

## Islamic Education Based on Deep Learning Model: Educational Psychology Study

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### Abstract

This study aims to evaluate the implementation of the Deep Learning model in Islamic Religious Education (PAI) at SDIT Bin Baz and examine its impact from an educational psychology perspective. The type of research used is descriptive qualitative, with data collected through classroom observations, interviews with teachers, principals, and students, as well as documentation of learning tools. The results of the study indicate that learning planning that integrates reflection, discussion, religious projects, and 21st-century skills is able to create an active, critical, and contextual learning process. The implementation of learning uses Project Based Learning strategies, Problem Solving, value discussions, and spiritual reflection, so that students can internalize moral values, improve critical thinking skills, and develop social and academic skills. In conclusion, the integration of Deep Learning principles with educational psychology produces PAI learning that is meaningful, contextual, and effective in shaping students' character, spirituality, and morals

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## INTRODUCTION

Islamic Religious Education (PAI) is eye fundamental lessons in system education national strategic role in formation of noble morals, character and spirituality participant educate. PAI does not only oriented towards knowledge mastery normative and doctrinal, but also functional forming a complete personality that integrates faith, knowledge, and good deeds. In perspective Islamic education, learning understood as a process of guidance and awareness that includes aspects cognitive, affective, and psychomotor in a way harmonious, so that produce participant smart students in a way intellectual at a time ripe morally and spiritually.

In context mentioned, learning deep (Deep Learning). educational psychology perspective offers a relevant and transformative approach to be applied in PAI learning. Deep Learning is not just method, but rather paradigm learning that encourages participant educate critical, analytical, reflective thinking, and be able to build understanding meaningful through connection interconceptual. This approach has strong foundation in social constructivism theory, learning meaningful, and learning humanistic which places participant educate as a subject active in build meaning, values, and spiritual experiences both personally and collaboratively.

Modern Islamic schools, such as SDIT Bin Baz, have opportunity strategic to develop Islamic Education based learning learning deep. With a vision education integrated which emphasizes academic excellence at the same time coaching character and morals, SDIT Bin Baz is supported by religious culture, school policies, and the environment conducive learning. However, along with increasing demands for learning 21st century, schools no longer can relying on learning approaches traditional teacher-centered learning, so a more contextual, reflective, and change-oriented learning model is needed. attitude as well as student behavior.

Urgency implementation learning deep in PAI increasingly strengthening in the middle challenge crisis character and gaps between religious knowledge and practice among participants education. Therefore, this research is important to conduct to study and

evaluate implementation PAI learning based on Deep Learning at SDIT Bin Baz, includes planning, implementation, teacher roles, student participation, and the impact to religious motivation and behavior. The results of this study are expected can give contribution theoretical and practical in developing a PAI learning model that is meaningful, effective and relevant for Islamic schools in the digital era.

## **LITERATURE REVIEW**

### Deep Learning Concepts ( *Deep Learning* )

Deep learning in the context of education does not refer to artificial intelligence (AI) technology, but rather is a pedagogical approach oriented towards meaningful learning, internalization of values, and the connection of knowledge concepts with real experiences (Kasi et al., 2025) . The term "deep" in the context of pedagogy first emerged as a response to criticism of surface learning *which* was considered to only emphasize memorization, information reproduction, and short-term cognitive achievements. Deep learning places the process of constructing meaning in the hands of students, so that they not only know a concept, but also understand the reasons, connections, benefits, and applications of the concept in real-life situations.

Philosophically, the concept of deep learning is based on constructivism theory, which asserts that knowledge cannot be simply transferred from teacher to student. Knowledge is constructed through learning experiences, reflection, interaction with the environment, and the integration of new information with the learner's existing cognitive structures. In this regard, deep learning seeks to facilitate learners' active meaning-making, thereby creating holistic and lasting understanding.

#### a. Characteristics of Deep Learning

Some of the key characteristics of deep learning include:

##### 1) Meaningful Conceptual Understanding

Students not only learn definitions, formulas, or theories, but also understand the interrelationships between concepts, the objectives of learning, and their relevance to life. In the context of Islamic Religious Education (PAI),

for example, students not only memorize verses about morality but also understand the meaning of these moral values and how to apply them in everyday life (Masayu et al., 2025) .

#### 2) *Higher Order Thinking Skills (HOTS)*

Deep learning requires students to analyze, evaluate, and synthesize. They are encouraged to ask critical questions, solve problems, and make decisions based on sound moral values and logic (Rahmandani et al., 2025) .

#### 3) *Interconnectedness of Concepts and Context*

Students are encouraged to connect learning concepts to real-world situations. In Islamic Religious Education (PAI), discussions about honesty are not limited to classroom settings but also linked to social phenomena such as honesty in online transactions, digital integrity, and social media ethics.

#### 4) *Reflection and Internalization of Values*

One important aspect of in-depth learning is the process of reflection, which is the ability of students to connect material to their identity, values, and life goals. Reflection fosters moral and spiritual awareness.

#### 5) *Active and Collaborative Learning*

Teachers are not the sole source of knowledge, but rather facilitators who create a challenging, supportive, and motivating learning environment. Students participate actively through discussions, projects, social experiments, and other collaborative activities.

#### 6) *Long -Term Retention*

In contrast to surface learning which tends to be easily forgotten, knowledge acquired through an in-depth approach will last a long time because it is understood, experienced, and constructed personally by the learner.

## b. Theoretical Approaches in Deep Learning

In the field of educational psychology, the concept of deep learning is strongly based on several learning theories:

### 1) Constructivism Theory

According to Piaget and Vygotsky, students construct their own knowledge through social interaction, experience, and reflection. Teachers play a role in providing scaffolding, namely support that helps students reach their *Zone of Proximal Development* (Anjelita & Supriyanto, 2024 )  
Meaningful Learning Theory (Ausubel)

Ausubel emphasized the importance of advanced organizers and understanding the relationships between old and new concepts. Deep learning closely aligns with Ausubel's idea that meaningful knowledge must be integrated into students' cognitive structures (Muamanah, 2020) .

### 2) Humanistic Theory (Rogers & Maslow)

Learning must humanize students, allowing for feelings, values, motivations, and spiritual aspects. Islamic Religious Education (PAI) learning with an in-depth approach aligns with this theory because it prioritizes the development of students' wholeness (Chailani et al., 2024) .

### 3) Modern Cognitive Theory

Deep learning is closely related to high-level mental processes that involve metacognition, the ability of students to understand how they learn, evaluate their own thoughts, and adjust learning strategies (Rahyuni et al., 2025) .

## c. Difference between Deep Learning and Surface Learning

Understanding the difference between the two is very important for Islamic Education teachers:

**Table 1: Difference between deep learning and surface learning**

<b>Surface Learning</b>	<b>Deep Learning</b>
Memorizing material without understanding deep	Understanding meaning and relationships draft
Focus on values exam	Focus on knowledge meaningful
Information center teacher	Central students learning
Knowledge is easily forgotten	Knowledge long- lasting
Minimal reflection	Emphasis on reflection
Unable to connect concepts	Able to connect concepts with the real world

This comparison shows the superiority of in-depth learning in building character and spiritual understanding.

#### d. Deep Learning in PAI Learning

In Islamic Religious Education, in-depth learning becomes particularly relevant because Islamic Religious Education aims not only to foster cognitive intelligence but also to develop noble morals and an Islamic personality. Islamic Religious Education requires an approach that emphasizes the internalization of values, spiritual experiences, and moral awareness.

Deep Learning-based Islamic Education learning includes the following aspects:

- 1) Contextual Interpretation of Verses and Hadith. Students are not only taught to memorize texts, but are also encouraged to understand the meaning of verses and hadith in light of current developments and social realities.
- 2) Moral and Spiritual Discussion. Teachers present moral dilemmas or real-life cases to help students learn to make decisions based on Islamic values.
- 3) Value -Based Projects. For example: charity projects, daily etiquette movements, gratitude journals, or cleanliness projects as a form of faith.
- 4) Self-Reflection: Students write value journals, engage in self-reflection, or engage in group discussions about their spiritual experiences.
- 5) Connectedness to Digital Life. Students learn to apply Islamic values in the digital world, such as communication ethics, maintaining trust in the use of information, and building a positive digital footprint (Rabiatul et al., 2025) .

e. Deep Learning Objectives in Islamic Education

Deep learning in Islamic Religious Education aims to: 1) produce a comprehensive, not partial, understanding of religion. 2) shape character reflected in behavior. 3) develop critical thinking skills in understanding religious issues. 4) help students discover the meaning of life based on Islamic values. 5) develop spiritually and emotionally mature individuals.

f. Implementation Challenges

Some challenges that can be encountered in implementing Deep Learning in Islamic Religious Education include: a) Teachers are not yet accustomed to reflective and project-based learning. b) Limited learning time, c) Students' passive learning habits, d) Uneven understanding of the concept of Deep Learning, and e) Lack of supporting learning media.

e. Educational Psychology in Islamic Education Learning

Educational psychology is a branch of science that studies how humans learn and develop in educational environments. This science focuses on the internal processes experienced by students, including cognitive, affective, social, emotional, and psychomotor aspects that influence the quality of learning. In the context of Islamic Religious Education (PAI), the role of educational psychology is crucial because PAI aims not only to educate students intellectually but also to develop character, attitudes, morality, and religious behavior that reflect Islamic values. Islamic Religious Education (PAI) is a subject encompassing the dimensions of faith, worship, and morals. These three dimensions must be understood not only cognitively but also felt and practiced in daily life. Therefore, educational psychology provides a scientific framework to explain how teachers can help students understand, experience, and internalize Islamic values through an appropriate learning process.

The following is the development of educational psychology theory in Islamic Education Learning which involves three main aspects within students: cognitive, affective, and psychomotor.

#### a. Cognitive Aspects in PAI Learning

The cognitive aspect is related to the ability to think, remember, understand, analyze, and evaluate concepts. In Islamic Religious Education (PAI) learning, the cognitive aspect includes students' understanding of the material being taught, such as verses of the Qur'an, hadith, Islamic jurisprudence of worship, faith, and morals. The Role of Cognitive in Islamic Religious Education At this stage, students learn to recognize basic Islamic facts and concepts such as the Pillars of Faith and the Pillars of Islam, daily manners, the meaning of verses and hadith, guidance for correct worship and this process requires cognitive capacity in the form of attention, understanding, memory, and reasoning.

The relationship between cognitive aspects and in-depth learning in the context of deep learning (Deep Learning), the cognitive aspect is not just rote memorization, but: a) encourages students to understand the meaning behind verses, b) makes connections between religious concepts, and c) connects teachings with everyday situations.

#### b. Affective Aspects in Islamic Education Learning

The affective aspect includes emotional dimensions, feelings, attitudes, values, interests, motivations, and beliefs. In Islamic Religious Education (PAI), the affective aspect is the soul of learning, because the success of religious education is not only measured by knowledge, but also by the sincerity of heart and good character possessed by students. In developing positive attitudes in Islamic Religious Education, teachers play a major role in building a conducive and inspiring emotional atmosphere (Rabiatul et al., 2025) . Activities such as: daily reflection, muhasabah, moral habits, Islamic inspirational stories, religious mentoring, daily worship guidance, are very effective in improving students' affective aspects.

At SDIT Bin Baz, habituation practices such as morning prayers, recitation, 5S etiquette (smile, greeting, greeting, politeness), and worship projects can be a strong medium for internalizing values.

c. Psychomotor Aspects in Islamic Education Learning

The psychomotor aspect relates to observable physical skills, habits, and movements. In Islamic Religious Education (PAI), this aspect is synonymous with religious practices and daily behavior.

Psychomotor skills are important because they emphasize habituation, practice, and role modeling. Religious education is not just theory. Islamic teachings demand practice: proper ablution, devout prayer, funeral prayers, proper eating and drinking etiquette, polite behavior, honesty, and cleanliness (*thaharah*).

According to Simpson's taxonomy, skill formation goes through several stages: 1) Perception (attention to teacher examples), 2) Readiness (desire to practice), 3) Imitation, 4) Controlled movements, 5) Habitual movements, 6) Adaptation of values in daily behavior.

In Islamic Religious Education, this stage is seen in the development of students when learning to pray, initially imitating, then understanding the movements, until finally being able to pray with discipline and spiritual awareness. Deep learning emphasizes the importance of meaningful religious skills. Therefore, teachers don't simply "teach the movements," but rather explain the wisdom, purpose, and meaning of worship. For example, the bowing movement is not merely physical, but a symbol of humility and obedience to God. By combining cognitive, affective, and psychomotor skills, prayer becomes a spiritual experience, not just a routine.

d. Integration of Three Aspects in Islamic Religious Education Learning

Educational psychology emphasizes that learning is the integration of three main aspects. Islamic Religious Education (PAI) is the ideal subject for implementing this integration.

1) Cognitive-Affective-Psychomotor as a Unity of Islamic Education Learning is only successful if:

a) students know (cognitive),

- b) students believe and feel (affective),
- c) students practice (psychomotor).

## 2) The Role of Islamic Education Teachers as Character Builders

The role of a teacher is not only to teach, but also to educate and shape (Adi Kurniawan & Abidin, 2023). Islamic Religious Education teachers must: be moral role models, understand the psychology of child development, be spiritual guides, facilitate reflective and practical learning, and guide students personally and emotionally.

## 3) Influence of Learning Environment

The Islamic school environment such as SDIT Bin Baz is very supportive of Islamic Religious Education learning because of: the school's religious culture, the habit of daily worship, the use of polite language, routine Islamic activities, a conducive social environment, a good environment accelerates the process of internalizing values.

## e. Education Learning Model in Elementary Schools

Islamic Religious Education (PAI) instruction at the elementary school level plays a strategic role in shaping the spiritual, moral, and character foundations of students. During elementary school, children are in the concrete-operational phase, a stage where they begin to develop logical thinking skills but still require concrete examples, familiarization, and direct experience. Therefore, PAI instructional models must be designed to not only facilitate cognitive understanding but also foster meaningful and easily internalized religious experiences (Muhamad & Sri, 2024).

In line with the demands of modern curricula and pedagogical developments, particularly the Deep Learning approach, Islamic Religious Education (PAI) learning models need to be expanded through the integration of more constructive, collaborative, reflective, and authentic approaches. Recommended learning models include:

a. Problem-Based Learning (PBL)

Problem-based learning encourages students to learn Islamic Religious Education concepts through real-life situations relevant to their lives. Teachers present problems related to morality, worship, social issues, or faith, and then encourage students to analyze them, find solutions, and make decisions based on Islamic principles (Rabi'ah, 2024) .

For example, in elementary school Islamic Religious Education (PAI), the teacher presents a scenario about a difference of opinion among classmates. Students are asked to find a solution based on admirable moral teachings such as patience, forgiveness, and deliberation. The teacher presents a problem related to the importance of maintaining mosque cleanliness, and then students develop an action plan for cleanliness as part of their faith.

Contributions to deep learning:

- 1) Helping students connect Islamic Education concepts with real life.
- 2) Practice critical thinking and making moral decisions.
- 3) Developing Islamic literacy skills through the search for evidence.

b. Project-Based Learning (PjBL)

This learning model involves students in project activities that take place over a specific period of time and produce tangible products. In the context of Islamic Religious Education (PAI), projects don't just take the form of physical products, but can also include social activities, reflective reports, or planning religious activities.

Examples of implementation in SDIT:

- 1) Mini moral book creation project: students write stories of good behavior that they practice during the week.
- 2) "Quran Friends" project: students set daily memorization targets and present their progress with visual reports.

- 3) Social activity projects such as collecting used clothing to be distributed to the local community.

Contributions to deep learning:

- 1) Students build real experiences that leave lasting impressions.
- 2) Religious values are practiced directly so they are easy to internalize.
- 3) Train cooperation, responsibility, and leadership.

#### c. Inquiry-Based Learning

The inquiry approach guides students to explore Islamic Education concepts through questioning, investigating, analyzing, and drawing conclusions. The teacher acts as a facilitator, providing stimuli in the form of phenomena, stories, or divine commands that encourage critical inquiry.

Example of inquiry application:

- 1) The teacher shows a video about natural phenomena, then students are asked to look for the relationship between the greatness of Allah's creation and faith through verses from the Koran.
- 2) Students ask the reasons why prayers must be performed five times a day, then search for information from hadiths and simple interpretations.

#### d. Reflective Learning (Reflective Learning)

Reflection is a crucial step in Islamic Religious Education (PAI) learning because religious values cannot simply be understood but must be contemplated and experienced. Through reflection, students evaluate themselves, understand wisdom, and develop moral awareness. Contributions to deep learning: 1) Facilitates emotional and spiritual internalization of values. 2) Drives more consistent behavioral changes. 3) Fosters spiritual intelligence (SQ) from an early age.

#### e. Collaborative Learning

Collaborative learning emphasizes cooperation, group discussions, and social learning. In the context of Islamic Religious Education (PAI), this model can

foster good manners in interacting, respecting opinions, and working in teams (Muchamad et al., 2025) . Contributions to deep learning include: 1) Practicing social skills and Islamic manners. 2) Strengthening understanding through the exchange of ideas. 3) Establishing an Islamic and conducive classroom culture.

f. Contextual Teaching and Learning (CTL)

Contextual Teaching and Learning emphasizes learning that connects material to students' environment, their lives at home, the mosque, society, and social phenomena.

Application examples:

- 1) Connecting zakat lessons with the social life of the surrounding community.
- 2) Visit the mosque to practice directly the procedures for ablution and prayer.
- 3) Observing the school environment regarding clean living behavior as part of faith.

g. Technology Integration in Islamic Education Learning

As a modern Islamic school, SDIT Bin Baz can utilize technology to enrich learning without reducing spiritual values.

Examples of technology implementation:

- 1) Interactive video to explain the story of the prophet.
- 2) Al-Qur'an memorization application with gamification.
- 3) An engaging and challenge-based PAI digital quiz.
- 4) E-learning platform for reflection and assignments.

h. Reinforcement of Habits and Modeling

As a subject steeped in values, Islamic Religious Education (PAI) cannot be separated from the role models of teachers. Deep learning occurs when students observe and directly experience the good behavior exemplified by teachers.

Examples of habits and role models:

- 1) Teachers demonstrate commendable morals such as greetings, smiling, being neat and polite in speaking.
- 2) Get used to reading morning prayers, dhikr, and dhuha prayers.
- 3) Teachers are consistent in discipline and honesty so they become role models.

Contributions to deep learning:

- 1) Students learn through experience and habituation.
- 2) Accelerate the internalization of values in a natural way.
- 3) Building Islamic character from an early age.

## **RESEARCH METHODOLOGY**

This study employs a qualitative approach with a descriptive research design to gain an in-depth understanding of the implementation of deep learning in Islamic Religious Education at SDIT Bin Baz. This approach was selected as the study aims to explore the processes, experiences, and dynamics that occur naturally within classroom learning practices, thereby enabling the researcher to obtain a comprehensive understanding of the phenomenon under investigation.

Data were collected through several techniques, including direct classroom observations, semi-structured interviews with Islamic Religious Education teachers, the school principal, and students as the primary participants, as well as documentation of instructional materials such as teaching modules, lesson plans, learning media, and assessment instruments used in the learning process. The use of multiple data collection techniques was intended to obtain rich and in-depth information from various perspectives.

The data analysis process was conducted interactively through the stages of data reduction, data display, and conclusion drawing or verification. Data reduction involved selecting, focusing, and simplifying raw data obtained from the field. Subsequently, the

reduced data were presented in the form of descriptive narratives to facilitate interpretation. The final stage involved drawing conclusions progressively based on patterns, themes, and relationships identified within the analyzed data.

To ensure data trustworthiness, this study applied source and technique triangulation to examine the consistency and credibility of the findings. Furthermore, ethical considerations were carefully observed by obtaining informed consent from all participants, ensuring the confidentiality of respondents' identities, and guaranteeing that participation in the study was voluntary without any form of coercion.

## **RESULTS AND DISCUSSIONS**

### **1. Learning Planning**

Planning learning is The initial stage is very important in determining the effectiveness of the learning process. At SDIT Bin Baz, Islamic Religious Education teachers have begun to integrate inward principles of Deep Learning Learning Implementation Plan (RPP). This planning does not only includes determining the material and objectives learning, but also includes:

#### **a. Providing Space for Reflection**

The teacher provides time specifically for students to reflect on spiritual experiences, behavior everyday life, and understanding of the material. For example, after learning the morality of patience, students are asked write down their experiences facing conflict or difficulty everyday life and how they apply the value of patience. This approach helps students internalize mark in a way deep.

#### **b. Discussion and Collaboration**

RPP is designed to provide opportunities for students to discuss in groups, exchange opinion, and resolve problem together. The teacher prepares cases of manners, morals, and contemporary social situations that are relevant to students' lives, so that discussion become contextual and meaningful. For example, the teacher presents case about honesty in the use of social media, then students discuss solutions based on Islamic principles.

### c. Religious Projects

Planning Learning at SDIT Bin Baz also includes project activities that involve practice Islamic values in real terms. Project examples including charity activities, memorizing verses or prayer, documentation worship practices, and group projects that promote Islamic behavior. This project provides a medium for students to experience religious values in a practical way. directly, not only just a theory.

### d. Integration of 21st Century Skills

The RPP also emphasizes strengthening critical thinking skills, creativity, collaboration, and communication. Teachers prepare activities that require students to analyze text of the Koran and hadith, compiling report projects, as well as presenting results group discussion. In this way, planning learning No only emphasize understanding cognitive, but also the development of social and intellectual skills.

## 2. Implementation of Learning

The implementation of learning in Islamic Religious Education classes emphasizes implementation Deep Learning principles through various strategies, including:

### a. Project Based Learning ( PjBL )

The teacher gives projects related to religious and moral values. Examples of activities:

- 1) Students create charity journals daily, for example alms or help a friend.
- 2) "Companions of the Quran" project involves memorization and reflection.  
daily
- 3) Make a poster about Islamic behavior in the school or home environment.

With PjBL, students do not just understand the concept in theory, but also feel direct implementation mark the in life This project fosters a sense of responsibility, independence, and motivation. intrinsic.

b. Problem Solving

The teacher presents case or moral dilemmas for students to analyze. For example, the case about honesty, patience, and attitude tolerance. Students are asked to: 1) Identify problem. 2) Review relevant Islamic principles and arguments. 3) Developing appropriate solutions. This strategy trains students to think critically, evaluate consequences, and take moral decisions based on religious values.

c. Discussion of Spiritual Values and Reflections

The teacher facilitates discussion about Islamic values that are currently studied. After that, students are asked do personal reflection, for example write about their experiences practicing morals, or discussing the wisdom of certain acts of worship. This activity encourages internalization values and building spiritual awareness since early.

d. Strengthening 21st Century Skills

In each activity, students are required to:

- 1) Critical thinking in analyze text or case.
- 2) Creative in develop solutions or project.
- 3) Work The same in groups.
- 4) Communicating results learning through presentations or report written.

This shows that the implementation of learning at SDIT Bin Baz is not only emphasize cognitive, but also affective and psychomotor, in line with the principles learning deep.

### **3. Learning Impact**

Implementation of learning models deep shows several positive impacts:

a) Increasing Student Activities

Students become more active in following the learning, submitting questions, discuss, and get involved in project. Classroom observations showed that students are more courageous put forward opinions, interact with friends, and explore draft religious values.

b) Internalization of Moral Values

Reflection and project activities make students not only knowing commendable morals, but also starting to apply them in behavior everyday life. For example, students begin to show honesty in assignments, cooperation in projects, as well as concern towards friends and the environment.

c) Critical Thinking Skills

Problem solving and discussion The value of training students to understand arguments, analyze case, and interesting conclusions that are relevant to the social context. Students do not just memorize the material, but able to understand " why " and " how " Islamic values are applied in life.

d) Strengthening Social and Academic Skills

based learning projects and collaborative increase communication skills, work same, and task management. Students learn share responsibility, respect other people's opinions, and develop group strategies to solve problems. project.

e) Cognitive, Affective, and Psychomotor Balance

The integration of deep learning principles makes students not only intelligent in a way cognitively, but also develops psychologically emotional and spiritual. For example, students can understand verses, feel the wisdom behind the verses, and practice them. learned values in life daily.

#### **4. Results Analysis**

Based on the results observation, interviews, and documentation:

a) Teacher as Facilitator

Islamic Education teachers do not only become material delivery, but also a facilitator who guides students to find own meaning. The teacher uses a scaffolding strategy by giving guidance when students experience difficulties, so that the learning process is more active and independent.

b) Students as the Center of Learning

Students are involved in a way actively through projects, discussions, and reflection. This approach enhances motivation intrinsic because students feel own control towards the learning process and can see real results from their efforts.

c) Contextualization of Islamic Education Material

Learning is always linked to students' real experiences. This is in accordance with the principle learning deep emphasizing connectedness between theory and practice. For example, discussions about patience are linked to everyday experiences at home or at school.

d) Evaluation Holistic

Evaluation No only based test written, but also involves observation behavior, presentation projects, and student reflection. This approach allows teachers to assess development cognitive, affective, and psychomotor in a way simultaneous.

## **5. Integration of Deep Learning with Educational Psychology**

Research result show that principle learning deep in line with the theory of educational psychology:

- 1) Cognitive: Students build understanding religious concepts through exploration, analysis, and synthesis.
- 2) Affective: Reflection and project activities grow moral awareness, motivation, and involvement emotional.
- 3) Psychomotor: Practical worship activities and real projects help students internalize religious values in general direct.

Thus, the learning model at SDIT Bin Baz was successful integrate three aspect majoring in educational psychology in a way harmonious, so that produce meaningful and contextual PAI learning.

## CONCLUSIONS

Based on the results research and discussion, can concluded that The application of the Deep Learning model in Islamic Religious Education (PAI) at SDIT Bin Baz provides significant positive impact towards the student learning process . First , planning integrated learning reflection , discussion , religious projects , and skills 21st century allows students to learn in a way active , critical , and contextual . Second , the implementation of learning through Project Based Learning, Problem Solving, discussion values , and spiritual reflection fosters involvement cognitive , affective , and psychomotor skills of students balanced . Third , the real impact is seen in the increase in student activity, internalization moral values , critical thinking skills , and development of social and academic skills .

In a way overall , integration Deep Learning principles with an educational psychology perspective capable create Islamic Religious Education learning that is not only understand the concept of religion, but also feel and practice it Islamic values in life everyday life . This finding confirms the importance of holistic , reflective and contextual learning innovation to shape generation characterful , intelligent , and of noble character.

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