatif dan wawancara mendalam bersama guru serta siswa. Temuan penelitian mengungkap bahwa model ini beroperasi melalui tiga sintaks yang saling menguatkan: *fase ta'lim* (*mindful*) yang mengoptimalkan kesadaran sensorik saat mengeksplorasi objek fisik lingkungan; *fase artikulasi* (*meaningful*) yang membangun jejaring semantik dan klasifikasi konseptual lewat dialog reflektif; serta *fase aktualisasi* atau *ta'bir* (*joyful*) yang memberikan kebebasan ekspresif dalam mengomunikasikan kosakata secara kontekstual. Penelitian ini menyimpulkan bahwa pemanfaatan ruang fisik sekolah yang dipadukan dengan prinsip pedagogi Qur'ani mampu mereduksi kecemasan berbahasa sekaligus meningkatkan penguasaan leksikal secara utuh. Implikasi praktisnya mengisyaratkan perlunya pergeseran dari evaluasi tertulis konvensional menuju asesmen autentik berbasis portofolio guna mendokumentasikan perkembangan berbahasa anak secara berkelanjutan.

Kata Kunci: *Ekosistem Sekolah, Pendidikan Bahasa Inggris SD, Penguasaan Kosakata, Qur'anic Deep Learning, Ta'lim Al-Asma'*

ABSTRACT

The limitations of primary-level English vocabulary instruction trapped in mechanical memorization and student worksheets trigger the need for an environment-based pedagogical reorientation. This study explores the articulation of a three-stage *Qur'anic Deep Learning* model that integrates the epistemology of Surah Al-Baqarah/2: 31–33 with the potential of the school ecosystem to transform lexical symbols into meaningful understanding. Employing a qualitative approach with a critical case study design at SDIT Al-Manar, Bekasi City, data were gathered through participatory observation and in-depth interviews with teachers and students. Research findings reveal that this model operates through three mutually reinforcing syntaxes: the *ta'lim* phase (*mindful*), which optimizes sensory awareness when exploring physical objects in the environment; the *articulation* phase (*meaningful*), which builds semantic networks and conceptual classification through reflective dialogue; and the *actualization* or *ta'bir* phase (*joyful*), which offers expressive freedom in communicating vocabulary contextually. This

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study concludes that utilizing physical school spaces combined with Qur'anic pedagogical principles effectively reduces language anxiety while enhancing holistic lexical mastery. Practical implications suggest a necessary shift from conventional written evaluations toward portfolio-based authentic assessments to document children's ongoing language development.
Keywords: *EFL Elementary Education*, *Qur'anic Deep Learning*, *School Ecosystem*, *Ta'lim Al-Asma'*, *Vocabulary Acquisition*.

INTRODUCTION

The problem of low foreign language proficiency among primary school students often stems from a fundamental failure to master vocabulary. Limited vocabulary directly hinders the smooth expression of ideas, which ultimately triggers language anxiety and reduces students' confidence to interact (Amelia & Triyadi, 2023). Without an adequate lexical foundation, neither receptive nor productive skills can develop optimally in an English as a Foreign Language (EFL) learning environment (Ratminingsih, 2021). Conventional teaching patterns that focus on mechanical memorization without contextual connection have proven ineffective in building students' long-term memory. Such approaches detach word forms from their functional meanings, causing language comprehension to remain at a surface level without forming deep networks of meaning (Umme, 2024).

Methodological weaknesses in primary school vocabulary instruction necessitate a reorientation toward more adaptive and interactive instructional strategies. Various lexical learning activities currently require interventions capable of systematically engaging students cognitively (Liu & Reynolds, 2025). When the weight of students' cognitive and emotional engagement is increased, the process of internalizing new words becomes significantly more effective and durable in memory (Liu & Reynolds, 2022). Failing to provide rich spaces for exploration renders language learning activities dry and disconnected from students' daily realities. Consequently, vocabulary mastery is treated merely as the fulfillment of classroom assignments rather than as a tool for meaningful interpersonal communication.

From a theological and epistemological dimension, the mastery of symbols and their meanings constitutes a primary characteristic of human intelligence, as implied in Surah Al-Baqarah verses 31–33 regarding the teaching of *al-asma'*. Language learning from an Islamic perspective is not merely a mechanical process of code-binding, but a vehicle for the holistic development of human cognitive and spiritual potential (Sa'diyah, 2024). Integrating Islamic values into English language teaching becomes increasingly crucial in the digital era so that learning maintains a clear value orientation and does not lose its contextual identity (Astuti et al., 2024). The Qur'an and Hadith provide a solid philosophical foundation for transforming classroom activities into a process of character building and strengthening learners' intellectual capacity (Gumelar & Jubaedah, 2025).

To bridge these theological principles with classroom practice, a deep learning approach offers a pedagogical framework that transforms the learning experience into a more holistic one. This framework focuses on three main pillars: mindful, meaningful, and joyful learning, which encourage students to understand deep interconnections between concepts (Feriyanto & Anjariyah, 2024). Through the creation of an integrated learning environment, cognitive understanding is developed in alignment with children's emotional engagement (Andayanie et al., 2025). This approach shifts language instruction away from passive memorization routines toward contextual exploration that activates all senses and sparks learners' critical thinking.

The implementation of deep learning strategies at the primary school level is strongly linked to increased learning engagement and emotional regulation, which serve as vital

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foundations for the growth of critical thinking and collaboration skills (Novianty & Yuniarti, 2026). The teacher's role in modeling appropriate language usage is decisive in helping students overcome lexical confusion and a lack of speaking confidence (Telaumbanua et al., 2025). Synchronization between instructional teacher modeling and independent student exploration can dismantle the psychological barriers that often shroud English language classrooms. A supportive learning ecosystem enables children to confidently try new vocabulary without the fear of making mistakes.

Despite the immense conceptual potential of this integration, the school ecosystem is frequently underutilized as a living language laboratory. Real spaces around the school environment are often overlooked, even though the physical objects within them hold rich potential for lexical contextualization. English language instruction in Islamic primary schools remains frequently trapped in a dichotomy between achieving formal curriculum targets and instilling spiritual values. This imbalance highlights the need for an integrated instructional syntax capable of organically uniting the school's ecological potential, the deep learning pedagogical framework, and Qur'anic epistemological interpretations.

This study aims to analyze the pedagogical articulation of the 3-stage Qur'anic Deep Learning (QDL) model which integrates the phases of *ta'lim* (mindful), articulation (meaningful), and *ta'bir* (joyful) by utilizing the school environment ecosystem as a resource for learning English vocabulary. Through empirical mapping at the primary school level, this study unravels how the transformation from mechanical memorization to contextual, school ecology-based meaning-making can be efficiently constructed. The findings of this study are expected to contribute both theoretically and practically to designing vocabulary instruction models that are responsive, functional, and deeply rooted in the values of QS. Al-Baqarah/2: 31–33.

RESEARCH METHOD

The exploration of vocabulary teaching dynamics within the framework of *Qur'anic Deep Learning* (QDL) based on Surah Al-Baqarah/2: 31–33 was carried out through a qualitative descriptive-analytical case study design to thoroughly examine the phenomenon without field manipulation. The ontological foundation of the research positions the principle of *Al-Asma'*—encompassing naming, conceptualization, and the recognition of an object's essence—as the primary footing that intersects with modern deep learning paradigms in transforming the school environment into an ecological laboratory providing authentic linguistic input. To capture this phenomenon, the determination of the location and participants at SDIT Al-Manar, Bekasi City, during the odd semester of the 2026/2027 academic year was conducted via purposive sampling. The researchers established a fourth-grade English teacher as the primary informant and selected students with varying academic abilities as supporting informants, while the accuracy of classroom dynamics was maintained through in-depth observation of the entire learning activities of the 28 students in that study group.

To gather rich and mutually reinforcing empirical data, the information-gathering process in the field simultaneously combined four main techniques: participatory observation guided by an ecological checklist, semi-structured in-depth interviews aligning the syntaxes of *ta'lim*, articulation, and *ta'bir*, the tracing of curriculum documents and learning archives, as well as the recording of reflective field notes. All collected qualitative data were then processed through an interactive model analysis encompassing data condensation, data display, and conclusion drawing and verification. This data reading procedure was meticulously executed through two coding stages: the initial stage applied descriptive and in vivo coding to record students'

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language articulation, followed by pattern coding in the second stage to comprehensively aggregate the main research themes.

The level of trustworthiness regarding the overall process and research outcomes was tested referencing parallel criteria through triangulation across sources, methods, and theories, reinforced by member checking and the formation of audit trails to ensure credibility, dependability, and confirmability. The constructed methodological framework also gained academic legitimacy from the synthesis of cross-disciplinary research, ranging from integrated teaching strategies in applied linguistics, the implementation of deep learning in qualitative contexts, to the modeling of Qur'anic values integration in language education. This integrated approach ensures that the scientific procedures undertaken are not only theoretically robust but also highly responsive to the needs of value-based language instruction at the primary school level.

RESULT AND DISCUSSION

Result

Field exploration in the fourth-grade class at SDIT Al-Manar records a significant shift in learning orientation, moving away from the confinement of verbal memorization toward naming reality based on the school ecosystem. This instructional practice directly responds to theoretical critiques of conventional language methods that frequently ignore the real context of the surrounding environment. Educators consciously discarded an absolute reliance on textbooks by utilizing open spaces such as the mosque, the schoolyard, and the field area as living language laboratories. Multisensory engagement occurred organically when children were taken out of the classroom to directly observe physical objects, ranging from the pulpit inside the house of worship, rows of study desks, to the flagpole in the middle of the field. Such an approach ensures that the introduction of new vocabulary does not stop at the level of sound symbols, but is internalized through direct experience to strengthen associative memory traces.

The epistemological and normative legitimacy of this pedagogical action finds its solid root in the concept of *Ta'lim Al-Asma'* as outlined in Surah Al-Baqarah verse 31. Classical interpretation by Ibn Kathir and contemporary commentary by M. Quraish Shihab emphasize that the instruction given to Prophet Adam was not conveyed through abstract symbols devoid of meaning, but rather through direct encounters with the essence, attributes, and physical form of entities. In the discourse of modern educational science, this idea closely intersects with the principle of deep learning, which focuses on building critical conceptual connections and enhancing higher-order thinking. This framework is further reinforced by the perspective of *embodied cognition*, where lexical memory is embedded much more firmly when the subject's motor and sensory systems actively engage directly with physical artifacts in the surrounding environment.

Classroom interaction patterns demonstrate a precise alignment between teachers' instructional design and the ontological stages of the verse. Educators consistently prioritize the introduction of physical forms and object functions as a stepping stone before integrating them into more complex sentence structures. This sequence of actions reflects the structural progression of knowledge acquisition—originating from empirical introduction, understanding of essence, to demonstration readiness. This dynamic simultaneously fosters metacognitive awareness (*mindful learning*), which effectively reduces surface learning symptoms to achieve comprehensive understanding.

This finding simultaneously shatters the old assumption that foreign language learning at the elementary level must be confined within rigid classrooms. The utilization of alternative

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spaces such as the mosque proves that institutional environments can be transformed into conducive lexical ecosystems without relying on expensive digital technology. The transformation of the function of the house of worship into a space rich in specific vocabulary demonstrates how the synergy of local wisdom and ecological approaches can alleviate language anxiety in students. All the series of transformative processes, ranging from learning resource orientation, acquisition epistemology, psychosocial climate, cognitive stages, to assessment systems, are comprehensively summarized in Table 1.

Table 1. The Dimensions of Transformation in Vocabulary Instruction

No	The Dimensions Of Transformation	The Old Paradigm (Surface Learning)	The New Paradigm (Deep Learning & Ta'lim Al-Asma')	Empirical Findings in the Field (SDIT Al-Manar)
1	Learning Resource Orientation	Focused on textbooks, passive memorization, and abstract verbal symbols	Based on real-world environments (*outdoor ecology*) and multisensory interactions with concrete objects	Teachers take students out of the classroom to the mosque, the schoolyard, and the field to observe objects firsthand (the pulpit, the flagpole)
2	Epistemology of Acquisition (Theory)	Isolated symbolic encoding (*behaviorist/mechanistic*)	The convergence of ecological constructivism and *embodied cognition* is rooted in QS. Al-Baqarah/2:31	Students do not merely translate words, but delve into the essence of an object's function through existential experience
3	Classroom Psychosocial Climate	Authoritarian, teacher-centered, high anxiety about making mistakes	Democratic, egalitarian, based on the principle of humility, *Laa 'Ilma Lanaa* (QS. 2:32)	Teachers position themselves as *tholib al-'ilm*, but students still face mental blocks and peer pressure
4	Stages of Cognitive Development	Limited to memorizing definitions and surface-level visual recognition	Progressive: Identification → Association → Demonstration → Functional Application	Most students succeed from the identification stage through the

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No	The Dimensions Of Transformation	The Old Paradigm (Surface Learning)	The New Paradigm (Deep Learning & Ta'lim Al-Asma')	Empirical Findings in the Field (SDIT Al-Manar)
				demonstration stage, but experience a developmental gap at the functional application level
5	Assessment Systems & Challenges	Conventional written tests (multiple choice/fill-in-the-blank) that are isolated from context	Authentic assessments (performance assessments, portfolios, project-based oral presentations)	There is a methodological gap (the deep learning process, while assessments remain written) as well as distractions from digital devices (TikTok/Roblox)

Through the details of the matrix in Table 1 above, it is clearly visible how the paradigm shift from conventional patterns to ecological constructivism adds a new color to students' daily learning experiences. This structural shift allows educators to trace the gradual progression of language acquisition across different learning activities. Furthermore, it highlights the essential connections between environmental settings, pedagogical foundations, and actual learning outcomes in the classroom. By mapping these dimensions side-by-side, the table provides a clear blueprint for evaluating the practical viability of the model.

Children's vocabulary acquisition journey navigates progressive developmental phases along with their engagement in the field. In the identification stage, enthusiasm dominated the majority of students as they recognized various objects around the school environment. Entering the association stage, connecting bridges began to be built between physical objects and their English vocabulary equivalents, although a small number of children still required repetitive special guidance. The peak of progress is clearly visible in the demonstration stage, where random tapping on surrounding objects was responded to with confident vocabulary articulation thanks to peer interaction support (*peer scaffolding*). Nevertheless, observation notes also underline the existence of a crucial developmental gap, where a handful of students remain trapped in surface processing patterns and are unable to apply new words to functional realms requiring deep conceptual understanding.

Contemporary psycholinguistic literature indeed draws a sharp distinction between superficial short-term memorization and the formation of holistic meaning networks. Nevertheless, such surface processing is still positioned as an initial sensory gateway before the

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cognitive system assembles intact functional representations. In-depth interviews with instructors reinforce the argument that shallow learning only imprisons students in abstract classroom theory, whereas meaningful approaches bring them directly to observe real forms and functions in open nature. This sensory transformation absolutely requires metacognitive awareness so that sensory experiences can metamorphose into permanent knowledge structures.

The empirical reality recorded in Table 1 part four shows that the leap from individual word recognition to spontaneous conversation still leaves its own challenges. The lexical knowledge acquired by children has not been fully articulated into an intact moral awareness as bearers of caliphate responsibilities on earth (*khalifah fil ardh*). The transition from mechanical pedagogy to ecological constructivism certainly cannot be shaped in a short time without more systematic methodological escalation. Without further intervention, environment-based learning risks degrading into merely enjoyable motor activities without taking deep root in critical thinking skills.

Daily interaction dynamics present an interesting psychosocial contradiction between the normative climate built by educators and the mental responses of learners inside the classroom. On the one hand, teachers strive hard to weave psychological safety by avoiding verbal punishment, providing positive reinforcement, and positioning themselves equally as fellow seekers of knowledge (*tholib al-'ilm*). On the other hand, monitoring reports show the persistence of mental barriers in the form of children's tendencies to choose silence, pretend to understand, or merely whisper to peers to avoid admitting ignorance in public.

The philosophical-theological foundation of this egalitarian climate rests on the principle of *Laa 'Ilma Lanaa* in Surah Al-Baqarah verse 32, which reflects the angels' submission when acknowledging the limitation of knowledge before the Creator. This acknowledgement of ignorance is viewed not as a weakness, but rather as a valid ontological starting point to initiate the pursuit of new knowledge. In the perspective of educational psychology, an atmosphere free from the threat of social anxiety of this kind is crucial so that children's cognitive potentials can blossom optimally.

Constraints hindering the effectiveness of this approach turn out to stem more from peer pressure rather than fear of educator authority. Social anxiety in the form of fear of being labeled as overly boastful or showing off when using a foreign language outside one's usual social group becomes a typical barrier at the elementary school level. The theoretical implication suggests that the democratic climate modeled by teachers has not yet fully internalized at the children's subcultural level. Therefore, the design of a peer-based social ecosystem that collectively fosters the courage to make mistakes as the true essence of a learner is required.

The pace of learning transformation also faces two main stumbling blocks that threaten long-term effectiveness in the school environment. The hegemony of the digital ecosystem places gadgets as strong sources of distraction ranging from exposure to social media trends to online games which frequently trigger symptoms of *learned helplessness* among students. Additionally, there is a methodological gap between oral exploratory processes characteristic of deep learning and final evaluation instruments that remain trapped in conventional written test formats.

Epistemologically, sensorimotor experience-based language acquisition demands evaluation consistency through the implementation of authentic assessment. When word recognition processes are built through direct interaction with real objects, measurement instruments for their success must also be realized in the form of performance assessments, portfolios, or contextual projects, instead of multiple-choice tests resting on superficial memory. A major dilemma is faced by educators attempting to curb gadget screen addiction

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through empirical learning, yet on the other hand having to confront massive digital disruptions eroding the ethos of knowledge seekers.

Based on the overall series of findings summarized in Table 1, systemic reform on evaluation instruments is urgent to be immediately executed by the institution. Environment-based pedagogical transformation must not stop merely as ceremonial activities passing by without documented measurable achievements. The alignment of assessment systems toward performance-based portfolios such as bilingual environmental campaign projects or short vocabulary video productions and the strengthening of language culture consistency are non-negotiable. Without such comprehensive remediation, the idealism of the *Qur'anic Deep Learning* model is feared to merely become a fleeting enjoyable learning experience, rather than transforming into language mastery and steadfast caliph character both academically and spiritually.

Discussion

The learning experiences at SDIT Al-Manar invite a reconsideration of what it means for vocabulary to become part of a learner's knowledge. An English word may initially be encountered as a label attached to an object, yet its educational value becomes more apparent when learners can retrieve that word, relate it to a situation, and use it to communicate an idea. The use of the mosque, schoolyard, and other familiar spaces created opportunities for such connections by placing vocabulary within settings that already had meaning in the learners' everyday lives. This approach is compatible with contextual vocabulary instruction, as discussed by Azzahra and Kaniadewi (2025), although contextual familiarity alone cannot establish that a word has been retained or can be used independently. The central issue, therefore, is not simply whether the environment provides memorable examples, but whether those encounters are transformed into sustained opportunities to understand and use language. Viewed through *ta'līm al-asmā'* in QS. Al-Baqarah [2]:31–33, the practice also offers a way to reflect on the relationship between naming and knowledge within an Islamic educational setting. This connection should be understood as an interpretive educational perspective rather than as a claim that the Qur'anic account directly formulates a modern theory of vocabulary acquisition or embodied cognition.

The distinction between encountering a word and being able to use it helps explain why contextual activities do not produce uniform progress among learners. In the present study, some pupils could recognize vocabulary but still needed assistance when asked to apply it in a relevant situation. This pattern suggests that vocabulary learning involves demands beyond initial recognition, including recall, selection, and appropriate use according to context. Lei and Reynolds (2022), in their synthesis of research on word-card learning, provide a useful point of comparison for considering how vocabulary-learning conditions relate to the knowledge learners develop; however, their work should not be treated as direct validation of the instructional sequence used at SDIT Al-Manar. The three stages of identification, association, and demonstration are therefore best understood as a practical framework for organizing learning opportunities, not as a fixed developmental sequence that every pupil necessarily completes. Their value lies in helping teachers identify where additional support may be needed, particularly when recognition has not yet developed into independent application.

The concept of *deep learning* provides another lens through which to examine this gap, provided that it is not equated automatically with improved achievement. In this educational context, the approach emphasizes learning that is *mindful*, *meaningful*, and *joyful*, encouraging pupils to engage with content rather than merely reproduce information. Nafi'ah and Faruq

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(2025), Fauziah et al. (2025), and Feri (2025) offer conceptual and educational discussions that can situate these principles within primary education. Their relevance to the present findings lies in the possibility of designing learning experiences that connect attention, personal meaning, and participation, rather than assuming that an activity becomes deep simply because it takes place outside a classroom or involves physical objects. For vocabulary learning, this distinction matters because a pupil may enjoy identifying objects around the school without necessarily being able to retrieve their English names later or use them in an unfamiliar context. A stronger instructional design would therefore connect environmental exploration with repeated recall, guided language production, and opportunities to apply vocabulary with progressively less assistance. These practices are implications suggested by the findings, not interventions whose effects have already been measured in this study.

The uneven participation observed in classroom activities also complicates the assumption that access to meaningful learning experiences necessarily leads to active engagement. Although the teacher sought to maintain a supportive atmosphere through encouragement and by avoiding responses that might embarrass pupils, some learners remained silent, whispered, or appeared reluctant to respond publicly. Such behavior can arise from several overlapping conditions, including uncertainty about vocabulary, concern about pronunciation, limited confidence, or sensitivity to peer reactions; the available evidence does not establish which factor predominated for individual pupils. Elhawary and Hargreaves (2023) examine how young learners perceive and negotiate anxiety and autonomy in the *EFL* classroom, while Saragih et al. (2024) explore factors associated with speaking difficulties among young *EFL* learners. Rasyida and Kusuma (2023) provide an additional Indonesian elementary-school context for considering language-learning anxiety. Together, these works offer interpretive comparisons for the participation patterns found here, rather than proof that anxiety alone explains pupils' behavior. The educational principle associated with acknowledging the limits of one's knowledge in QS. Al-Baqarah [2]:32 may inform a classroom ethos in which uncertainty is accepted as part of learning; its pedagogical value lies in how teachers enact that principle through respectful feedback, rehearsal opportunities, and non-humiliating responses, not in assuming a direct equivalence between scripture and a psychological construct.

A similar need for careful interpretation arises when considering digital media in children's learning environments. TikTok and Roblox were identified as potential competitors for learners' attention, but the present findings do not demonstrate that these platforms caused weaker vocabulary outcomes or that digital engagement is inherently detrimental to learning. Research on *digital game-based language learning* offers a more nuanced perspective: Chowdhury et al. (2024) examine the use of digital games for vocabulary development, while Dewi and Ganing (2022) discuss interactive educational game media for introducing English vocabulary. These studies make it difficult to justify a simple opposition between digital entertainment and meaningful learning, because digital tools may also support language practice when their design is aligned with explicit learning objectives. The more pertinent question is whether a particular activity requires pupils to retrieve, interpret, and use vocabulary or merely encourages passive engagement with content. At SDIT Al-Manar, the educational implications therefore concern the purposeful organization of learners' attention and activities, rather than the categorical rejection of digital media. Any claim that a digital intervention would improve vocabulary learning in this setting would still require implementation and direct evaluation.

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The relationship between instructional activities and assessment further determines whether the learning process is adequately represented. When pupils encounter vocabulary through environmental exploration and oral interaction, a written test may capture some aspects of their knowledge while leaving other forms of performance less visible. Yet the reverse is also true: an engaging oral task, poster, or video cannot by itself establish that each learner has mastered the target vocabulary, particularly when individual contributions are difficult to distinguish. A more defensible approach would combine written measures with structured oral tasks, portfolios, bilingual posters, or short videos, using explicit criteria for word accuracy, contextual appropriateness, independent recall, and communicative clarity. The possibilities of educational games discussed by Chowdhury et al. (2024) and Dewi and Ganing (2022) are relevant here because they encourage consideration of how learning media can provide opportunities for practice, although they do not establish the validity of any particular assessment procedure at this school. In parallel, Hasibuan et al. (2025) offer a point of reference for considering how Islamic values may be incorporated into Indonesian English-language classrooms. Within the present study, such integration can inform the ethical dimensions of assessment by encouraging respect, fairness, and constructive feedback, while the actual quality of assessment still depends on clear criteria and evidence of individual learning.

Taken together, the findings suggest that contextual vocabulary instruction is better understood as a set of connected educational conditions than as a self-sufficient method. Familiar environments can give words concrete reference points, but learners still need opportunities to retrieve and apply those words; supportive classroom relationships can encourage participation, but they do not eliminate every barrier to speaking; and varied learning activities require assessment procedures capable of documenting different dimensions of vocabulary knowledge. The contribution of this study lies in bringing these relationships into a discussion of elementary English learning within an Islamic school context, with *ta'līm al-asmā'* providing an interpretive educational perspective and research on vocabulary, *deep learning*, speaking anxiety, and digital media supplying points of comparison. The findings do not establish that this combination is universally superior, nor do they demonstrate measurable gains in long-term retention, because such conclusions would require more direct performance evidence and, where appropriate, longitudinal or comparative designs. For teaching practice, the most reasonable implication is to connect environmental encounters with guided retrieval, gradual movement toward independent use, emotionally supportive participation, and complementary forms of assessment. Further research could strengthen this account by documenting learner responses in greater detail, incorporating verbatim interviews and systematic observation records, and examining vocabulary performance across repeated learning sessions. Such evidence would help clarify not only whether the approach creates engaging learning opportunities, but also under what conditions those opportunities become sustained and independently usable vocabulary knowledge.

CONCLUSION

The integration of the 3-stage *Qur'anic Deep Learning* (QDL) framework into primary school vocabulary instruction demonstrates that school grounds can serve as an authentic ecological laboratory connecting lexical form, conceptual meaning, and functional usage. Moving progressively through *ta'lim* (mindful observation), articulation (meaningful dialogue), and *ta'bir* (joyful contextual application), this approach transforms vocabulary acquisition from mechanical, textbook-bound memorization into an active process of environmental sense-making rooted in *ta'lim al-asma'* (QS. Al-Baqarah/2: 31–33). However, empirical realities

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reveal that initial word identification does not automatically guarantee spontaneous communicative fluency, as learners still face a developmental gap in independent application alongside psychosocial barriers such as peer pressure and speaking anxiety inside the classroom. Furthermore, the effectiveness of this oral and exploratory method is challenged by digital screen distractions and an ongoing methodological misalignment with conventional written testing tools.

To ensure that environment-based language learning generates lasting educational value, instructional design must intentionally bridge real-world exploration with structured retrieval practice, guided communicative production, and emotionally safe classroom ecosystems where uncertainty is normalized through the ethos of *laa 'ilma lanaa* (QS. Al-Baqarah/2: 32). Institutional assessment systems require a systemic overhaul toward authentic, performance-based portfolios such as bilingual campaign projects and oral video demonstrations to accurately capture multi-dimensional language growth rather than superficial memory retention. Future research should expand beyond single-case boundaries to involve diverse school contexts over extended timeframes, employing systematic longitudinal observations and verbatim transcript analysis to evaluate long-term vocabulary retention, changes in oral participation, and the sustainable evolution of students' character as responsible stewards of knowledge.

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