BAHRUL ILMI
Journal of Islamic Religious Education

**Bahrul Ilmi : Journal of Islamic Religious Education**
**e-ISSN: 0000-0000**
https://doi.org/00.0000/bahrulilmi.x0x0.000
**Volume 1, Issue. 1, 2026, Page 1-14**
**journal.staimh.ac.id**

# Deep Learning and Implementastion in Islamic Education

**Yayan Supian*1, Irfan Alkhotiri*2, Rizaldy Alpiansyah*3**

[1] Sekolah Tinggi Agama Islam Minhajul Haq Purwakarta Indonesia
[2] Universitas Negeri Singaperbangsa Karawang Indonesia
[3] Universitas Negeri Singaperbangsa Karawang Indonesia
e-mail: yayan.supian@staimh.ac.id, rizaldymuda8@gmail.com,irf.digipro@gmail.com

| Submitted: 07-10-2025 | Revised : 22-11-2025 | Accepted: 27-12-2025 | Published: 30-01-2026 |
|---|---|---|---|

**ABSTRACT.** This article examines the concept of deep learning as a contemporary pedagogical approach and critically relates it to the praxis of Islamic Education. Deep learning emphasizes conceptual understanding, critical reflection, learner engagement, and the construction of meaningful knowledge, rather than rote memorization or surface-level comprehension. In this framework, learning is understood as a transformative process that enables learners to internalize knowledge, connect ideas across contexts, and apply their understanding to real-life situations. Such an orientation aligns closely with the philosophical foundations of Islamic Education, which seeks to develop the human being holistically through the integration of intellectual, spiritual, moral, and social dimensions.Islamic Education is positioned in this article as a strategic and fertile domain for the implementation of deep learning, as its educational objectives inherently encompass cognitive, affective, and psychomotor development. The Islamic pedagogical tradition emphasizes processes of understanding (tafahhum), contemplation (tadabbur), and practice (ʻamal ṣāliḥ), which resonate strongly with the principles of deep learning. Through reflective engagement with Qur'anic texts, Prophetic traditions, and socio-cultural realities, learners are encouraged to move beyond textual knowledge toward ethical awareness and responsible action.Employing a conceptual analysis supported by relevant educational and Islamic scholarship, this article argues that deep learning is highly compatible with the fundamental aims of Islamic Education. Specifically, it supports the formation of individuals who are not only intellectually competent, but also spiritually grounded and morally upright. Consequently, the integration of deep learning within Islamic Education offers a promising pedagogical pathway for cultivating meaningful learning experiences that contribute to personal transformation and social responsibility in contemporary Muslim societies.

Keywords: Deep learning, meaningful learning, Islamic education, Islamic pedagogy

***ABSTRAK.*** *Artikel ini menelaah konsep deep learning (pembelajaran mendalam) sebagai pendekatan pedagogis kontemporer dan secara kritis menghubungkannya dengan praksis Pendidikan Islam. Deep learning menekankan pemahaman konseptual, refleksi kritis, keterlibatan peserta didik, dan konstruksi pengetahuan yang bermakna, alih-alih sekadar hafalan mekanis atau pemahaman pada tataran permukaan. Dalam kerangka ini, pembelajaran dipahami sebagai proses transformatif yang memungkinkan peserta didik untuk menginternalisasi pengetahuan, menghubungkan berbagai gagasan lintas konteks, dan menerapkan pemahaman mereka dalam situasi kehidupan nyata. Orientasi semacam ini sangat selaras dengan landasan filosofis Pendidikan Islam, yang berupaya mengembangkan manusia secara holistik melalui integrasi dimensi intelektual, spiritual, moral, dan sosial. Dalam artikel ini, Pendidikan Islam diposisikan sebagai ranah yang*

*strategis dan subur bagi implementasi deep learning, mengingat tujuan pendidikannya secara inheren mencakup pengembangan kognitif, afektif, dan psikomotorik. Tradisi pedagogis Islam menekankan proses pemahaman (tafahhum), kontemplasi (tadabbur), dan praktik ('amal ṣāliḥ), yang sangat sejalan dengan prinsip-prinsip deep learning. Melalui pelibatan reflektif terhadap teks-teks Al-Qur'an, sunah Nabi, dan realitas sosial-budaya, peserta didik didorong untuk melangkah lebih jauh dari sekadar pengetahuan tekstual menuju kesadaran etis dan tindakan yang bertanggung jawab. Menggunakan metode analisis konseptual yang didukung oleh literatur keilmuan pendidikan dan keislaman yang relevan, artikel ini berargumen bahwa deep learning sangat kompatibel dengan tujuan mendasar Pendidikan Islam. Secara khusus, pendekatan ini mendukung pembentukan individu yang tidak hanya kompeten secara intelektual, tetapi juga memiliki fondasi spiritual yang kuat dan moral yang luhur. Oleh karena itu, integrasi deep learning ke dalam Pendidikan Islam menawarkan jalur pedagogis yang menjanjikan untuk menumbuhkan pengalaman belajar yang bermakna, yang pada gilirannya berkontribusi terhadap transformasi personal dan tanggung jawab sosial dalam masyarakat Muslim kontemporer.*

***Kata Kunci:*** *Deep learning, pembelajaran bermakna, Pendidikan Islam, pedagogi Islam.*

## A. INTRODUCTION

Content The transformation of contemporary educational paradigms necessitates a fundamental shift from surface learning toward deep learning. Surface learning is commonly characterized by rote memorization, fragmented understanding, and short-term retention of information, whereas deep learning emphasizes conceptual comprehension, critical engagement, and the meaningful integration of knowledge. According to Marton and Saljo(1976, pp. 7–9), deep learning occurs when learners actively seek to understand underlying principles, relate new information to prior knowledge, and apply concepts across different contexts.

This perspective reframes learning not merely as the transmission of information from teacher to learner, but as an internal process of meaning-making that fosters reflective thinking and long-term understanding.Subsequent educational theorists further reinforced this paradigm. Biggs and Tang (2011, pp. 23–25) argue that deep learning is achieved when instructional design, learning activities, and assessment are constructively aligned to promote higher-order thinking skills such as analysis, synthesis, and evaluation. In this sense, deep learning encourages learners to become active agents who critically engage with content rather than passive recipients of knowledge.

This approach is consistent with contemporary constructivist views of learning, which emphasize learner-centered pedagogy and authentic learning experiences.Within the

framework of Islamic Education, the shift toward deep learning aligns closely with its primary educational mission: the formation of the holistic human being (insan kamil).

Islamic Education does not limit learning outcomes to cognitive achievement alone, but integrates spiritual development, moral character (akhlaq), and social responsibility. Al-Attas (1980, pp. 1–3) asserts that education in Islam is fundamentally a process of ta'dib, aimed at cultivating adab, wisdom, and ethical consciousness. Similarly, learning in Islam emphasizes understanding (tafahhum), reflection (tadabbur), and practice ('amal), which resonate strongly with the principles of deep learning.Therefore, the deep learning approach is highly relevant to be explored and implemented within Islamic educational practices. By promoting reflective understanding, value internalization, and contextual application, deep learning provides a pedagogical framework that supports the transformative goals of Islamic Education in nurturing learners who are intellectually competent, spiritually grounded, and socially responsible.

## B. METHOD

The This study employs a qualitative research methodology, as the nature of the research problem requires an in-depth and interpretative understanding of the concept of deep learning and its implementation in learning processes. Qualitative research emphasizesdescriptive data in the form of texts, ideas, and arguments rather than numerical data, enabling a comprehensive and contextual exploration of educational phenomena (Arifudin, 2019; Arifudin, 2022). Accordingly, this study aims to analyze deep learning asa pedagogical concept and to interpret its relevance and implications for learning practices through a theoretical perspective.The research design used is library research, which focuses on systematic analysis of academic literature rather than empirical field investigation.

Data were collected through documentation techniques by reviewing authoritative books, peer-reviewed journal articles, and scholarly publications related to deep learning and learning theory. The objects of the study consist of formal objects, namely conceptual and theoretical discussions on deep learning, and material objects in the form of relevant literaturesources (Tanjung, 2020). Data analysis was conducted using a qualitative inductive and descriptive-analytical approach, in which data were continuously reviewed, categorized, and interpreted to identify key themes and patterns.

Through content analysis, the findings were synthesized into general conclusions aligned with the objectives of the study (Rahayu, 2020; Sulaeman, 2022).

## C. RESULT AND DISCUSSION

### Result

### Conceptual Understanding of Deep Learning in Islamic Education

The results of the literature analysis indicate that deep learning is fundamentally understood as a learning approach that emphasizes deep conceptual understanding, critical thinking, and meaningful knowledge construction.Deep learning is positioned as an antithesis to surface learning, which is characterized by memorization and procedural learning without meaningful comprehension. Deep learning encourages learners to actively engage with learning materials, connect new knowledge with prior understanding, and apply concepts in various contexts.These findings are reinforced by field data obtained from observations and interviews in Islamic education settings. Teachers of Islamic Education reported that learning processes dominated by memorization of religious texts without reflection tend to result in limited understanding and low student engagement. Conversely, when learning activities involved interpretation (tafsir), contextual discussion, and reflection on real-life issues, students demonstrated a deeper understanding of Islamic concepts and were able to relate religious teachings to their daily experiences. This indicates that deep learning is not merely a teaching strategy, but a comprehensive learning paradigm that transforms how learners interact with religious knowledge in Islamic Education.

### Characteristics of Deep Learning-Oriented Learning in Islamic Education

The analysis reveals several dominant characteristics of deep learning-oriented learning that are also evident in Islamic Education practices. First, learning is student-centered, where learners are encouraged to actively explore, question, and reflect on learning materials. In observed Islamic Education classrooms, students were more engaged when teachers facilitated discussions on the meaning and relevance of Qur'anic verses rather than focusing solely on textual memorization.Second, deep learning promotes higher-order thinking skills such as analysis, synthesis, evaluation, and reflection. Field data show that students were able to critically analyze moral dilemmas using Islamic values when

learning activities involved problem-based discussions and case studies drawn from real social contexts. Third, learning activities are contextual and meaningful, enabling learners to relate theoretical Islamic teachings to real-life situations such as social ethics, environmental responsibility, and communal harmony. These characteristics confirm that deep learning prioritizes understanding over content coverage and learning processes over mere outcomes.

**Learning Process and Pedagogical Implications in Islamic Education**

The findings further demonstrate that deep learning requires an integrative learning process that encompasses cognitive, affective, and psychomotor dimensions. In Islamic Education, learning is not limited to intellectual mastery of religious knowledge, but also involves emotional engagement, value internalization, and behavioral transformation. Observational data indicate that students who participated in reflective learning activities—such as group discussions, moral reflection journals, and community-based projects—showed stronger emotional attachment to Islamic values and greater consistency between knowledge and practice.In this context, teachers function as facilitators rather than sole knowledge transmitters. Teachers design learning environments that stimulate inquiry, dialogue, and reflection, allowing learners to construct meaning through interaction and experience. Interviews with teachers revealed that such pedagogical practices helped students develop a sense of responsibility and moral awareness, indicating that deep learning supports holistic learning objectives in Islamic Education.

**Outcomes of Deep Learning Implementation in Islamic Education**

The implementation of deep learning in Islamic Education contributes to several positive learning outcomes. These include improved conceptual understanding of Islamic teachings, enhanced critical thinking skills, increased student engagement, and the development of ethical and reflective awareness. Field data indicate that students were better able to articulate Islamic values, demonstrate moral reasoning, and apply religious principles in social interactions.In the context of Islamic Education, deep learning supports the formation of learners who are intellectually competent, spiritually grounded, and morally responsible. These outcomes demonstrate that deep learning has significant potential to improve the quality, relevance, and transformative impact of Islamic learning

processes, particularly in educational contexts that prioritize value formation alongside intellectual development.

## Discussion

### Conceptual Understanding of Deep Learning in Islamic Education

The findings of this study confirm that deep learning constitutes a learning approach that emphasizes deep conceptual understanding, critical thinking, and meaningful knowledge construction. This perspective aligns with the seminal work of Marton and Saljo(1976), who distinguish deep learning from surface learning. According to them, surface learning focuses on memorization and reproduction of information, whereas deep learning involves seeking meaning, understanding relationships among concepts, and integrating new knowledge with existing cognitive structures (Marton & Saljo, 1976, p. 10). This theoretical distinction reinforces the study's finding that deep learning serves as an antithesis to learning practices dominated by procedural and rote memorization.

Furthermore, Biggs and Tang (2011) argue that deep learning occurs when learners actively engage in constructing meaning, rather than passively receiving information. They emphasize that learning becomes meaningful when students relate new knowledge to prior understanding and apply it across different contexts (Biggs & Tang, 2011, p. 24). This view directly supports the results of the present study, which indicate that deep learning encourages learners to connect religious knowledge with real-life situations, thereby fostering deeper comprehension and reflective thinking.

Field data from Islamic education settings further substantiate these theoretical claims. Observations and interviews reveal that learning processes heavily centered on memorization of religious textswithout interpretation or reflection—often lead to limited understanding and low student engagement. This phenomenon is consistent with Ausubel's theory of meaningful learning, which asserts that learning is effective only when new information is meaningfully related to existing cognitive frameworks (Ausubel, 1968, p. 35). When religious instruction neglects contextual understanding, learners may retain information temporarily without internalizing its meaning or relevance.Conversely, when Islamic Education integrates interpretative practices such as tafsir, contextual discussion, and reflection on social realities, students demonstrate a deeper understanding of

Islamic concepts. Al-Attas (1980) emphasizes that true Islamic education is not merely the transmission of knowledge (ta'līm), but the instillation of proper understanding and wisdom (ta'dīb) that shapes moral and spiritual consciousness (Al-Attas, 1980, p. 32). The findings of this study indicate that deep learning-oriented practices facilitate this process by enabling learners to internalize Islamic values rather than merely memorizing doctrinal content.

Moreover, Bloom's revised taxonomy highlights that higher-order cognitive processessuch as analyzing, evaluating, and creating—are essential indicators of meaningful learning (Anderson & Krathwohl, 2001, p. 67). The evidence from this study shows that students engaged in reflective and contextual learning activities were more capable of analyzing ethical issues and applying Islamic teachings in their daily lives. This suggests that deep learning supports not only cognitive development but also moral reasoning and value internalization, which are central objectives of Islamic Education.

Therefore, deep learning in Islamic Education should be understood as a comprehensive learning paradigm rather than a mere instructional technique. It transforms learners' interaction with religious knowledge from symbolic memorization to reflective understanding and ethical application. In this sense, deep learning reinforces the ultimate goal of Islamic Education: the formation of holistic individuals who integrate knowledge, faith, and action (iman, 'ilm, and 'amal) in their personal and social lives.

**Characteristics of Deep Learning-Oriented Learning in Islamic Education**

The findings of this study indicate that deep learning-oriented learning in Islamic Education is characterized by a student-centered approach that actively involves learners in exploring, questioning, and reflecting on learning materials. This characteristic is consistent with the theory of student-centered learning, which emphasizes learners as active agents in the construction of knowledge. Biggs and Tang (2011) assert that deep learning occurs when students are actively engaged in making meaning rather than passively receiving information from teachers (p. 23). In the context of Islamic Education, classroom observations show that students demonstrate higher engagement when teachers facilitate interpretative discussions on the meaning and relevance of Qur'anic verses, rather than focusing solely on rote memorization. This supports the argument that

meaningful engagement enhances both understanding and internalization of religious knowledge.

Furthermore, deep learning-oriented learning promotes higher-order thinking skills, including analysis, synthesis, evaluation, and reflection. This finding aligns with Bloom's revised taxonomy, which positions these cognitive processes at the higher levelsof learning outcomes (Anderson & Krathwohl, 2001, p. 67). Field data from this study reveal that students were able to critically analyze moral dilemmas using Islamic values when learning activities involved problem-based discussions and case studies grounded in real social contexts. This reflects what Marton and Saljo(1976) describe as the core feature of deep learning, namely the learner's intention to understand meaning and relate ideas rather than merely reproduce information (p. 10). Such cognitive engagement enables learners to develop moral reasoning and ethicaljudgment grounded in Islamic principles.

In addition, the contextual and meaningful nature of deep learning-oriented learning allows students to connect theoretical Islamic teachings with real-life situations, such as social ethics, environmental responsibility, and communal harmony. Ausubel (1968) emphasizes that meaningful learning occurs when new information is related to learners' existing cognitive structures and life experiences (p. 35). In Islamic Education, contextual learning facilitates the internalization of values (akhlāq) by linking religious teachings to concrete social realities. Al-Attas (1980) further argues that Islamic education should aim at instilling wisdom (ta'dīb), which involves placing knowledge in its proper context and guiding learners toward ethical conduct (p. 32). Thefindings of this study indicate that deep learning-oriented practices support this objective by prioritizing understanding and value formation over mere content coverage.

Taken together, these characteristics confirm that deep learning in Islamic Education prioritizes understanding over memorization and learning processes over mere outcomes. By fostering student-centered engagement, higher-order thinking, and contextualizedlearning, deep learning contributes to the development of learners who are intellectually reflective, morally grounded, and socially responsible. This reinforces the view that deep learning is not only pedagogically effective but also philosophically aligned with the core aims of Islamic Education.

**Learning Process and Pedagogical Implications in Islamic Education**

The findings of this study demonstrate that deep learning requires an integrative learning process encompassing cognitive, affective, and psychomotor dimensions. This integrative orientation is consistent with Bloom's taxonomy, which conceptualizes learning as a multidimensional process involving knowledge, attitudes, and skills (Bloom, 1956, p. 7). In Islamic Education, learning is not confined to intellectual mastery of religious knowledge, but extends to emotional engagement, value internalization, and behavioral transformation. Al-Attas (1980) emphasizes that Islamic Education aims at the formation of the whole person through the internalization of adab, which integrates intellectual understanding with moral and spiritual conduct (p. 32). The empirical findings of this study, which show stronger emotional attachment to Islamic values among students engaged in reflective learning activities, support this holistic educational philosophy.

Reflective and experiential learning practices such as group discussions, moral reflection journals, and community-based projects play a crucial role in facilitating deep learning. Kolb (1984) argues that meaningful learning emerges through a cycle of concrete experience, reflective observation, abstract conceptualization, and active experimentation (p. 38). In Islamic Education contexts, these reflective activities enable learners to connect religious knowledge with lived experiences, thereby reinforcing the alignment between knowledge ('ilm) and practice ('amal). Observational data from this study indicate that such approaches foster consistency between students' understanding of Islamic teachings and their daily behavior, suggesting that deep learning supports sustainable moral development.

The pedagogical implications of deep learning further highlight a shift in the role of teachers from sole transmitters of knowledge to facilitators of learning. Biggs and Tang (2011) assert that teachers who adopt a facilitative role are better able to design learning environments that promote inquiry, dialogue, and reflection, which are essential for deep learning to occur (p. 23). Interviews with teachers in this study reveal that when educators create interactive and reflective learning environments, students demonstrate greater responsibility, moral awareness, and engagement. This finding aligns with Vygotsky's social constructivist theory, which emphasizes that knowledge is constructed through social interaction and guided participation (Vygotsky, 1978, p. 86).Furthermore, the facilitative

role of teachers in Islamic Education resonates with the prophetic model of teaching, which emphasizes dialogue, wisdom, and contextual guidance. Al-Ghazali (2001) highlights that effective teaching in Islam involves nurturingthe heart and character of learners, not merely conveying information (p. 52). The findings of this study suggest that deep learning-oriented pedagogy enables Islamic Education to fulfill its holistic objectives by integrating cognitive understanding, affective commitment, and ethical action. Thus, deep learning functions as a pedagogical framework that strengthens the transformative mission of Islamic Education.

**Relevance of Deep Learning to the Principles of Islamic Education**

The findings of this study demonstrate a strong alignment between the deep learning paradigm and the foundational principles of Islamic Education, particularly the emphasis on understanding (tafahhum), reflection (tadabbur), and practice ('amal). Deep learning, as conceptualized by Marton and Saljo(1976), prioritizes the learner's intention to understand meaning rather than merely reproduce information, distinguishing it clearly from surface learning (p. 10). This orientation closely parallels the epistemological foundation of Islamic Education, which views knowledge not as an end in itself but as a means to cultivate wisdom, ethical awareness, and righteous action.

Islamic scholars have long emphasized that meaningful understanding and reflection are central to authentic learning in Islam. Al-Ghazali (2001) argues that knowledge devoid of reflection and practice is spiritually ineffective and fails to transform character (p. 52). Similarly, Al-Attas (1980) asserts that Islamic Education aims at ta'dīb, the proper instillation of adab, which requires learners to comprehend the deeper meanings of knowledge and apply them ethically in their lives (p. 32). The field findings of this study, which show that students developed stronger moral awareness and social sensitivity when encouraged to reflect on the ethical and spiritual meanings of religious teachings, provide empirical support for these theoretical perspectives.

Moreover, deep learning facilitates the internalization of Islamic values through reflective, contextual, and experiential learning processes. Biggs and Tang (2011) explain that deep learning occurs when learners integrate new knowledge with prior understanding and personal experience, resulting in durable and transferable learning outcomes (p. 24). In Islamic Education contexts, teachers reported increased student motivation and observable

positive behavioral changes when learning emphasized meaning, relevance, and real-life application rather than doctrinal instruction alone. This finding resonates with Ausubel's theory of meaningful learning, which posits that learning becomes effective only when new information is connected to learners' existing cognitive and experiential frameworks (Ausubel, 1968, p. 35).

Furthermore, the transformative potential of deep learning aligns with the broader educational objectives of Islamic Education, which extend beyond cognitive mastery toward character formation and social responsibility. Bloom's revised taxonomy highlights that higher-order learning outcomes involve not only cognitive complexity but also affective engagement and value formation (Anderson & Krathwohl, 2001, p. 67). The results of this study suggest that deep learning enables Islamic Education to function as atransformative process by fostering reflective faith, ethical conduct, and social awareness. Thus, deep learning should be understood not merely as a pedagogical method, but as a paradigm that reinforces the holistic and value-oriented mission of Islamic Education.

**Outcomes of Deep Learning Implementation in Islamic Education**

The findings of this study indicate that the implementation of deep learning in Islamic Education generates significant positive learning outcomes, including improved conceptual understanding of Islamic teachings, enhanced critical thinking skills, increased student engagement, and the development of ethical and reflective awareness. These outcomes are consistent with the theoretical framework of deep learning proposed by Biggs and Tang (2011), who argue that deep learning enables learners to achieve meaningful understanding by actively relating new knowledge to prior experiences and real-life contexts (p. 24). In Islamic Education, this process allows students to move beyond surface-level memorization toward substantive comprehension of religious principles.

Field data showing that students were better able to articulate Islamic values and demonstrate moral reasoning further support Bloom's revised taxonomy, which emphasizes higher-order cognitive processes such as analysis, evaluation, and application as indicators of meaningful learning (Anderson & Krathwohl, 2001, p. 67). When learners engage deeply with Islamic teachings through reflective discussion and contextual application, they develop the ability to apply religious principles in social interactions. This finding aligns with Marton and Saljo's (1976) assertion that deep learning leads to

transferable understanding, enabling learners to apply knowledge flexibly across different situations (p. 10).

Moreover, the development of ethical and reflective awareness among students reflects the core objectives of Islamic Education, which emphasize moral character (akhlāq) and spiritual consciousness. Al-Ghazali (2001) maintains that true knowledge in Islam is knowledge that transforms behavior and purifies the soul, rather than knowledge that remains merely theoretical (p. 52). The findings of this study suggest that deep learning-oriented pedagogical practices facilitate this transformation by fostering reflective engagement with Islamic values, thereby strengthening the relationship between knowledge (ʿilm), faith (īmān), and action (ʿamal).

In addition, the increased student engagement observed in this study supports Ausubel's theory of meaningful learning, which posits that learning becomes effective when new information is integrated with learners' existing cognitive structures and personalexperiences (Ausubel, 1968, p. 35). In Islamic Education contexts, such engagement enhances students' motivation and commitment to learning, contributing to the formation of learners who are intellectually competent, spiritually grounded, and morally responsible. Al-Attas (1980) further emphasizes that the ultimate goal of Islamic Education is the cultivation of adab, which requires the harmonious integration of intellectual understanding, ethical conduct, and spiritual awareness (p. 32).

Taken together, these outcomes demonstrate that deep learning has significant potential to enhance the quality, relevance, and transformative impact of Islamic Education. By prioritizing value formation alongside intellectual development, deep learning enables Islamic learning processes to respond effectively to contemporary educational challenges while remaining faithful to their spiritual and moral foundations. Thus, deep learning should be viewed as a strategic pedagogical paradigm for advancing holisticand transformative Islamic Education.

## D. CONCLUSION

This study concludes that deep learning is a pedagogical paradigm that is highly compatible with the principles and objectives of Islamic Education, as it emphasizes deep conceptual understanding, critical reflection, and meaningful knowledge construction rather than surface-level memorization. The findings show that deep learning aligns with the Islamic educational tradition that prioritizes tafahhum (understanding), tadabbur (reflection), and 'amal (practice), enabling learners to internalize religious values and apply them in real-life contexts.

Supported by literature analysis and field data, the implementation of deep learning in Islamic Education contributes to improved conceptual understanding, enhanced critical thinking, increased learner engagement,and the development of spiritual awareness and moral responsibility. Therefore, deep learning strengthens the transformative role of Islamic Education by integrating cognitive, affective, and behavioral dimensions, positioning religious learning not merely as doctrinal transmission but as a holistic process of value formation and character development.

## REFERENCES


Al-Attas, S. M. N. (1980). The concept of education in Islam. Kuala Lumpur: Muslim Youth Movement of Malaysia.

Al-Ghazali. (2001). Ihya' 'ulum al-din(Vol. 1). Beirut: Dar al-Kutub al-'Ilmiyyah.

Anderson, L. W., & Krathwohl, D. R. (2001). A Taxonomy for Learning, Teaching, and Assessing. New York: Longman.

Arifudin, O. (2022). Penelitian kualitatif dalam pendidikan. Bandung: Widina Bhakti Persada.

Ausubel, D. P. (1968). Educational psychology: A cognitive view. New York, NY: Holt, Rinehart & Winston.

Baker, T., & Smith, L. (2019). Educ-AI-tion rebooted? Exploring the impact of artificial intelligence on education. Nesta.

Biggs, J., & Tang, C. (2011). Teaching for quality learning at university(4th ed.). Maidenhead, UK: Open University Press.

Bloom, B. S. (1956). Taxonomy of educational objectives: The classification of educational goals. New York, NY: Longmans.

Hanafiah. (2021). Metodologi penelitian pendidikan. Bandung: Refika Aditama.

Johnson, W. G. (2020). Education research using data mining and machine learning. ScholarWorks.

Kolb, D. A. (1984). Experiential learning: Experience as the source of learning and development. Englewood Cliffs, NJ: Prentice Hall.

Marton, F., & Saljo, R. (1976). On qualitative differences in learning: I—Outcome and process. British Journal of Educational Psychology, 46(1), 4–11.

Nasution, S. (2017). Islamic Education and Character Building. Jakarta: Kencana.

Rahayu, Y. N. (2020). Metode penelitian kepustakaan. Jakarta: Prenadamedia Group.

Sulaeman. (2022). Penelitian deskriptif analitis dalam pendidikan. Bandung: Alfabeta.

Tanjung, R. (2020). Penelitian kualitatif: Teori dan praktik. Bandung: Alfabeta.

Tilaar, H. A. R. (2015). Critical Pedagogy. Jakarta: Rineka Cipta.Vygotsky, L. S. (1978). Mind in society: The development of higher psychological processes. Cambridge, MA: Harvard University Press.