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Deep Learning-Based Transformation in Islamic Religious Education: An Analysis of Jack Mezirow's Transformative Learning Theory

Alfi Luthfiyah[1], **Erba Rozalina**[2], **Jaya Perwira Damanik**[3], **Fadhilah Husna Nurbaeti**[4], **Zulfa Nurfadilah**[5] **Edy Kurniawan**[6] **Samia Novera**[7] **Hanifa Safitri**[8]
[1,2,3,4,5,6,7,8] *State Islamic University (UIN) Syarif Hidayatullah Jakarta*

[1]alfilutfiah00@gmail.com
[2]erba.rozalina@uinjkt.ac.id
[3]jayaperwiradamanik@gmail.com
[4]fadhilahhsn04@gmail.com
[5]zulfanurfadhilah3@gmail.com
[6]edyk51785@gmail.com
[7]samianovera1011@gmail.com
[8]hanifasafitri05@gmail.com

Abstract:

This study aims to examine the transformation of Islamic Religious Education (IRE) learning through a deep learning approach from the perspective of Jack Mezirow's Transformative Learning Theory. The study is motivated by the growing crisis of meaning in Islamic Religious Education, which is reflected in the disparity between students' cognitive achievement and the internalization of Islamic values in their daily lives. In many educational practices, Islamic Religious Education remains predominantly oriented toward memorization, knowledge transmission, and academic attainment, thereby limiting its capacity to cultivate students' moral and spiritual consciousness in a meaningful way.

This research employs a qualitative approach using a library research method. The data were collected through documentation studies from various relevant primary and secondary sources and subsequently analyzed using descriptive-analytical content analysis techniques. The findings reveal that the deep learning approach has a strong conceptual relevance to transformative learning theory, as both emphasize critical reflection, meaning-making processes, and the transformation of learners' consciousness. The implementation of deep learning in Islamic Religious Education encourages a more reflective, dialogical, contextual, and meaningful learning process, enabling Islamic values not only to be understood cognitively but also to be internalized within students' behaviors and social interactions.

Nevertheless, the implementation of this approach continues to encounter several challenges, including the dominance of academically oriented curricula, limited pedagogical competence

among teachers, and evaluation systems that primarily emphasize cognitive achievement. Therefore, a transformation of pedagogy, curriculum design, and learning culture within Islamic education is urgently needed in order to position Islamic Religious Education as a humanistic, reflective, and transformative educational process.
Keywords: Deep Learning, Learning Transformation, Islamic Religious Education, Value Internalization.

INTRODUCTION

Islamic Religious Education (IRE) fundamentally aims not only to transfer religious knowledge to students but also to cultivate moral awareness, spiritual consciousness, and Islamic character within their daily lives. However, in the current era of globalization and educational modernization, IRE learning faces a fundamental challenge in the form of a crisis of meaning. This phenomenon is reflected in the imbalance between students' academic achievement and the weak internalization of Islamic values in their social behavior. Such conditions can be observed in the declining sense of social empathy, the increasing tendency toward intolerance, and the practice of religiosity that is often formalistic without profound value comprehension. This situation indicates a gap between the processes of *transfer of knowledge* and *transformation of values* in Islamic Religious Education, where religious instruction is more frequently directed toward mastery of content and academic performance rather than the development of students' moral and spiritual consciousness.

Numerous studies have demonstrated that high cognitive achievement does not necessarily correlate with the formation of strong religious character and spiritual awareness among students. Research conducted by Khadijah Marsona and Supratman Zakir revealed that the implementation of a deep learning approach in Islamic Religious Education is capable of fostering a more reflective and contextual learning process, although its implementation still encounters obstacles such as limited instructional time and insufficient teacher readiness. Likewise, the findings of Siti Rabiatul Aliyah indicate that the deep learning approach can enhance students' understanding of religious values while simultaneously promoting attitudes of tolerance, despite the fact that its application in everyday classroom practice remains less than optimal.

Another study conducted by Rizwan Martiadi and colleagues emphasized that the concept of deep learning is fundamentally aligned with the principles of Islamic education, particularly in terms of rational inquiry, reflective thinking, and the integration of knowledge and values. This perspective is consistent with the views of Jeesica Shinta and Junaidi Arsyad, who argued that the tradition of Islamic education inherently contains the principles of deep learning, especially through the integration of knowledge (*ilm*), practice (*amal*), and character formation. Nevertheless, research by Rizky Firnanda and colleagues suggests that the implementation of deep learning in Islamic Religious Education still requires a foundation grounded in Islamic educational psychology in order to maintain its spiritual and affective dimensions, which constitute the essential characteristics of Islamic education.

These various findings indicate that the primary issue within Islamic Religious Education does not lie in the absence of an ideal learning concept, but rather in the lack of optimal implementation of learning approaches capable of integrating cognitive, affective, and spiritual dimensions in a balanced manner. In practice, Islamic Religious Education continues to be largely oriented toward memorization, academic achievement, and mechanical delivery of instructional materials. From the perspective of Paulo Freire, this condition is referred to as the *banking concept of education*, namely an educational model that positions learners as passive recipients of knowledge. As a consequence, the learning process loses its reflective and transformative dimensions, which should constitute the very essence of religious education.

Based on this context, the present study employs the Transformative Learning Theory developed by Jack Mezirow as its primary analytical framework. This theory emphasizes the importance of perspective transformation through critical reflection on experiences and values held by learners. According to Mezirow, education should not merely stop at the transfer of information but must encourage changes in individuals' ways of thinking, attitudes, and consciousness within social life. In the context of Islamic Religious Education, this theory is highly relevant because it enables students to understand religious teachings not only textually but also reflectively and contextually.

Mezirow's perspective is closely related to Paulo Freire's conception of education as a humanistic and liberating process achieved through dialogue, reflection, and critical consciousness (*conscientization*). Furthermore, this theory is also compatible with the constructivist approaches developed by Jean Piaget and Lev Vygotsky. Piaget emphasized that knowledge is actively constructed through learners' experiences, whereas Vygotsky highlighted the significance of social interaction and cultural environments in cognitive development. Within this perspective, deep learning can only be achieved when learners are actively engaged in dialogical, reflective, and contextual learning processes.

In the framework of Islamic education, such an approach is aligned with the objective of forming *insan kamil*, namely individuals who develop intellectually, spiritually, and morally. Muhaimin explains that Islamic education should ideally function not merely as a process of *transfer of knowledge*, but also as a *transfer of values* and the formation of Islamic personality. Therefore, the integration of deep learning approaches with Transformative Learning Theory becomes essential in order to create Islamic Religious Education that is more humanistic, reflective, and transformative.

Accordingly, this study is expected to contribute both conceptually and practically to the development of Islamic Religious Education learning strategies that are more relevant to contemporary educational challenges. Beyond its descriptive orientation, this study is also intended to provide argumentative and solution-oriented insights for formulating a model of deep learning integration within the transformation of Islamic Religious Education. Through this integration, religious education is expected not only to produce students who cognitively understand Islamic teachings, but also individuals who are capable of internalizing Islamic values within their social and spiritual lives.

Based on the background described above, this study seeks to address the following research questions: (1) How is the concept of deep learning conceptually related to Jack Mezirow's Transformative Learning Theory in the context of Islamic Religious Education? (2) How can the deep learning approach be integrated into Islamic Religious Education to bridge the gap between cognitive achievement and the internalization of Islamic values? (3) What are the challenges and pedagogical implications of implementing a deep learning approach within Islamic Religious Education from the perspective of transformative learning theory?

RESEARCH METHOD

This study employs a qualitative approach using a library research design. The qualitative approach was selected because the study focuses on conceptual understanding and analytical interpretation regarding the transformation of Islamic Religious Education (IRE) learning through a deep learning approach within the perspective of Jack Mezirow's Transformative Learning Theory. Library research refers to a research method conducted through the collection and analysis of various literary sources, including books, scientific journals, research articles, and other academic documents relevant to the focus of the study.

The data sources in this research consist of both primary and secondary data. Primary data were obtained from major scholarly works related to Jack Mezirow's Transformative Learning Theory, Paulo Freire's critical pedagogy, as well as the constructivist theories developed by Jean Piaget and Lev Vygotsky. Meanwhile, secondary data were derived from scientific journals, previous research findings, books on Islamic education, and other academic documents related to Islamic Religious Education and deep learning. The use of these various sources was intended to provide a comprehensive understanding of the challenges faced in Islamic Religious Education and the relevance of the deep learning approach within the transformation of Islamic education.

The data collection technique employed in this study was documentation analysis, conducted through the process of tracing, reading, identifying, and classifying various forms of literature related to the research focus. The collected data were subsequently analyzed using content analysis techniques, namely a method designed to systematically and objectively examine meanings, concepts, and relationships among ideas within a text. The analysis was carried out descriptively and analytically by interpreting theories and previous research findings in order to obtain an in-depth understanding of the integration of deep learning within Islamic Religious Education learning practices.

Furthermore, this study also adopts philosophical and pedagogical approaches. The philosophical approach was utilized to explore the epistemological foundations of Islamic education and transformative learning theory, while the pedagogical approach was employed to analyze the implementation of deep learning in Islamic Religious Education practices. Consequently, this research is not merely theoretical and descriptive in nature, but also argumentative and interpretative in formulating a learning model that is more reflective, humanistic, and transformative.

Through these research methods, this study is expected to provide a conceptual contribution to the development of Islamic Religious Education learning that is not solely oriented toward cognitive achievement, but also toward value internalization, character formation, and the development of students' spiritual consciousness.

RESULTS AND DISCUSSION

The Concept of Deep Learning as a Transformative Approach in Islamic Religious Education

In the context of Islamic Religious Education (IRE), the deep learning approach has become increasingly relevant because it offers a learning paradigm that extends beyond the mere transfer of information toward the formation of students' existential understanding. In many educational practices, Islamic Religious Education continues to position learners as recipients of religious content that must be memorized and reproduced in academic evaluations. Consequently, religious understanding often becomes verbalistic and fails to reach the dimension of inner experience. In fact, the essence of Islamic education lies not merely in mastering normative concepts, but in enabling learners to internalize values and make them the foundation of their way of life. Within this perspective, deep learning facilitates a more reflective, contextual, and meaningful learning process because students are encouraged to connect religious knowledge with the realities of their everyday experiences.

Through this approach, religious concepts are no longer understood solely in textual terms, but are personally reflected upon within the lived realities of learners. For instance, the

concept of patience (*sabr*) is not merely understood as a normative definition or scriptural doctrine to be memorized, but is interpreted through experiences of failure, social pressure, and emotional conflict encountered by students in their daily lives. Thus, religious learning shifts from merely informative understanding toward existential understanding capable of fostering self-awareness. At this stage, the learning process not only produces knowledge but also generates critical reflection regarding the meaning of Islamic values in real-life contexts.

The deep learning approach demonstrates a strong conceptual relationship with the Transformative Learning Theory developed by Jack Mezirow. This theory emphasizes that authentic learning is not simply oriented toward the accumulation of knowledge, but toward transforming individuals' perspectives, mindsets, and consciousness regarding reality. According to Mezirow, transformative learning occurs when learners critically reflect upon their experiences and subsequently construct new and deeper understandings. Therefore, deep learning is considered highly relevant to transformative learning because both approaches position learners as active subjects in constructing the meaning of learning.

Terminologically, deep learning refers to a learning approach that emphasizes profound conceptual understanding, critical thinking skills, and the interconnectedness between knowledge and real-life experiences. This approach does not merely require students to memorize material, but also to understand its meaning, values, and relevance. Consequently, learning extends beyond the cognitive domain and develops into a process of reflective awareness and contextual problem-solving abilities.

Within transformative learning theory, perspective transformation generally begins with what Mezirow describes as a *disorienting dilemma*, namely a condition in which individuals experience disruption toward assumptions or beliefs previously considered valid. Such conditions encourage learners to critically question their existing assumptions through reflective inquiry. In educational contexts, deep learning plays a crucial role in creating learning experiences capable of awakening students' consciousness so that they do not passively receive information, but rather actively analyze and evaluate the realities they encounter.

The deep learning approach encompasses several fundamental dimensions that characterize its transformative nature. The first is *critical thinking*, namely learners' ability to analyze, evaluate, and interpret information deeply and systematically. This dimension is particularly significant because transformative learning requires learners to challenge previous assumptions and rationally construct new perspectives. The second dimension is *reflective learning*, which refers to students' ability to reflect upon learning experiences and relate them to real-life situations. Reflection becomes a central component of deep learning because through reflective processes learners are able to discover personal meaning in learning experiences.

The third dimension is *meaningful learning*. Within this approach, knowledge is understood as something closely connected to students' lived experiences, thereby making learning materials more contextual and easier to internalize. The fourth dimension is *collaborative learning*, namely learning processes involving dialogue and social interaction among learners. Through discussion and the exchange of perspectives, students are able to broaden their modes of thinking and collectively construct new understandings. In addition, deep learning also emphasizes *self-directed learning*, which refers to learners' capacity to independently and actively explore knowledge.

The relationship between deep learning and Transformative Learning Theory can be observed from their shared orientation toward transforming learners' consciousness and perspectives. Deep learning is not merely intended to improve academic performance, but also to cultivate reflective, critical, and meaning-oriented individuals capable of interpreting life experiences more profoundly. Consequently, this approach is highly relevant within modern

education, including Islamic education, because it promotes the substantive internalization of moral and spiritual values.

Such reflective processes are essential because they foster self-awareness, moral consciousness, and commitment toward behavioral transformation. Thus, religious education no longer becomes indoctrinative in nature, but evolves into a process of consciousness transformation emerging from within learners themselves. From Mezirow's perspective, authentic change does not emerge through external coercion, but through critical reflection that enables individuals to consciously evaluate their own beliefs, assumptions, and patterns of thought. Therefore, Islamic Religious Education based on deep learning should be directed toward creating reflective spaces in which learners can consciously and personally internalize religious values rather than merely fulfilling formal academic obligations.

In addition to being reflective, deep learning also requires dialogical and participatory learning environments. Within such processes, learners are given opportunities to discuss, exchange perspectives, and collaboratively construct understanding through social interaction. This approach resonates strongly with Paulo Freire's critique of authoritarian educational models that position learners as passive objects. Freire argued that liberating education must be built through dialogue and critical consciousness so that learners become active subjects in constructing meaning. In the context of Islamic Religious Education, dialogical learning is particularly important because Islamic values cannot be deeply internalized through one-way lectures alone, but require learners' active engagement in processes of social and spiritual reflection.

Nevertheless, the implementation of deep learning within Islamic Religious Education continues to face various structural obstacles. The primary challenges do not merely concern technical aspects of instruction, but also the educational system itself, which has not fully supported the creation of reflective learning environments. Overloaded curricula often compel teachers to focus more on completing instructional materials rather than exploring their deeper meanings. Furthermore, evaluation systems still dominated by cognitive testing encourage memorization rather than critical reflection and character formation. In addition, many teachers remain pedagogically unprepared to implement transformative learning approaches because they are accustomed to teacher-centered instructional methods.

Therefore, deep learning in Islamic Religious Education should not be understood merely as a methodological innovation, but rather as an educational paradigm emphasizing the holistic transformation of learners' consciousness. This approach possesses substantial potential to revive the spiritual and reflective dimensions of Islamic education, particularly in bridging the gap between religious knowledge and students' lived experiences. Through such an approach, learners not only understand moral concepts theoretically, but also recognize their relevance within real social life. From the perspective of Transformative Learning Theory, effective learning is learning that encourages students to reflect upon their religious experiences, critically evaluate dogmatic understandings, and internalize values through critical awareness rather than coercion or indoctrination.

The central argument advanced in this discussion is that deep learning possesses transformative potential because it addresses the dimension of consciousness rather than merely the acquisition of knowledge. This orientation aligns closely with the objectives of Islamic education, particularly the concept of *tazkiyatun nafs* (purification of the soul). However, the implementation of deep learning in Islamic Religious Education still encounters structural challenges, including overloaded examination-oriented curricula, limited teacher competence in reflective pedagogy, and school cultures that do not yet fully support critical dialogue. Accordingly, deep learning should be understood not simply as a teaching method, but as a new paradigm in Islamic Religious Education that requires systemic transformation.

Analysis of the Gap Between Cognitive Achievement and the Internalization of Values in Islamic Religious Education

The primary issue addressed in this study concerns the phenomenon in which students demonstrate increasing academic achievement in Islamic Religious Education while simultaneously failing to internalize Islamic values within their everyday behavior. This phenomenon reflects a disorientation in the goals of Islamic education, where educational success is measured quantitatively through examination scores rather than substantively through changes in attitudes and character.

Theoretically, this condition can be explained through Paulo Freire's critique of the *banking concept of education*. Within this approach, learners are positioned as "empty vessels" to be filled by teachers, resulting in a one-directional learning process lacking reflection. In the context of Islamic Religious Education, such approaches produce shallow, textual, and decontextualized understandings of religion.

The phenomenon of increasing cognitive achievement without corresponding value internalization indicates the existence of *pseudo-learning*, namely learning that appears academically successful yet fails existentially. In this regard, Freire's critique becomes highly relevant. The banking concept of education not only suppresses critical consciousness, but also disconnects knowledge from moral awareness. More profoundly, the problem within Islamic Religious Education lies not merely in instructional methods, but also in an epistemological crisis concerning the very understanding of Islamic education itself.

In many educational practices, Islamic Religious Education continues to regard religious knowledge as a body of doctrines to be memorized and reproduced in examinations. Religious knowledge has not yet been fully understood as a system of meaning that must be internalized and manifested within everyday behavior. This condition reflects the reduction of Islamic epistemology from an integrative paradigm that unites knowledge, faith, and practice into a fragmented and formalistic approach. Within the classical Islamic educational tradition, knowledge was never separated from the formation of *adab* and spiritual consciousness. However, contemporary educational practices increasingly demonstrate a tendency toward methodological secularization, which separates knowledge from values and learners' inner experiences.

As a consequence of this condition, religious learning often remains confined to the cognitive level without producing genuine personality transformation. Students may theoretically understand the concept of honesty yet fail to develop the moral motivation to act honestly in real life. They may know the prohibition of *ghibah* (backbiting) while continuing to engage in such behavior within social interactions. Likewise, many students demonstrate mastery of religious rituals theoretically but still lack profound spiritual consciousness in their religious practices. Such phenomena indicate that religious knowledge has not undergone a process of *internal transformation*, namely a transformation of consciousness and worldview capable of shaping learners' behavior and character comprehensively.

These issues become even more apparent when analyzed through the perspective of learning taxonomy. In practice, Islamic Religious Education frequently focuses only on lower-order cognitive abilities such as remembering and understanding instructional materials, for example memorizing Qur'anic verses, hadith, or explaining religious concepts. Meanwhile, higher-order thinking skills such as analyzing, evaluating, and creating remain underdeveloped.

Students are not sufficiently encouraged to relate Islamic values to social realities, evaluate contemporary phenomena through Islamic ethical perspectives, or construct new patterns of behavior reflecting the internalization of religious values. Consequently, Islamic

Religious Education becomes less contextual and less capable of addressing the complexities of modern life.

Moreover, one of the central problems of Islamic Religious Education lies in the neglect of affective and psychomotor domains. Religious education frequently prioritizes academic achievement and cognitive testing, while attitudes, moral commitment, emotional experience, and behavioral habituation receive inadequate attention. In reality, value internalization is not formed solely through cognitive processes, but through habituation, exemplary conduct, reflective experiences, and emotional engagement within social and spiritual life. Therefore, religious education requires a more transformative approach so that Islamic values are not only cognitively understood, but also emotionally experienced, consciously believed, and practically embodied.

On the other hand, globalization has further complicated the formation of students' religious identities. The digital era has produced what sociologists describe as *liquid identity*, namely identities that are fluid, unstable, and easily influenced by global cultural trends. Students are immersed in a flood of digital information, contradictory value systems, and performative cultures emphasizing appearance rather than depth of meaning.

Under such conditions, Islamic Religious Education that remains merely normative and textual increasingly struggles to cultivate strong religious consciousness. Consequently, educational approaches capable of providing reflective, contextual, and meaningful learning experiences become urgently necessary so that students understand religion not merely as knowledge, but as the foundation of identity and life orientation. Otherwise, religious values risk losing their status as *core values* and become merely one reference among many competing alternatives. In such circumstances, decontextualized Islamic Religious Education inevitably loses its transformative capacity. Thus, the gap discussed here reflects not merely pedagogical failure, but a paradigmatic crisis in which Islamic education has become trapped within modern quantitative logic, thereby losing its ontological orientation toward the formation of *insan kamil* (the complete human being).

The Integration of Deep Learning as a Transformation of Islamic Religious Education

To address the contemporary challenges of Islamic education, an educational approach is required that not only focuses on knowledge transmission, but also transforms learners' ways of thinking, learning experiences, and consciousness comprehensively. In this context, deep learning is considered highly relevant as a learning paradigm emphasizing profound understanding, critical reflection, and the integration of knowledge with real-life experiences. This approach demonstrates a close relationship with the Transformative Learning Theory developed by Jack Mezirow. According to Mezirow, transformative learning occurs when individuals experience changes in their *frame of reference* through critical reflection upon life experiences. Consequently, learning no longer functions merely as an academic process, but as a means of transforming consciousness capable of reshaping how learners understand themselves and their environments.

In practice, deep learning encourages pedagogical transformation within instructional processes. Learning is no longer centered on one-way lecturing methods, but is directed toward dialogue, reflection, exploration of authentic experiences, and students' active involvement in constructing knowledge. Such learning processes enable learners to develop critical thinking abilities, solve contextual problems, and understand learning meanings more profoundly. This perspective aligns with the views of Michael Fullan, who emphasized that deep learning is

oriented toward developing twenty-first-century competencies, including critical thinking, creativity, communication, collaboration, citizenship, and character. Therefore, deep learning does not merely emphasize academic achievement, but also the formation of character and social awareness.

Transformative aspects of deep learning are also reflected in changing relationships between teachers and learners. Teachers are no longer positioned as the sole sources of knowledge, but rather as facilitators guiding students toward discovering meaning through reflective and dialogical learning experiences. Within the constructivist perspective developed by Jean Piaget, knowledge is actively constructed by learners through interaction with their environment and experiences. Consequently, deep learning requires learning environments that are open, participatory, and supportive of independent exploration without fear of failure.

Furthermore, deep learning also promotes curriculum transformation within educational institutions. Curricula are no longer understood merely as collections of materials to be delivered, but as sequences of meaningful and contextual learning experiences. Learning materials must therefore be designed in ways that connect knowledge with students' lived realities so that learning becomes more relevant and reflective. In Islamic education, this approach is particularly important in overcoming the disconnect between religious knowledge and everyday life practices. As a result, Islamic Religious Education extends beyond cognitive mastery and facilitates authentic religious experiences within learners themselves.

Deep learning also requires transformation in educational leadership. Educational leaders must cultivate learning cultures that are humanistic, reflective, and oriented toward the holistic development of students' potential. Educational leadership can no longer focus exclusively on administrative matters, but must prioritize the creation of learning ecosystems that encourage creativity, collaboration, and critical reflection. In this regard, educational leaders play a strategic role in fostering adaptive school cultures capable of responding to societal change without abandoning moral and spiritual values.

Normatively, the implementation of deep learning is also aligned with the objectives of the Indonesian National Education System as stated in Law Number 20 of 2003, particularly Article 3, which emphasizes that national education aims to develop learners into faithful, pious, morally upright, creative, independent, and responsible individuals. Deep learning facilitates the realization of these objectives through learning processes that are more personal, reflective, and oriented toward the holistic development of learners' potential. Consequently, education is expected to produce not only intellectually competent students, but also emotionally and spiritually mature individuals.

In addition, deep learning is highly relevant to the policy of religious moderation, which emphasizes inclusivity, tolerance, and respect for diversity within educational contexts. Through profound and reflective learning experiences, students are encouraged to understand social realities more broadly, thereby avoiding narrow and exclusive modes of thinking. In this sense, deep learning may serve as an effective approach for cultivating both critical awareness and humanistic attitudes within social and religious life.

Moreover, deep learning is closely connected to holistic education, which views learners as whole human beings possessing intellectual, emotional, social, and spiritual dimensions. Syed Muhammad Naquib al-Attas explained that the purpose of Islamic education is not merely the transfer of knowledge, but also the cultivation of *adab* within individuals. From this perspective, deep learning may function as a means of integrating intellectual development with learners' moral and spiritual formation, thereby creating balance between cognitive intelligence and depth of character.

The transformative nature of deep learning also affects learning evaluation systems. Evaluation is no longer oriented solely toward final outcomes such as grades or rankings, but rather toward students' comprehensive developmental processes. This approach enables

teachers to conduct more authentic, continuous, and contextual assessments according to learners' individual potentials and characteristics. Thus, learning no longer creates destructive competition, but instead encourages the growth of learning awareness and sustainable self-development.

Based on the preceding discussion, it can be understood that deep learning represents a transformative approach capable of addressing various challenges of Islamic education in the modern era. This approach does not merely emphasize mastery of instructional materials, but also establishes meaningful connections among knowledge, experience, reflection, and values within learners' lives. Therefore, Islamic education should not merely be "doctrinally correct," but must also be experienced meaningfully so that Islamic values can be deeply internalized within learners themselves.

CONCLUSION

Based on the discussion presented in this study, it can be concluded that deep learning constitutes a learning paradigm capable of addressing the challenges of contemporary Islamic education, particularly the tendency of learning practices that remain oriented toward memorization and the mere transfer of knowledge. This approach positions learners as active subjects who not only understand instructional materials cognitively, but are also able to reflect upon, interpret, and internalize learning values within their everyday lives. Through critical thinking, profound reflection, contextual learning experiences, and active student engagement, deep learning creates a more meaningful and transformative educational process.

The deep learning approach also demonstrates a close relationship with the Transformative Learning Theory developed by Jack Mezirow, which argues that authentic learning occurs when individuals experience transformations in their ways of thinking and interpreting reality through critical reflection upon lived experiences. Within the context of Islamic education, this approach becomes highly significant because it bridges the disconnection between knowledge, experience, and religious values that has frequently characterized Islamic Religious Education practices. Consequently, Islamic education is expected not only to produce learners who understand religious teachings theoretically, but also individuals capable of embodying Islamic values within their behaviors and social consciousness.

Furthermore, the implementation of deep learning requires transformation across multiple dimensions of education, including pedagogy, teacher–student relationships, curriculum design, and educational leadership. Teachers should no longer be positioned merely as transmitters of information, but rather as facilitators who cultivate reflective and dialogical learning experiences. Curricula likewise need to be oriented toward contextual, humanistic, and life-relevant learning processes. At the same time, educational leadership must create open, collaborative, and supportive learning cultures that foster the holistic development of students' potential.

Several solutions may therefore be proposed to support the implementation of deep learning within Islamic education. First, teachers' pedagogical competencies in designing reflective and experience-based learning should be strengthened through professional development and training programs. Educators need to be equipped with strategies related to active learning, project-based learning, and authentic assessment capable of developing students' critical thinking skills. Second, educational institutions should reconstruct curricula so that they are not solely focused on academic achievement, but also on character formation, spiritual consciousness, and twenty-first-century competencies. Third, educational technology

should be utilized not merely as an instrument of digitalization, but as a medium for enhancing the quality and meaningfulness of learning experiences.

Moreover, the successful implementation of deep learning requires support from all educational stakeholders, including families, communities, and policymakers. Such synergy is essential to ensure that educational processes are not confined solely to classrooms, but become part of learners' broader social and cultural experiences. Therefore, deep learning may be regarded as a strategic solution for realizing an Islamic education system that remains relevant to contemporary developments while still rooted in moral, spiritual, and humanitarian values. Through this approach, future generations are expected to emerge not only with intellectual excellence, but also with depth of character, social sensitivity, and the capacity to interpret life wisely and responsibly.

RECOMMENDATIONS

Based on the findings and discussion presented in this paper, several recommendations may be proposed to support the development and implementation of deep learning within Islamic education. First, Islamic educational institutions should strengthen learning systems that are not solely oriented toward academic achievement, but also toward character formation, critical thinking skills, and the development of learners' reflective consciousness. Educational institutions need to cultivate dialogical, humanistic, and contextual learning cultures so that educational processes become more meaningful and responsive to contemporary challenges.

Second, educators are expected to improve their pedagogical competencies in implementing deep learning strategies. Teachers should no longer function merely as transmitters of knowledge, but as facilitators capable of constructing active, reflective, and participatory learning experiences. Therefore, teachers need to develop instructional methods that encourage learners to think critically, engage in discussion, solve problems, and connect learning materials with real-life situations.

Third, curriculum developers and educational policymakers should undertake curriculum reconstruction that is more adaptive to the demands of twenty-first-century education. Curricula should not focus exclusively on content mastery, but also on the development of higher-order thinking skills, collaboration, creativity, and the strengthening of learners' moral and spiritual values. In addition, learning evaluation systems should be directed toward authentic assessments capable of measuring students' comprehensive developmental processes rather than merely academic outcomes.

Fourth, parents and communities should actively support the creation of positive and conducive learning environments for students' development. Education should not be regarded solely as the responsibility of schools, but as a collaborative process involving families and communities in fostering learning habits, character formation, and social and religious values within learners' everyday lives.

Finally, future researchers are encouraged to conduct more in-depth studies concerning the implementation of deep learning in Islamic education through both empirical field research and learning model development studies. Through such efforts, research on deep learning will not remain merely theoretical, but will also provide practical contributions toward the development of Islamic educational practices that are more relevant, humanistic, and transformative.

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