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## Implementation Deep Learning Approach in Islamic Religious Education Learning as an Effort to Enhance Students' Humanistic Religious Character at SMA Negeri 1 Purwosari

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### Abstract

This study aims to analyze the implementation of the deep learning approach in Islamic Religious Education (PAI) learning as an effort to improve the religious humanist character of students at SMA Negeri 1 Purwosari. The study used a qualitative approach with a case study type. Data were obtained through observation, interviews, and documentation involving PAI teachers, students, the principal, and the vice principal for curriculum. The results showed that the implementation of deep learning was carried out through active, reflective, and contextual learning using discussion, problem-solving, reflection, and spiritual habituation methods. This approach was able to increase student engagement in learning and help strengthen religious humanist characters such as empathy, tolerance, responsibility, and spiritual awareness. In addition, meaningful and student-centered learning makes Islamic values easier to understand and apply in everyday life. This study confirms that the deep learning approach has an important contribution in creating PAI learning that is more humanistic, reflective, and relevant to the needs of modern education.

**Keywords:** Deep Learning; Islamic Religious Education (PAI); Humanistic Religious Character

### A. Introduction

Islamic Religious Education (PAI) is a crucial component of the national education system, aiming to shape students who are faithful, pious, and have noble character. In the context of modern education, Islamic Religious Education (PAI) learning serves as the primary foundation for developing a religious character that is not merely worship-oriented but also humanitarian-oriented. Conceptually, the goals of Islamic Religious Education (PAI) align with the humanistic educational perspective developed by Carl Rogers (1969) and Abraham Maslow (1968), which emphasizes that education should be able to develop all aspects of humanity, including cognitive, affective, and spiritual, and not merely a process of knowledge transfer. Furthermore, quality education needs to encompass three main aspects: qualifications, socialization, and subjectification or student self-formation. However, various studies show that Islamic Religious Education (PAI) learning in Indonesia still focuses solely on qualifications, while socialization and subjectification, which play a crucial role in shaping students' humanistic religious character, have not received optimal attention. Furthermore, in some schools, the Islamic Religious Education (PAI) learning process still uses traditional teacher-centered methods, lecture-based, and emphasizes memorization, resulting in students' lack of active involvement and less

meaningful learning (Azis & Tamimi, 2025). This type of learning model typically views students as mere recipients of knowledge, rather than active participants involved in constructing meaning and value from the learning process. Approaches that emphasize memorization often fail to foster empathy, tolerance, and social awareness, even though these three elements are at the heart of a religious humanist character (Yusuf, 2021).

On the other hand, modern society is often characterized by individualism, a lack of tolerance, and a declining sense of social awareness. This situation demands that religious education be more relevant and aligned with the realities of life. Religious education should not be limited to imparting knowledge of religious teachings alone, but should also develop spiritual and moral awareness that encourages students to care for and uphold humanitarian values (Hoeruman et al., 2025).

Furthermore, the humanist religious character values that are the ultimate goal of Islamic Religious Education (PAI) learning are also rooted in the teachings of the Quran. One such value is found in Surah Al-Hujurat, verse 13, which reads:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

" We created you from a man and a woman, and We made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the one who is most pious. Indeed, Allah is All-Knowing, All-Knowing." (QS. Al-Hujurat [49]: 13)

This verse conveys a message about universal human values, such as respecting differences, upholding brotherhood, and recognizing that human dignity is determined by piety. These values emphasize that true faith is not simply demonstrated through ritual worship but must also be manifested in social attitudes and actions that respect fellow human beings.

In this case, the deep learning approach is defined as a learning approach that emphasizes in-depth understanding, reflection, and the relationships between concepts. The goal is to make the learning process more meaningful, enjoyable, and mindful (Prasetyo, 2025). Through this method, students are encouraged to think critically, understand religious teachings contextually, and relate them to social life. By implementing a deep learning approach in Islamic Religious Education (PAI) instruction, students can become more actively involved, improve their reflective thinking skills, and understand religious values more concretely in their daily lives (Aliyah et al., 2025).

Furthermore, the application of a deep learning approach makes Islamic Religious Education (PAI) learning more relevant and relevant to students' real lives. Through this approach, students not only understand religious teachings theoretically but are also able to implement them in their daily lives and social interactions (Hasanuddin et al., 2025). Thus, a deep learning approach can play a crucial role in shaping a religious humanist character, a combination of strong spirituality and concern for others. This character is reflected in tolerance, empathy, and a drive to do good and benefit others.

The theological basis regarding the importance of in-depth and reflective learning is also emphasized in the Al-Qur'an Surah Al-'Ankabut verse 43:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

"And these parables We have made for mankind and no one understands them except those who have knowledge." (QS. Al-'Ankabut [29]: 43)

This verse conveys the message that knowledge will only be meaningful if it is understood reflectively by those willing to think. Islamic education, oriented toward deep learning, aligns with this verse, emphasizing a learning process that goes beyond memorization but demands deep intellectual and spiritual engagement. Understanding religious values must be achieved through a process of critical thinking and ongoing reflection so that students can discover the meaning of religious teachings in their daily lives.

Theoretically, this research is based on four interrelated and complementary conceptual frameworks. First, the social constructivism theory developed by Lev Vygotsky (1978) asserts that knowledge is actively constructed through social interaction. This concept forms the basis for meaningful learning within the deep learning approach. Second, the reflective learning theory of John Dewey (1934) and Donald Schon (1983) explains that deep understanding is formed through a process of experience, reflection, and conceptualization, making it relevant to the concept of mindful learning. Third, the humanistic educational theory developed by Carl Rogers (1969) and Abraham Maslow (1968), which places holistic human development as the primary goal of education, thus serving as the foundation for developing a religious humanist character. Fourth, the transformative learning theory of Jack Mezirow (1991), which explains the process of changing perspective through experience and critical reflection. This theory is relevant for understanding how students internalize Islamic values more authentically.

However, the implementation of the deep learning approach in PAI education still faces several obstacles. Some of these include the lack of understanding among teachers about the concept of deep learning, limited time and learning facilities, and a curriculum that has not yet fully supported reflective and contextual learning. Many PAI teachers still focus on completing the material and assessing cognitive aspects, so not many have implemented project-based learning, reflection, or case studies, which could actually help students understand the lessons more deeply. In fact, the independent curriculum emphasizes the importance of a student-centered approach as well as the strengthening of character and understanding of religious values that can be implemented in daily life (Marzuki et al., 2025).

Based on a review of the existing literature, several significant research gaps were identified. First, research on deep learning in Islamic Religious Education (PAI) in Indonesia is still largely dominated by conceptual and normative studies, resulting in limited empirical findings based on in-depth field observations. Second, very little research specifically integrates the concept of deep learning with the development of religious humanist character as a unified whole. Third, research addressing the high school context using a qualitative case study approach to explore the internal mechanisms of student character formation is still limited. This gap highlights the importance of

this research as an effort to contribute, both empirically and theoretically, to the development of a deep learning-based Islamic Religious Education (PAI) learning model oriented toward developing students' humanistic religious character.

The scope of this research covers several main aspects related to the implementation of the deep learning approach in Islamic Religious Education (PAI) learning at SMA Negeri 1 Purwosari. First, this research examines the PAI learning process that applies the deep learning approach, which includes aspects of meaningful learning, mindful learning, and joyful learning. Second, this research examines the supporting and inhibiting factors in the implementation of the deep learning approach in Islamic Religious Education (PAI) learning at SMA Negeri 1 Purwosari, both from the aspects of teachers, students, infrastructure, and school policies that influence the success of learning implementation using the deep learning approach. Third, this research also focuses on the formation of students' religious humanist character which includes the values of empathy, tolerance, justice, compassion, responsibility, and spirituality as a result of the learning process.

## **B. Methods**

This research uses a qualitative research type with a case study approach, aiming to understand and describe phenomena according to real conditions, while also exploring the meanings and processes that occur within it (Sugiyono, 2013). This study focuses on a deeper understanding of how teachers implement a deep learning approach in Islamic Religious Education (PAI) instruction and how this process contributes to the development of students' humanistic religious character at SMA Negeri 1 Purwosari. Qualitative research was chosen because it can describe the implementation process of a deep learning approach in Islamic Religious Education (PAI) instruction in detail, including the role of teachers and the interactions between teachers and students during instruction. This study involved 12 informants selected using purposive sampling techniques, consisting of Islamic Religious Education teacher, 8 students, vice principal for curriculum, and the principal. The use of codes for each informant was carried out consistently to maintain the confidentiality of the informant's identity while increasing the accuracy of the presentation of the research's qualitative data.

This research was conducted from April 13–15, 2026, at SMA Negeri 1 Purwosari located at Jl. Pegadaian No.1B, Purwosari District, Pasuruan Regency, East Java Province, Indonesia, Postal Code 67162. The selection of SMA Negeri 1 Purwosari as the research location is based on its alignment with the research objectives, which is to examine the implementation of the deep learning approach in PAI learning as an effort to enhance students' humanistic-religious character. This school has a vision and mission that emphasize the values of piety, noble character, discipline, and social concern, which are in line with the concept of humanistic-religious character. In addition, the PAI learning process at this school has already moved toward active, reflective, and contextual learning. Moreover, the support from the school and the ease of obtaining data make SMA Negeri 1 Purwosari an ideal location for this research.

The data collection technique in this study used a naturalistic qualitative approach, which positions the researcher as the primary tool in data collection. Data were obtained through three techniques: observation, interviews, and documentation (Tabrani, 2023). First, observation, conducted directly in the classroom during the Islamic Religious Education (PAI) learning process. The goal was to observe the implementation of the deep learning approach in Islamic Religious Education (PAI) learning. Furthermore, observation also focused on interaction patterns between teachers and students, the level of student engagement in learning activities, and student behavior that demonstrates a religious humanist character. The two interviews. The main sources in this study were the Islamic Religious Education teacher, 8 students, the vice principal for curriculum, and the principal. Third, documentation, documents collected included Islamic Religious Education (PAI) lesson plans, teacher journals, student assignments, and photos and videos of learning activities. Documentation data serves as written and visual evidence that supports the validity of the research results.

Qualitative data collected through observation, interviews, and documentation were analyzed in stages using the Miles and Huberman analysis model, which consists of data reduction, data presentation, and drawing conclusions (Qomaruddin, 2024). In the data reduction stage, all interview results were completely rewritten and field notes were neatly arranged. Next, important data were selected and simplified to identify the data sections related to the implementation of meaningful, mindful, and joyful learning, as well as the formation of a religious humanist character. Furthermore, the data presentation in this study was carried out in a descriptive narrative form based on the results of observations, interviews, and documentation related to the implementation of the deep learning approach in Islamic Religious Education learning at SMA Negeri 1 Purwosari, supporting and inhibiting factors, and their impact on students' religious humanist character. Meanwhile, conclusions were not determined from the start, but were compiled gradually through repeated reading of the data. To ensure the validity and reliability of the research results, the credibility of the research was strengthened through four main strategies. First, source triangulation was conducted by comparing and cross-checking data obtained from Islamic Religious Education teacher, 8 students, the vice principal for curriculum, and the principal. Second, technical triangulation was used to verify the observation results through interview data and documentation to increase the accuracy of the information obtained. Third, member checking was conducted by reconfirming the findings with informants to ensure the accuracy of the researcher's data interpretation. Fourth, prolonged engagement was implemented through intensive researcher involvement in the field for three days, namely on April 13–15, 2026. The combination of these four strategies refers to the trust standards developed by Yvonna Lincoln (1985).

**C. Result and Discussion**

**1. Implementation of the Deep Learning Approach in Islamic Religious Education Learning at SMA Negeri 1 Purwosari**

The implementation of a deep learning approach in Islamic Religious Education (PAI) at SMA Negeri 1 Purwosari has been quite successful and integrated into the learning process. This approach does not stand as a separate subject, but rather is implemented through learning strategies that emphasize in-depth understanding, critical thinking skills, and the application of Islamic values in everyday life. This can be seen in one of the PAI materials, namely in chapter 8, which focuses on distinguishing and avoiding *madzmunab* (reprehensible) morals and cultivating *mahmudab* (praiseworthy) morals, so that students' lives become more comfortable and blessed. (Ahmad Taufik, 2021).

In the learning planning stage, teachers do not prepare lesson plans independently, but rather use lesson plans provided by the center or follow established guidelines. However, teachers continue to develop the learning process, especially in directing learning objectives so that they not only emphasize cognitive aspects, but also lead to an understanding of values, such as students' ability to avoid reprehensible behavior such as *ghadab* (excessive anger), and foster praiseworthy attitudes such as *saja'ab* (courage in goodness), and *mujahaddab an-nafs* (self-control). In the learning planning stage, teachers also select learning models that are adapted to the material so that learning is more contextual and relevant to students' lives. Such as problem-based learning (PBL) models, project-based learning (PJBL), group discussion activities and presentations, and reflective learning at the end of the lesson.

In addition to learning models, teachers also use a variety of learning media, such as digital media (LCD, learning videos, interactive quizzes like Kahoot or Quizizz), visual media (posters and PowerPoint presentations), and hands-on learning environments (prayer rooms, computer labs for interactive learning, and libraries for exploring learning resources). The use of these media helps improve student understanding and creates a more engaging and less monotonous learning environment.

At the learning implementation stage, the implementation of deep learning is reflected in three main aspects, namely meaningful learning, mindful learning, and joyful learning (Ma'arif SN, 2025).

Table 1 Analysis of the deep learning approach to Islamic Education learning

NO	Aspects of Deep Learning	Description	Learning model	Material Integration
1	Meaningful Learning	A learning approach that emphasizes deep understanding, where new material being studied is actively linked to the	<ul style="list-style-type: none"> <li>• Problem Based Learning (social or viral issue case study)</li> <li>• Project Based Learning (poster</li> </ul>	<ul style="list-style-type: none"> <li>• Emotional management and dealing with anger in the digital era (cyberbullying and negative comments</li> </ul>

		<p>knowledge or experiences that students already possess (Andi Paida, Anin Asnidar, 2025).</p>	<p>and video making)</p> <ul style="list-style-type: none"> <li>• Group discussions and presentations</li> </ul>	<p>on social media) and the importance of self-control in the use of gadgets and free association</p> <ul style="list-style-type: none"> <li>• Courage in defending the truth and daring to say no to the wrong things, as well as instilling easy moral values</li> <li>• Analyzing the positive impact of <i>mahmudab</i> morals and the negative impact of <i>madzimumab</i> morals in social life, both in the family environment, school, and wider society</li> </ul>
2	Mindful Learning	<p>A learning method that emphasizes mindfulness, where students are encouraged to be fully present and focused while learning, both mentally and physically. Students don't just listen or memorize, but rather calmly engage with the learning experience without immediately judging</p>	<ul style="list-style-type: none"> <li>• Read, memorize and understand the meaning of Al-Quran verses</li> <li>• Reflective learning at the end of learning</li> <li>• Assessment of knowledge and attitudes</li> </ul>	<ul style="list-style-type: none"> <li>• Surah Al-Imran verses 133-134 explains the importance of good morals as a path to heaven and avoiding bad morals which hinder piety</li> <li>• Linking material with exemplary stories of the Muhammad SAW, his companions, and modern figures</li> <li>• Understanding and</li> </ul>

		(Rosi Winarti, Nabilah Fitria Faramadina, 2025).		internalizing moral values in everyday life. This includes avoiding reprehensible behavior such as <i>ghadab</i> (excessive anger), and adopting commendable behavior such as <i>saja'ab</i> (courage in goodness), and <i>mujahaddah an-nafs</i> (self-control)
3	Joyful Learning	A learning model that focuses on creating a pleasant atmosphere, making students feel happy, enthusiastic and creative while participating in learning activities (Amelia, 2023).	<ul style="list-style-type: none"> <li>• Interactive quizzes (Kahoot or Quizizz)</li> <li>• Learning outside the classroom</li> </ul>	<ul style="list-style-type: none"> <li>• Understanding the definition, types, examples of behavior, and verses of the Quran about <i>madzmunah</i> morals (especially <i>ghadhab</i> or temperamental) and <i>mahmudah</i> morals (<i>syaja'ab</i> or courage to defend the truth and <i>mujahaddah an-nafs</i> or self-control)</li> <li>• Learning is not limited to the classroom, but is carried out in various places such as prayer rooms, computer labs and libraries</li> </ul>

Based on this analysis, a deep learning approach to Islamic Religious Education (PAI) has been structured by integrating three main aspects: meaningful learning, mindful learning, and joyful learning. In the meaningful learning aspect, learning is directed towards students' lives through models such as problem-based learning and project-based learning, so that students not only understand the material theoretically but also are able to relate it to real-life phenomena such as cyberbullying, gadget use, and the behavior of *mabmudab* and *madzmunmah*. Furthermore, in the mindful learning aspect, students are encouraged to be more aware and reflective through reading and understanding the Quran, reflecting at the end of the lesson, and linking the material to exemplary stories. This demonstrates that students are not merely learning the material but also beginning to understand and internalize the values it contains, such as emotional control (*ghadab*), courage in goodness (*saja'ah*), and self-control. Meanwhile, the joyful learning aspect is realized through enjoyable learning, such as the use of interactive quizzes and learning outside the classroom (prayer room, computer lab, and library). Overall, these three aspects show that Islamic Religious Education learning does not only emphasize the knowledge aspect, but also the learning experience, value awareness, and student comfort, which ultimately supports the formation of a religious humanist character.

In implementing learning, teachers are no longer the only source of information, but act as facilitators and guides for students (Apriliani, 2023). This is evident in the way teachers give students the freedom to seek out and use various learning resources, whether from books, the internet, or their surroundings. This freedom aims to enable students to actively construct their own understanding, rather than simply passively receiving information. However, this freedom is not simply given up. Teachers continue to play a role in guiding and directing students' learning processes, particularly regarding student attitudes and behavior. For example, during discussions, teachers help correct misconceptions, direct students' thought processes, and instill values such as respecting others' opinions, speaking politely, working together, and controlling emotions.

From the students' perspective, this interaction demonstrated positive results, including enthusiasm and active participation in the learning process. Students engaged in discussions, expressed their opinions, and actively participated in activities such as presentations and Q&A sessions. However, this participation was not entirely equitable, as some students tended to be passive, requiring encouragement or teacher guidance.

In the learning evaluation stage, teachers not only assess final results in the form of test scores or understanding of the material (cognitive aspects), but also use process-based assessments. In the cognitive aspect, assessment is carried out through students' understanding of the material, such as from discussions, presentations, and project assignments such as posters, videos, and case analyses. In the affective aspect, teachers assess the attitudes and values demonstrated by students during the learning process, such as politeness when speaking, the ability to respect the opinions of peers, discipline in participating in learning activities, and responsibility in completing assignments. This assessment takes place not only in the classroom but also outside of learning activities, such as students' daily behavior in the school environment. Meanwhile, in the psychomotor aspect, assessment looks at students' skills in carrying out

learning activities, such as presentation skills, engagement in discussions, and creativity in project creation (posters and videos).

## **2. Supporting and Inhibiting Factors in the Implementation of the Deep Learning Approach in Islamic Religious Education Learning at SMA Negeri 1 Purwosari**

The implementation of the deep learning approach in Islamic Religious Education learning at SMA Negeri 1 Purwosari is supported by various internal and external factors.

Table 2 Analysis of supporting factors for the implementation of the deep learning approach

NO	Supporting Factors	Description
1	School Policy	The deep learning approach is integrated into the curriculum, equipped with guidelines, and regular monitoring and evaluation to ensure that learning is progressing according to objectives
2	Active School Role	Schools facilitate activities such as workshops, MGMP, and learning communities to improve teacher competency
3	Learning Facilities	LCD and internet are available in each class, as well as study rooms other than classrooms such as prayer rooms, computer labs, and libraries that support varied learning
4	Teacher Creativity	Teachers are able to relate material to real life and use a variety of methods and media
5	Conducive Learning Environment	A good relationship between teachers and students and comfortable classroom conditions can increase learning activity and motivation

Table 3 Analysis of factors inhibiting the implementation of the deep learning approach

NO	Inhibiting Factors	Description
1	Limited Learning Time	Learning models such as project-based learning or learning outside the classroom require more time, so they are difficult to implement optimally within a limited time allocation
2	Too Many Students	Within a class, students' opportunities for active participation are not evenly distributed. Teachers employ specific strategies, such as pointing or directing students in turns, to maintain participation and interaction in the learning process
3	Diverse Student Abilities	Some students grasp the material quickly, while

		others still struggle. This situation forces teachers to adapt their learning, which can sometimes be challenging to implement within a class
4	Students' Active Learning Skills Remain Limited	Students are still passive, such as just reading during presentations without understanding the material

Based on this information, it can be seen that the implementation of the deep learning approach in Islamic Religious Education (PAI) learning at SMA Negeri 1 Purwosari is supported by strong internal and external factors, such as school policies, adequate facilities, and the active role of teachers and a conducive learning environment. These factors are an important foundation in creating meaningful, reflective, and enjoyable learning. However, on the other hand, several obstacles remain, such as time constraints, a large number of students, and differences in student abilities and skills in learning. This condition indicates that although the implementation of deep learning has been running well, strategies from teachers and ongoing support from the school are still needed so that its implementation can be more optimal and equitable for all students.

### **3. The Impact of the Implementation of the Deep Learning Approach in Islamic Religious Education Learning on the Religious Humanist Character of Students at SMA Negeri 1 Purwosari**

The humanist religious character in Islamic Religious Education (PAI) learning at SMA Negeri 1 Purwosari can be understood as a combination of humanitarian and religious values reflected in students' attitudes and behavior. The implementation of a deep learning approach not only influences material comprehension but also contributes to the formation of several core values, namely empathy, tolerance, justice, compassion, responsibility, and spirituality.

Table 4 Analisis karakter humanis religius siswa

NO	Religious Humanist Character	Student Attitude	Description
1	Empathy	Listen to friends when they talk, help friends who are having difficulties, don't mock or belittle friends, be sensitive to friends' conditions, and be careful not to hurt friends' feelings, whether in joking or discussing	The ability to understand and share the feelings and experiences of others, and then respond with a caring attitude (Bilbina, 2024). Formed through interactions in discussion activities and group work, students learn to understand other people's conditions directly
2	Tolerance	Respecting differences of opinion, being polite when disagreeing, accepting joint	The ability to appreciate differences in views, cultures and beliefs without having to abandon

		decisions (deliberation), not discriminating between friends, respecting differences in abilities, not dominating and giving equal opportunities	one's identity and religious principles (Kurniawan, 2024). Students are exposed to differences of opinion in activities such as presentations, case studies, and discussions so they learn to accept and appreciate differences
3	Justice	Dividing tasks evenly, not dominating discussions, respecting all opinions, not showing favoritism in social interactions, and giving equal opportunities to friends	A fair attitude towards oneself and others, respecting the rights of each individual, and siding with the weak (Munawir, 2024). Fairness arises from the division of roles in project tasks (posters and video production) and collaborative experiences that require decision-making and role balance
4	Compassion	Help each other, watch what you say, don't hurt your friends' feelings, maintain good relationships between friends, care and be friendly to all your friends	Real concern for others, both in feelings and actions (Firmansyah, 2023). Formed from interactions during learning and a positive classroom atmosphere as well as the role of the teacher as a role model in behavior
5	Responsibility	Completing assignments on time, carrying out roles in groups, admitting mistakes, being disciplined in learning, keeping trust, and not depending on others	A person's awareness and willingness to carry out obligations to God, to oneself, and to the social environment (Maulana & Kholis, 2024). Formed through habituation and role demands in learning. Students are trained to be responsible through individual and group assignments and process-based assessments
6	Spirituality	Reading the Qur'an before learning, carrying out worship with self-awareness, controlling emotions (ghadab),	Internalization of religious values in life to determine moral direction, life goals, and control attitudes and behavior (Latif,

		being honest in various situations	2024). Spirituality is formed through religious habits and reflection that connects material things with everyday life
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Based on the above description, it can be analyzed that the implementation of the deep learning approach in Islamic Religious Education (PAI) learning at SMA Negeri 1 Purwosari has had a significant impact on the development of students' humanist religious character. This is evident in the development of various core values such as empathy, tolerance, justice, compassion, responsibility, and spirituality, which are reflected in students' attitudes and behaviors during the learning process. These characters are not formed instantly, but rather through active, interactive, and contextual learning processes, such as discussions, group work, project assignments, and reflection activities that allow students to directly experience these values in real life. However, this development is still gradual and not evenly distributed across all students. This is influenced by differences in background, environment, and level of awareness of each individual. Therefore, continuous and consistent efforts are needed so that these values can be deeply internalized and become part of students' character in everyday life.

#### 4. Multidisciplinary Analysis: Pedagogy, Educational Psychology, Character Education, and Sociology of Education

##### a. Pedagogical Perspective

From a pedagogical perspective, the implementation of deep learning at SMA Negeri 1 Purwosari demonstrates a paradigm shift in learning from teacher-centered to student-centered teaching. This shift aligns with the direction of learning transformation in the independent curriculum, which emphasizes active student involvement, meaningful learning, and the development of critical and reflective thinking skills. In practice, students are given more space to discuss, explore ideas, express opinions, and connect learning materials to everyday life experiences. Teachers are no longer merely transmitters of material, but rather act as facilitators, helping students construct understanding independently through active and contextual learning processes.

However, the implementation of this approach also reveals pedagogical tensions that require attention. The freedom of exploration afforded to students is sometimes not fully balanced with adequate learning support from teachers. As a result, truly meaningful learning tends to be more easily achieved by students who already possess strong metacognitive skills and learning independence, while others still struggle to understand, reflect on, and develop learning materials in depth. This situation indicates that not all students are equally prepared to face deep learning.

These findings also support the opinion of Jan Vermunt and Bram Donche (2017), who stated that differences in student learning styles and abilities require differentiated pedagogical interventions. Therefore, teachers need to adapt learning strategies to student characteristics and needs so that all students can optimally experience meaningful learning.

In this context, the teacher's role as a facilitator not only provides learning freedom but also provides appropriate direction, support, and guidance so that the deep learning process can run effectively and inclusively for all students.

b. Educational Psychology Perspective

From the perspective of educational psychology, the development of religious humanist character found in this study shows the existence of a process of student moral development that is in line with the theory of moral development put forward by Kohlberg (1981). The theory explains that individual moral development occurs in stages, starting from the conventional level, which is the stage when a person obeys rules due to social demands, environmental norms, or the desire to gain acceptance from others, to the post-conventional level, which is the stage when an individual begins to understand and internalize values based on personal awareness and universal ethical principles. At this stage, a person's behavior is no longer solely influenced by external pressures, but is born from moral awareness and internal beliefs that have been ingrained in him.

This is evident from the statement in Table 4, which explains that students consciously recall the concept of *ghadab* when they begin to feel angry. This attitude indicates that students not only understand religious teachings theoretically but are beginning to utilize religious values as a foundation for controlling their emotions and behavior. Their emotional regulation is not simply driven by fear of school rules or social judgment, but rather stems from spiritual awareness and moral understanding that has been internalized within the students. This condition indicates the development of self-regulation based on religious values that is more profound than formal or temporary behavioral compliance.

c. Character Education Perspective

Authentic character education is not simply about instilling knowledge of moral values; it must also build emotional awareness and encourage students to apply these values in real-life actions. Effective character education encompasses three main components: moral knowing (knowing and understanding the value of goodness), moral feeling (having the awareness and feeling to love goodness), and moral action (embodying goodness in everyday behavior) Lickona (1996). These three components are interrelated and form an important foundation in shaping the character of students who not only understand moral values theoretically, but are also able to internalize and practice them in real life.

The results of this study indicate that the implementation of deep learning in Islamic Religious Education (PAI) at SMA Negeri 1 Purwosari is able to simultaneously activate all three dimensions of character education. In terms of moral knowing, the meaningful learning approach helps students understand Islamic values more deeply through contextual and life-relevant learning. Students are not only taught to memorize religious concepts but are also encouraged to analyze their meaning, comprehend their wisdom, and connect the learning material to social issues and everyday experiences.

Furthermore, the moral feeling aspect is demonstrated through the implementation of mindful learning, which provides students with space for self-reflection, understanding spiritual experiences, and recognizing the importance of religious values in their lives. Reflection activities, value discussions, spiritual habits, and self-evaluation help students develop emotional awareness of good and bad behavior. In this context, students not only acquire Islamic teachings cognitively but also begin to experience the significance of religious values in their personal and social lives. This awareness forms a crucial foundation for developing empathy, responsibility, and self-control.

Meanwhile, the implementation of joyful learning creates a comfortable and enjoyable learning atmosphere and supports students' psychological development, making them more open to applying moral values in concrete actions (moral action). A positive learning environment helps students become more confident in discussions, collaborate, respect others' opinions, and demonstrate better social behavior throughout the learning process. This demonstrates that the deep learning approach is capable of building learning experiences that are not only academic but also support the development of students' character and social behavior in a more humanistic manner.

#### d. Educational Sociology Perspective

From the perspective of educational sociology, Pierre Bourdieu (1986) perspective provides a relevant perspective for understanding why the impact of deep learning implementation on humanist-religious character formation has not been fully distributed across all students. Through the concept of habitus, Bourdieu explains that a person's values, mindsets, and behaviors are formed through a continuous process of internalizing social experiences until they become durable dispositions. This means that character formation is not sufficient through learning at school alone; it also requires the support of other social environments that consistently reinforce the values taught.

In this study, the strengthening of religious humanist character was seen to be more dominant when students were in the school environment, particularly during the learning process. However, these behavioral changes were not yet fully and consistently evident outside of school. This situation indicates that the values instilled through deep learning-based Islamic Religious Education (PAI) instruction have not been fully reinforced by the family and community. In other words, the cultural and social capital developed in schools does not always align with the habits, parenting styles, or social environments that students experience in their daily lives.

These findings demonstrate that the success of character education depends not only on learning strategies in schools but also on the synergy between schools, families, and the community. If schools instill the values of tolerance, empathy, responsibility, and religiosity, but the family environment provides insufficient role models or reinforcement of these values, the character-building process will be less than optimal. Conversely, when the values taught in schools are supported by a positive family culture and social environment, students will more easily develop strong habits and character in their daily

lives.

Therefore, this study indicates the importance of parental engagement as part of a more comprehensive character education strategy. Parents are involved in the learning and character development process to ensure continuity of values between school and home. This involvement is achieved through intensive communication between teachers and parents, parenting activities, religious practices at home, and collaboration in monitoring student behavioral development. With synergy between schools, families, and the community, the process of internalizing religious humanist values through a deep learning approach will be more effective in shaping students' character sustainably and comprehensively.

## 5. Research Implications

### a. Implications for Islamic Education Teachers

In this study, the learning practices carried out by Islamic Religious Education teachers demonstrate examples of implementation that can be categorized as good practices in the application of deep learning in Islamic Religious Education. The learning strategies used are able to encourage active student involvement, foster value reflection, and connect religious material to the realities of students' lives. Therefore, the experiences and strategies implemented by Islamic Religious Education teachers can be used as learning models worthy of dissemination through the Subject Teachers' Consultation Forum (MGMP) to inspire other Islamic Religious Education teachers in developing more reflective, humanistic, and meaningful learning in schools.

### b. Implications for School Management

The implications of this research for school management indicate that the successful implementation of a deep learning approach in Islamic Religious Education (PAI) learning depends not only on teachers but also on the support of the school system as a whole. School management plays a crucial role in creating policies that support character-based learning, providing adequate learning facilities, and encouraging teacher competency development through training, workshops, and learning communities. Furthermore, schools need to build a conducive, reflective, and humanistic learning culture so that religious values are not only implemented in the classroom but also become part of everyday life within the school environment. With targeted management support, the implementation of deep learning can be more optimal in shaping students' humanistic religious character.

### c. Implications for Islamic Education Curriculum Development

The implications of this research for Islamic Religious Education curriculum development indicate that the curriculum should not only be oriented towards achieving cognitive aspects, but should also provide broader space for strengthening students' humanistic religious character. The deep learning approach encourages the Islamic Religious Education curriculum to be designed to be more contextual, reflective, and student-centered through the integration of meaningful learning, mindful learning, and

joyful learning aspects. In addition, curriculum development needs to support the use of active learning models such as Problem Based Learning (PBL), Project Based Learning (PJBL), discussion, and reflection so that students are able to connect religious material with real life. The curriculum also needs to emphasize a balance between material understanding, attitude formation, and habituation of religious and social values, so that Islamic Religious Education learning not only produces students who understand religious teachings theoretically but also are able to implement them in everyday life.

#### **D. Conclusion and Recommendations/Implications**

The results of the study indicate that the implementation of a deep learning approach in Islamic Religious Education (PAI) learning at SMA Negeri 1 Purwosari is able to provide a more active, reflective, contextual, and meaningful learning process for students. This approach not only helps improve students' understanding of religious material in the cognitive aspect, but also contributes to strengthening religious humanist characters, such as empathy, tolerance, responsibility, social concern, and spiritual awareness. Through the application of reflective discussion methods, problem solving, experiential learning, and spiritual habits, students have the opportunity to understand and internalize Islamic values in a deeper way and in accordance with the realities of everyday life.

From a theoretical perspective, this research reinforces the view that the deep learning approach is linked to reflective learning theory, humanistic education, social constructivism, and character education in Islamic Religious Education. The research findings demonstrate that learning that emphasizes meaningful, mindful, and joyful learning can help students develop deeper understanding while continuously developing moral and spiritual awareness. Thus, deep learning is understood not only as a learning method but also as an educational approach that supports the development of students' character more holistically in the context of modern Islamic education.

Practically, this research provides several important implications for Islamic Religious Education teachers, schools, and curriculum development. Islamic Religious Education teachers need to design more creative, reflective, and student-centered learning through the use of discussion methods, reflection, learning projects, and problem-based learning. Furthermore, schools need to create a religious and humanistic learning culture that supports character building so that the values taught are not only understood in the classroom but also applied in everyday life. Islamic Religious Education curriculum development also needs to be directed at character-based learning, contextual experiences, and strengthening 21st-century skills that are appropriate to the needs of today's generation.

However, this study still has several limitations. The study was conducted in only one school with a limited number of informants, so the results cannot be generalized to a broader educational context. Furthermore, the qualitative approach used focused more on understanding the deep learning implementation process, thus not being able to quantitatively measure its impact on student character development in the long term.

Therefore, further research is recommended to involve more schools, use a mixed methods approach, and develop Islamic Religious Education-based deep learning models that can be applied to various educational levels and social settings.

Overall, this study confirms that the deep learning approach plays a significant role in strengthening students' religious humanist character amidst the challenges of modern education. In-depth, reflective, and contextual Islamic Religious Education (PAI) learning not only helps students understand Islamic teachings theoretically but also encourages them to internalize and apply religious values in real life. Therefore, the deep learning approach can be a strategic alternative in realizing a more humanistic, relevant Islamic education that is oriented toward developing students' overall character.

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