



Deep Learning as a New Paradigm in Islamic Religious Education in Madrasahs: A Literature Review

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Abstract

This study addresses the persistent challenge in Islamic Religious Education (PAI) in madrasahs, which often emphasizes rote memorization rather than meaningful understanding and value internalization. The study aims to examine deep learning as an emerging pedagogical paradigm and explore its implications for PAI in madrasahs. This research employed a qualitative systematic literature review approach by analyzing 32 relevant national and international scholarly publications on deep learning and Islamic education. The literature review and selection process were conducted using the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach, including identification, screening, eligibility, and inclusion stages, followed by thematic and conceptual synthesis. The findings indicate that deep learning, characterized by mindful, meaningful, and joyful learning, is strongly aligned with the principles of Islamic education, particularly in promoting reflective thinking (tafakkur), deep understanding (tadabbur), and character formation. The study also highlights important implications for curriculum design, teaching strategies, teacher roles, and authentic assessment practices in madrasahs. This article concludes that deep learning provides a transformative framework for strengthening the cognitive, affective, and spiritual dimensions of PAI learning. The novelty of this study lies in its conceptual integration of deep learning theory with Islamic educational principles as a foundation for transforming PAI learning in madrasah contexts.

Keywords: Deep learning; Islamic Education; Literature Review; Madrasah; Pedagogy

Abstrak

Penelitian ini dilatarbelakangi oleh tantangan pembelajaran Pendidikan Agama Islam (PAI) di madrasah yang masih cenderung menekankan hafalan dibandingkan pemahaman bermakna dan internalisasi nilai. Penelitian ini bertujuan mengkaji deep learning sebagai paradigma pedagogik baru serta mengeksplorasi implikasinya terhadap pembelajaran PAI di madrasah. Penelitian ini menggunakan pendekatan systematic literature review kualitatif dengan menganalisis 32 publikasi ilmiah nasional dan internasional yang relevan mengenai deep learning dan pendidikan Islam. Proses penelusuran dan seleksi literatur dilakukan menggunakan pendekatan PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) melalui tahapan identifikasi, penyaringan, kelayakan, dan inklusi, kemudian dilanjutkan dengan sintesis tematik dan konseptual. Hasil penelitian menunjukkan bahwa deep learning yang ditandai dengan pembelajaran mindful, meaningful, dan joyful memiliki kesesuaian yang kuat dengan prinsip-

prinsip pendidikan Islam, khususnya dalam mengembangkan tafakkur, tadabbur, dan pembentukan karakter. Penelitian ini juga menegaskan implikasi penting terhadap desain kurikulum, strategi pembelajaran, peran guru, dan praktik asesmen autentik di madrasah. Penelitian ini menyimpulkan bahwa deep learning menawarkan kerangka transformatif untuk memperkuat dimensi kognitif, afektif, dan spiritual dalam pembelajaran PAI. Kebaruan penelitian ini terletak pada upaya mengintegrasikan teori deep learning dengan prinsip-prinsip pendidikan Islam sebagai kerangka konseptual transformasi pembelajaran PAI di madrasah.

Kata kunci: *Kajian Pustaka; Madrasah; Pedagogi; Pendidikan Islam.*

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Introduction

Islamic Religious Education (Pendidikan Agama Islam/PAI) in madrasahs plays a strategic role in shaping students' moral, spiritual, intellectual, and social development. In the contemporary educational landscape, PAI is expected not only to transmit religious knowledge but also to foster critical thinking, reflective awareness, ethical consciousness, and the internalization of Islamic values in everyday life (Suyadi & Widodo, 2022). However, several studies indicate that learning practices in many madrasahs remain dominated by rote memorization, teacher-centered instruction, and low-level cognitive orientation, resulting in superficial rather than meaningful learning experiences (Hidayat et al., 2021; Anshori & Damayanti, 2023). Such conditions reflect what educational theorists describe as surface learning, in which students focus primarily on recalling information without engaging in deeper conceptual understanding, reflection, or contextual application (Biggs & Tang, 2011).

In the context of the 21st century and digital transformation, this approach is increasingly inadequate. Contemporary education requires learners to possess higher-order thinking skills, adaptability, creativity, collaboration, and the ability to integrate interdisciplinary knowledge in solving complex problems (OECD, 2021; Fullan et al., 2021). Within Islamic education, this challenge becomes even more crucial because the ultimate goal of education is not merely intellectual mastery but the formation of holistic individuals (*insan kamil*) who integrate faith, knowledge, morality, and social responsibility (Al-Attas, 1991; Basri, 2022). Consequently, there is an urgent need to reform pedagogical practices in PAI so that they align with both contemporary educational demands and the epistemological foundations of Islamic education.

Recent educational studies emphasize that deep learning is increasingly

associated with transformative pedagogy, reflective learning, and student-centered educational reform in the digital era (Fullan et al., 2021; Lee et al., 2022). Contemporary educational discourse also highlights the importance of integrating higher-order thinking, collaboration, creativity, and contextual understanding as essential competencies for 21st-century learners (OECD, 2021; Zhao & Watterston, 2021).

One educational paradigm that has recently gained significant attention is deep learning. Deep learning emphasizes meaningful understanding, reflective thinking, active engagement, and the integration of cognitive, affective, and experiential dimensions of learning (Fullan et al., 2018; Hwang et al., 2021). Unlike surface learning, deep learning encourages students to connect ideas, critically evaluate information, and apply knowledge in new contexts (Marton & Säljö, 1976). In Indonesia, the discourse on deep learning has become increasingly prominent through the framework proposed in the *Naskah Akademik Pembelajaran Mendalam* issued by the Ministry of Education, which conceptualizes learning as mindful, meaningful, and joyful (Kemendikdasmen, 2025). This framework emphasizes holistic learning processes that integrate thinking, character, emotional engagement, and authentic learning experiences.

From the perspective of Islamic education, the principles of deep learning strongly resonate with classical Islamic epistemology and pedagogy. Islamic educational traditions emphasize *tafakkur* (reflection), *tadabbur* (deep contemplation), and *ta'dib* (character formation), indicating that meaningful engagement with knowledge has long been embedded in Islamic intellectual heritage (Nasr, 2006; Halstead, 2004). Several recent studies also affirm that Islamic education should move beyond ritualistic and textual approaches toward transformative and reflective learning that integrates spirituality, ethics, and critical consciousness (Rahman & Nurhayati, 2021; Sulaiman et al., 2024). In this regard, deep learning may be understood as a contemporary articulation of pedagogical principles already inherent within Islamic education.

Despite its conceptual relevance, studies examining the integration of deep learning within Islamic Religious Education remain limited. Existing research generally focuses on curriculum reform, digital learning, character education, or student-centered instruction without explicitly integrating deep learning into a comprehensive pedagogical framework for PAI (Hidayat et al., 2021; Suyadi & Widodo, 2022). Moreover, previous studies have rarely connected deep learning theory with Islamic educational epistemology, particularly within madrasah contexts. This gap indicates the

absence of an integrative conceptual framework that bridges contemporary learning theories with Islamic philosophical and pedagogical foundations. Recent scholarship also indicates that pedagogical transformation in Islamic education requires the integration of spirituality, critical thinking, reflective inquiry, and contextual learning to respond effectively to contemporary educational challenges (Ismail et al., 2023; Fauzi & Prasetyo, 2024).

In addition, the implementation of deep learning in madrasahs still faces substantial structural and pedagogical challenges, including limited teacher competence, rigid curriculum orientation, assessment systems focused on factual recall, and deeply rooted teacher-centered learning cultures (Zainuddin, 2018; Anshori & Damayanti, 2023). Without addressing these structural constraints, efforts to implement deep learning risk becoming fragmented and superficial. Therefore, a more comprehensive conceptual understanding is needed to support meaningful transformation in Islamic Religious Education.

Unlike previous studies that mainly examined deep learning within general education contexts, this study specifically integrates deep learning theory with Islamic educational epistemology and madrasah pedagogy. Therefore, this article offers an integrative conceptual framework that contributes both theoretically and practically to the transformation of Islamic Religious Education in contemporary madrasahs.

Accordingly, this study seeks to offer a conceptual synthesis that integrates deep learning theory, Islamic educational epistemology, and contemporary discourse on quality education in Indonesia. The novelty of this study lies in its effort to develop an integrative conceptual framework connecting the principles of mindful, meaningful, and joyful learning with Islamic educational concepts such as tafakkur, tadabbur, and value internalization within the context of madrasah education. This study contributes theoretically by bridging modern educational theory and Islamic pedagogy, while also providing practical implications for curriculum development, teaching strategies, teacher roles, and authentic assessment practices in PAI learning.

Method

This study employed a qualitative research design using a Systematic Literature Review (SLR) approach to examine the concept of deep learning and its implications for Islamic Religious Education (Pendidikan Agama Islam/PAI) in madrasahs. The review process followed the Preferred Reporting Items for

Systematic Reviews and Meta-Analyses (PRISMA) framework to ensure transparency, rigor, and replicability in the selection and analysis of the literature (Page et al., 2021). A systematic literature review is particularly appropriate for identifying, evaluating, and synthesizing existing scholarly evidence in order to develop conceptual understanding and identify research gaps within a specific field (Snyder, 2019).

This study integrated systematic review procedures with thematic and conceptual analysis. The review focused on two interrelated domains: (1) deep learning in contemporary educational theory and policy discourse, and (2) Islamic Religious Education and pedagogical transformation in madrasah contexts. The use of thematic synthesis enabled the identification of recurring concepts and patterns across the literature, while conceptual analysis facilitated the integration of contemporary deep learning theory with Islamic educational philosophy (Creswell & Creswell, 2018).

The literature search was conducted between January and March 2026 using several academic databases and digital repositories, including Scopus, Google Scholar, SINTA, Dimensions, and institutional repositories. The search process employed combinations of the following keywords: “deep learning,” “deep learning pedagogy,” “Islamic education,” “madrasah education,” “religious education,” “pedagogical transformation,” “meaningful learning,” “mindful learning,” and “joyful learning.” Boolean operators such as AND and OR were used to refine and expand the search results.

The study applied explicit inclusion and exclusion criteria to ensure the relevance and quality of the selected literature. The inclusion criteria consisted of: (1) scholarly works discussing deep learning, pedagogical transformation, or Islamic education; (2) publications related to madrasahs, religious education, or contemporary educational reform; (3) peer-reviewed journal articles, academic books, policy documents, and conference papers; (4) publications written in English or Indonesian; and (5) studies published between 2015 and 2025, while several seminal works published earlier were included to strengthen the theoretical foundation. Meanwhile, the exclusion criteria included: (1) non-academic

publications such as blogs or opinion articles; (2) duplicated records; (3) studies lacking conceptual relevance to the research objectives; and (4) incomplete or inaccessible publications.

The literature selection process followed several stages adapted from the PRISMA procedure. The initial search identified 247 records across databases. After removing duplicates and irrelevant titles, 138 articles remained for screening. Subsequently, abstracts and full texts were assessed based on the inclusion and exclusion criteria, resulting in 42 eligible sources for detailed analysis. Of these, 28 core references were selected as the primary analytical corpus because they provided substantial conceptual, theoretical, and pedagogical discussions directly relevant to deep learning and Islamic Religious Education. The detailed process of literature selection is presented in Figure 1.

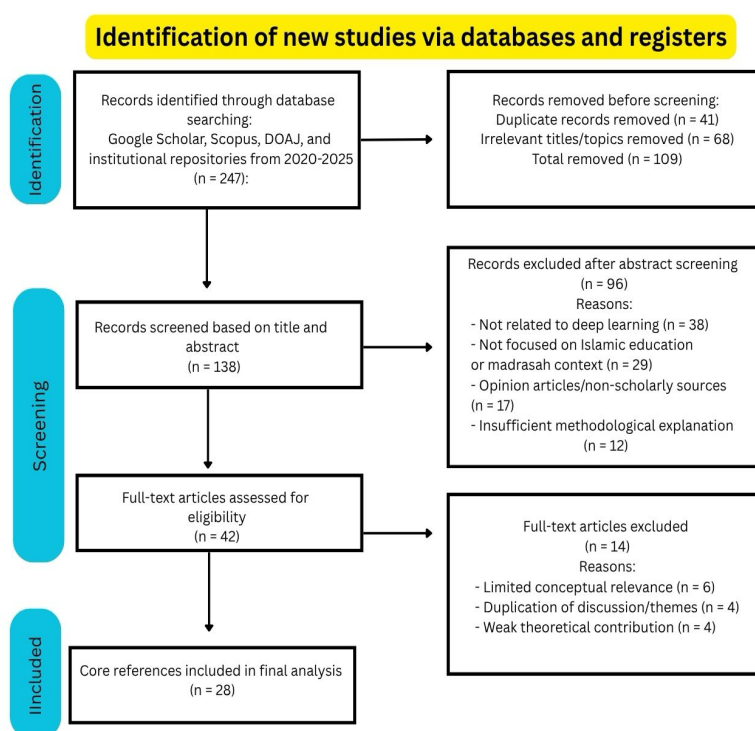


Figure 1. PRISMA Flow Diagram of Literature Selection Process

To improve transparency and organization, all references were managed using digital reference management software. Each selected study was systematically coded according to publication characteristics, theoretical orientation, research focus, pedagogical dimensions, and relevance to Islamic

educational contexts. Furthermore, a literature synthesis matrix was developed to compare and categorize the findings across studies.

The collected data were analyzed using thematic analysis following Braun and Clarke's (2006) procedures, including data familiarization, initial coding, theme generation, theme review, and interpretation. Through this process, several major themes emerged, including the conceptual characteristics of deep learning, mindful-meaningful-joyful learning dimensions, pedagogical transformation in madrasahs, teacher roles, curriculum orientation, and the integration of Islamic educational values. In addition, conceptual synthesis was employed to examine the alignment between deep learning theory and Islamic educational epistemology, particularly concepts such as tafakkur, tadabbur, ta'dib, and holistic character formation. This integrative analysis enabled the development of a coherent conceptual framework linking contemporary educational discourse with Islamic pedagogical traditions. Thematic synthesis techniques were employed to identify conceptual patterns and relationships across the selected studies (Thomas & Harden, 2008).

To ensure the trustworthiness and rigor of the study, several strategies were implemented. First, triangulation of sources was conducted by integrating journal articles, policy documents, academic books, and conceptual manuscripts. Second, the use of explicit inclusion and exclusion criteria strengthened the transparency and replicability of the review process. Third, peer-reviewed and reputable academic sources were prioritized to enhance the credibility of the findings. Finally, all references were documented and cited using APA style to maintain academic integrity and avoid plagiarism. These procedures collectively strengthen the validity and scholarly contribution of the study.

Results and Discussion

The findings of this study are presented based on thematic synthesis derived from the selected literature in accordance with the research objectives and PRISMA-based review procedures. The analysis focuses on three major domains: (1) the conceptual characteristics of deep learning, (2) the alignment between deep learning and Islamic educational philosophy, and (3) the pedagogical implications of deep learning for Islamic Religious Education (PAI) in madrasahs.

Characteristics of the Selected Literature

The selected studies presented in Table 1 demonstrate that research on deep learning and pedagogical transformation has developed across multiple disciplinary perspectives, including educational theory, curriculum reform, teacher professional development, and Islamic pedagogy. Most studies emphasize the importance of meaningful learning, reflective engagement, and student-centered approaches in improving educational quality. The table also shows variations in research focus, methodological approaches, and conceptual contributions, indicating that deep learning has been examined not only as a pedagogical strategy but also as a broader framework for educational transformation in both general and Islamic educational contexts.

Table 1. Characteristics of Selected Literature

No	Author(s)	Year	Focus of Study	Method	Main Findings
1	Biggs & Tang	2011	Deep learning theory	Conceptual study	Deep learning promotes meaningful understanding and higher-order thinking
2	Fullan et al.	2018	Transformative deep learning	Conceptual analysis	Deep learning integrates knowledge, character, and global competencies
3	Hattie	2009	Visible learning and pedagogy	Meta-analysis	Student-centered learning improves learning outcomes
4	Darling-Hammond et al.	2020	Teacher professional learning	Policy review	Teacher competence is central to educational transformation
5	Hidayat et al.	2021	Islamic education reform	Qualitative study	Madrasah learning remains dominated by teacher-centered approaches
6	Suyadi & Widodo	2022	Contemporary Islamic education	Literature review	Islamic education should address contextual and societal issues
7	Rahman & Nurhayati	2021	Reflective learning in Islamic education	Conceptual analysis	Reflection and critical engagement are central to Islamic pedagogy

8	Halstead	2004	Islamic educational philosophy	Conceptual study	Islamic pedagogy integrates moral and intellectual dimensions
9	Anderson & Krathwohl	2001	Educational assessment	Conceptual framework	Higher-order thinking should become the focus of assessment
10	Kemendikdasmen	2025	Deep learning framework in Indonesia	Policy document	Deep learning emphasizes mindful, meaningful, and joyful learning

The literature also reveals an important trend: recent educational discourse increasingly emphasizes holistic learning that integrates cognitive, affective, social, and moral dimensions. However, the findings indicate that the implementation of such approaches in Islamic Religious Education remains relatively limited and fragmented.

Conceptual Characteristics of Deep Learning

The analysis demonstrates that deep learning has evolved into a transformative educational paradigm emphasizing meaningful understanding, critical reflection, contextual application, and learner engagement. Unlike surface learning, which focuses primarily on memorization and procedural reproduction, deep learning encourages students to actively construct knowledge and connect learning experiences with real-life contexts (Biggs & Tang, 2011).

The findings indicate that the Indonesian framework of deep learning, as articulated in the Naskah Akademik Pembelajaran Mendalam (Kemendikdasmen, 2025), expands previous conceptualizations by integrating three major dimensions: mindful learning, meaningful learning, and joyful learning. This formulation differs from earlier Western conceptualizations that mainly focused on cognitive processing and conceptual understanding (Marton & Säljö, 1976). The Indonesian approach places stronger emphasis on emotional engagement, learner well-being, and character development.

This finding supports Fullan et al. (2018), who argue that deep learning should not merely develop academic achievement but also cultivate collaboration, creativity, character, and meta-learning competencies. However, this study extends previous discussions by highlighting that deep learning within Islamic educational contexts must also integrate spiritual and moral dimensions. Therefore, deep learning is not simply a

pedagogical strategy but represents a broader philosophical transformation toward holistic and humanistic education. Recent studies further demonstrate that deep learning supports reflective engagement, collaborative inquiry, learner agency, and authentic knowledge construction across educational contexts (Fullan et al., 2021; Lee et al., 2022).

From a critical perspective, the study also reveals that many educational institutions continue to interpret deep learning superficially by merely adopting active learning techniques without transforming curriculum orientation, institutional culture, or assessment systems. This finding confirms Hattie's (2009) argument that pedagogical innovation alone is insufficient without systemic educational reform.

Alignment between Deep Learning and Islamic Educational Philosophy

One of the most significant findings of this study is the strong alignment between deep learning principles and the epistemological foundations of Islamic education. The analysis demonstrates that concepts such as mindful reflection, meaning-making, contextual understanding, and value internalization correspond closely with Islamic educational principles including tafakkur (reflection), tadabbur (deep contemplation), ta'dib (character formation) and tarbiyah (holistic nurturing).

This finding reinforces previous scholarship emphasizing the holistic orientation of Islamic education (Al-Attas, 1991; Halstead, 2004). Contemporary Islamic education scholars also argue that pedagogical transformation in madrasahs should integrate spirituality, critical reflection, contextual learning, and digital literacy to remain relevant in the 21st century (Ismail et al., 2023; Anshori & Damayanti, 2023). However, unlike earlier studies that discussed Islamic pedagogy in broader philosophical terms, this study explicitly positions deep learning as a contemporary articulation of Islamic educational philosophy. In this regard, deep learning should not be viewed as a foreign educational construct but rather as a framework that can be contextualized within Islamic epistemology.

The findings are also consistent with Rahman and Nurhayati (2021), who argue that reflective learning and critical engagement are central components of Islamic pedagogy. Nevertheless, this study advances the discussion by demonstrating that the dimensions of mindful, meaningful, and joyful learning are compatible with Islamic approaches to holistic human development.

This compatibility creates strategic opportunities for madrasahs to integrate contemporary educational innovation with Islamic values. At the same time, the study

identifies several tensions, particularly the persistence of teacher-centered traditions and authoritarian pedagogical cultures that may limit critical inquiry and learner autonomy. Therefore, successful implementation requires not only methodological adaptation but also cultural transformation within educational institutions.

Pedagogical Implications for Madrasahs

The findings indicate several important pedagogical implications for Islamic Religious Education in madrasahs.

First, teaching practices need to shift from transmissive and lecture-based instruction toward inquiry-oriented, dialogical, and student-centered learning approaches. This finding is consistent with previous studies demonstrating that inquiry-based and reflective learning significantly improve students' conceptual understanding and active engagement (Hmelo-Silver, 2004; Darling-Hammond et al., 2020). In the context of PAI, this implies that religious education should move beyond doctrinal memorization toward reflective engagement with ethical and contemporary social issues.

Second, curriculum design should emphasize contextual and interdisciplinary learning. The analysis suggests that deep learning enables students to connect Islamic teachings with contemporary challenges such as environmental ethics, social justice, digital citizenship, tolerance, and multiculturalism. This finding supports Suyadi and Widodo (2022), who emphasize that Islamic education must become more responsive to social realities and contemporary global challenges.

Third, assessment systems require substantial reform. Current practices in many madrasahs remain heavily oriented toward factual recall and standardized examinations. Consistent with Anderson and Krathwohl's (2001) revised taxonomy, this study argues that assessment should focus more on higher-order thinking, reflective reasoning, collaboration, and authentic performance. Therefore, assessment methods such as reflective journals, portfolios, projects, and case-based analysis are more aligned with deep learning principles.

Furthermore, teacher competence emerges as a decisive factor in successful implementation. Deep learning requires teachers to function not merely as transmitters of knowledge but also as facilitators, mentors, and reflective practitioners. This finding is consistent with Darling-Hammond et al. (2020), who emphasize that educational transformation depends heavily on teacher professional capacity and institutional

support.

Challenges and Opportunities in Implementation

Despite its transformative potential, the implementation of deep learning in madrasahs faces several structural and cultural challenges. One major challenge is the persistence of traditional pedagogical cultures emphasizing memorization, teacher authority, and examination-oriented learning. This finding confirms previous studies showing that many Islamic educational institutions continue to rely on transmissive pedagogies (Hidayat et al., 2021).

Another challenge concerns teacher readiness and institutional support. Many educators have limited experience in reflective pedagogy, authentic assessment, and student-centered instructional design. Consequently, pedagogical innovation often remains fragmented and inconsistent.

Nevertheless, the study also identifies significant opportunities. In contrast to previous studies that primarily focused on secular educational settings, this study demonstrates that deep learning possesses strong compatibility with Islamic pedagogical principles and value-oriented learning traditions in madrasahs. Current educational reforms in Indonesia increasingly support holistic and transformative learning approaches. Moreover, the strong philosophical compatibility between deep learning and Islamic educational values provides a unique foundation for contextual implementation in madrasahs. As summarized in Table 2, the thematic synthesis reveals several recurring patterns across the selected studies, particularly regarding the integration of reflective learning, student-centered pedagogy, value internalization, and the transformation of teaching and assessment practices in Islamic education contexts.

Table 2. Thematic Synthesis of Main Findings

Research Objective	Main Theme	Key Findings	Representative Studies	Implications for Madrasahs
Analyze the concept of deep learning	Conceptual Characteristics of Deep Learning	Deep learning emphasizes mindful, meaningful, and joyful learning	Biggs & Tang (2011); Fullan et al. (2018)	Encourages holistic and student-centered learning
Examine alignment with Islamic education	Alignment with Islamic Educational Philosophy	Deep learning aligns with <i>tafakkur</i> , <i>tadabbur</i> , and <i>ta'dib</i>	Al-Attas (1991); Halstead (2004)	Strengthens integration of spirituality and critical thinking

Explore pedagogical implications	Pedagogical Transformation in Madrasahs	Requires inquiry-based and reflective learning approaches	Hattie (2009); Darling-Hammond et al. (2020)	Supports curriculum and instructional reform
Explore pedagogical implications	Assessment Reform	Assessment should focus on higher-order thinking and authentic learning	Anderson & Krathwohl (2001)	Encourages reflective and authentic assessment
Explore implementation challenges	Challenges and Opportunities of Implementation	Teacher readiness and institutional culture remain major barriers	Hidayat et al. (2021); Suyadi & Widodo (2022)	Requires systemic institutional and policy support

Conclusion

This study concludes that deep learning represents a meaningful and transformative pedagogical paradigm for Islamic Religious Education (PAI) in madrasahs, as it emphasizes not only cognitive mastery but also reflective thinking, value internalization, and the integration of knowledge into real-life contexts. The findings demonstrate that the principles of deep learning—particularly mindful, meaningful, and joyful learning—are conceptually aligned with the philosophical foundations of Islamic education, which prioritize holistic human development encompassing intellectual, moral, spiritual, and social dimensions. In this regard, the integration of deep learning into madrasah education does not constitute a departure from Islamic educational traditions, but rather a contemporary reinterpretation and reinforcement of long-standing Islamic pedagogical values such as *tafakkur*, *tadabbur*, *ta'dib*, and *tarbiyah*.

This study further reveals that the implementation of deep learning in madrasahs requires a comprehensive transformation of pedagogical practices. Teaching approaches need to shift from teacher-centered and memorization-oriented instruction toward more reflective, inquiry-based, collaborative, and student-centered learning experiences. Likewise, curriculum design should emphasize conceptual understanding, contextual relevance, interdisciplinary integration, and authentic engagement with contemporary social realities. Assessment practices also need to move beyond factual recall toward the evaluation of higher-order thinking skills, reflective capacities, and character development. These findings imply that successful implementation of deep learning

requires systemic support, including teacher professional development, curriculum reform, institutional commitment, and policy alignment.

The theoretical contribution and novelty of this study lie in its integrative conceptual framework that bridges contemporary deep learning theory with the epistemological and pedagogical foundations of Islamic education. While previous studies have generally examined deep learning within secular or general educational settings, this study specifically situates deep learning within the context of Islamic Religious Education in madrasahs. By synthesizing contemporary educational discourse with Islamic educational philosophy, this study contributes a new conceptual perspective for understanding pedagogical transformation in Islamic education and expands the scholarly discourse on educational reform in Muslim contexts.

Nevertheless, this study has several limitations. First, this research is conceptual and literature-based in nature, relying primarily on the synthesis and interpretation of secondary sources rather than empirical field data. Second, although the study adopted a systematic literature review approach using PRISMA procedures, the findings remain dependent on the scope, quality, and accessibility of the selected literature. Third, the study does not empirically examine the implementation of deep learning practices in specific madrasah settings, teacher competencies, or student learning outcomes. Consequently, the conclusions presented should be understood as conceptual and theoretical rather than definitive empirical generalizations.

Therefore, future research is recommended to conduct empirical investigations on the implementation of deep learning in various madrasah contexts through qualitative, quantitative, or mixed-method approaches. Further studies may explore the effectiveness of deep learning strategies in improving students' critical thinking, reflective abilities, spiritual development, and academic achievement. In addition, future researchers are encouraged to examine teacher readiness, institutional culture, curriculum adaptation, and assessment models that support deep learning in Islamic education. Comparative studies across educational institutions and sociocultural contexts would also provide richer insights into the applicability and sustainability of deep learning within diverse Islamic educational environments.

In conclusion, deep learning offers a promising pathway for enhancing the quality, relevance, and transformative potential of Islamic Religious Education in madrasahs. Its successful implementation depends on a collective commitment among educators, institutions, and policymakers to develop educational practices that are reflective,

meaningful, value-oriented, and responsive to contemporary challenges while remaining firmly rooted in Islamic moral and spiritual foundations

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