



The Transformative Teacher: Integrating Deep Learning Models into Contemporary Islamic Education

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<p>Kata Kunci: Guru Transformatif; Model Pembelajaran; Islam Transifit; Kontemporer.</p>	ABSTRAK
	<p><i>Pembelajaran Islam pada era kontemporer tidak lagi memadai jika hanya berorientasi pada transmisi pengetahuan keagamaan yang bersifat tekstual dan normatif, tetapi perlu diarahkan pada pembelajaran yang aktif, reflektif, kontekstual, dan transformatif. Penelitian ini menggunakan studi kepustakaan (library research) secara deskriptif-kualitatif melalui penelaahan berbagai sumber artikel jurnal, buku, tesis dan dokumentasi media online. Hasil kajian menunjukkan bahwa pembelajaran Islam kontemporer menuntut guru untuk berperan sebagai fasilitator, mediator nilai, dan agen transformasi yang membimbing peserta didik dalam memahami, menghayati, dan mengamalkan ajaran Islam dalam kehidupan dan praktik pembelajaran dikelas. Model pembelajaran deep learning dalam pembelajaran Islam terbukti memiliki relevansi konseptual yang kuat karena memungkinkan peserta didik membangun pemahaman yang lebih mendalam, mengembangkan nalar kritis, memperkuat spiritualitas, serta mengaktualisasikan nilai-nilai Islam dalam respons terhadap persoalan sosial dan moral. Setiap model pembelajaran yang dianalisis memberikan kontribusi yang berbeda namun saling melengkapi dalam membentuk pembelajaran Islam yang holistik, bermakna, dan berorientasi pada kemaslahatan. Dengan demikian, artikel ini menegaskan bahwa pengembangan pembelajaran Islam kontemporer memerlukan desain pedagogis yang integratif dan transformatif agar pendidikan Islam mampu melahirkan generasi yang beriman, berilmu, berakhlak, kritis, dan adaptif terhadap perubahan zaman.</i></p>
	ABSTRACT
<p>Keywords: Transformative Teacher; Learning Models; Transformative Islam; Contemporary Era..</p>	<p><i>Contemporary Islamic education can no longer rely solely on the textual and normative transmission of religious knowledge; instead, it must be redirected toward active, reflective, contextual, and transformative learning paradigms. This study employs a descriptive-qualitative library research method, analyzing various scholarly articles, books, theses, and online media documentation. The findings indicate that contemporary Islamic learning demands teachers to function as facilitators, value mediators, and agents of transformation who guide students in comprehending, internalizing, and practicing Islamic teachings within classroom interactions and daily life. Specifically, the deep learning model demonstrates strong conceptual relevance in Islamic education as it enables students to construct profound understanding, cultivate critical reasoning, strengthen spirituality, and actualize Islamic values in response to social and moral challenges. Each analyzed learning model offers distinct yet complementary contributions to forming a holistic, meaningful, and welfare-oriented Islamic education. Consequently, this article asserts that the development of contemporary Islamic learning requires integrative and transformative pedagogical designs to ensure that Islamic</i></p>

education produces a generation that is not only faithful and virtuous but also intellectually critical and adaptive to the complexities of the modern era.



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INTRODUCTION

The transformation of education in the contemporary era demands a shift in learning paradigms moving from traditional, teacher-centered approaches that emphasize mere knowledge transmission toward approaches that are more dialogical, participatory, contextual, and transformative¹. In the context of Islamic education, this shift is paramount because learning is directed not only at mastering Islamic subject matter but also at fostering critical awareness, spiritual depth, noble character, and the students' ability to respond to evolving social dynamics. Consequently, contemporary Islamic learning requires a model capable of integrating intellectual, moral, spiritual, and social dimensions into a cohesive whole².

At its core, contemporary Islamic learning can no longer be effectively implemented through instructional patterns that emphasize rote memorization, one-way lectures, and passive student compliance. Instead, learning must be designed to encourage students to think critically, reflectively, and collaboratively, while enabling them to connect Islamic teachings with the realities of daily life³. Within this framework, teachers no longer function solely as deliverers of material but act as facilitators, inspirers, value mediators, and agents of change capable of transforming the learning process into a space for the comprehensive development of human potential. This figure is referred to in this article as the transformative teacher⁴.

Transformative teachers in contemporary Islamic learning are required to possess pedagogical abilities that are adaptive to modern developments without losing the fundamental orientation of Islamic education itself⁵. They must be able to translate universal Islamic values such as justice, *rahmah* (mercy), honesty, responsibility, *musyawarah* (shura), and respect for knowledge into learning models relevant to the needs of today's students. Therefore, various learning models such as discovery learning, problem-based learning, inquiry-based learning, and project-based learning can serve as

¹ Jusubaidi Jusubaidi et al., "A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia," *Millah: Journal of Religious Studies*, February 29, 2024, 171–212, <https://doi.org/10.20885/millah.vol23.iss1.art6>.

² Lisa Virdinarti Putra and Hesti Yunitiara Rizqi, "Pendampingan Pembuatan Modul Ajar Berbasis Deep Learning Untuk Meningkatkan Kompetensi Pedagogik Guru Sekolah Dasar," *Ngudi Waluyo Empowerment: Jurnal Pengabdian Kepada Masyarakat* 3, no. 2 SE-Articles (December 31, 2023): 55–64, <https://e-abdimas.unw.ac.id/index.php/jfkip/article/view/517>.

³ Hülya Kosar Altinyelken, "Critical Thinking and Non-Formal Islamic Education: Perspectives from Young Muslims in the Netherlands," *Contemporary Islam* 15, no. 3 (November 13, 2021): 267–85, <https://doi.org/10.1007/s11562-021-00470-6>.

⁴ Rusnaini Rusnaini et al., "Intensifikasi Profil Pelajar Pancasila Dan Implikasinya Terhadap Ketahanan Pribadi Siswa," *Jurnal Ketahanan Nasional* 27, no. 2 (October 6, 2021): 230, <https://doi.org/10.22146/jkn.67613>.

⁵ Rina Fitrohati, Nurul Mubin, and Moh Roqib, "Religious Dynamics of Children in The Era Of Society 5 . 0 : Strategies For Strengthening the Transformative Islamic Education Curriculum," *Akademika: Jurnal Keagamaan Dan Pendidikan* 21, no. 2 (2025): 140–48.

strategic alternatives in Islamic education, provided they are integrated with an Islamic educational vision that forms individuals who are faithful, knowledgeable, virtuous, and capable of contributing positively to society⁶.

Studies on Islamic learning demonstrate that active, contextual, and student-centered approaches significantly contribute to building meaningful learning experiences⁷. Research indicates that such approaches are relevant to the spirit of *ta'dib*, *tarbiyah*, and *ta'lim*, which position the educational process as an effort toward integral personality development⁸. Contemporary Islamic learning, therefore, aims not only to convey normative teachings but also to cultivate students' ability to understand, internalize, and practice Islamic values wisely in both personal and social life⁹. Thus, the learning models implemented by teachers must serve as a vehicle for the transformation of values, knowledge, and action.

Building upon these reflections, this article aims to conceptually examine how transformative teachers develop contemporary Islamic learning models to address modern educational challenges. This study is crucial given that social changes, technological advancements, and the complexity of modern life problems demand Islamic learning that is more responsive, humanistic, and relevant. Through a discussion of the role of transformative teachers and contemporary Islamic learning models, this article is expected to provide theoretical and practical contributions to the development of Islamic Education (PAI), shifting the focus from mere knowledge transfer toward the transformation of student consciousness, character, and civilization.

METHOD

This study employs a library research method focusing on a conceptual examination of transformative teachers and contemporary Islamic learning models. The library research was conducted by collecting, reading, examining, and critically analyzing various references related to Islamic education, contemporary learning theories, the role of teachers in educational transformation, and learning models that support holistic student development. Data sources in this study consist of primary and secondary data obtained from books, scientific journal articles, and mass media from reputable online sources.

Data collection was carried out through documentation techniques, specifically by tracing and gathering various literatures relevant to the research focus. The collected data were then selected based on thematic suitability, source authority, and depth of discussion. Data analysis was performed using a descriptive-qualitative technique through several stages: theme identification, concept classification, content interpretation, synthesis of ideas, and drawing conclusions. This research aims to formulate an understanding of how teachers can develop contemporary Islamic learning models that integrate 21st-century learning frameworks with Islamic educational models.

⁶ Abas Asyafah, "Research Based Instruction in the Teaching of Islamic Education," *SpringerPlus* 3, no. 1 (December 19, 2014): 755, <https://doi.org/10.1186/2193-1801-3-755>.

⁷ Emi Masruroh and Wus'atul Khoiroh, "Isu-Isu Kontemporer Pendidikan Agama Islam Di Era Digitalisasi," *Akademika: Jurnal Keagamaan Dan Pendidikan* 21, no. 1 (May 23, 2025): 14–25, <https://doi.org/10.56633/jkp.v21i1.1066>.

⁸ Fitrah Sugiarto, "Integration of Qur'an and Hadith Values as Pedagogical Innovation to Improve the Quality of Islamic Education," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 1 (April 15, 2025): 171–84, <https://doi.org/10.37680/qalamuna.v17i1.6817>.

⁹ Karwadi et al., "Integration of Critical Pedagogy in Islamic Education: A Case Study of Pre-Service Teacher Training," *British Journal of Religious Education*, no. 2 (September 25, 2025): 1–22, <https://doi.org/10.1080/01416200.2025.2560905>.

RESULT AND DISCUSSION**Characteristics of Contemporary Learning**

Contemporary learning is characterized by active, participatory, contextual, and student-centered processes. Within this paradigm, students are no longer positioned as passive recipients of information but as subjects who actively construct knowledge through interaction with their environment, learning experiences, and reflective processes. Consequently, contemporary learning emphasizes the importance of holistic student engagement, encompassing cognitive, affective, and psychomotor dimensions¹⁰.

One of the primary characteristics of contemporary learning is the positioning of learning activities as a scientific and meaningful process. Student learning activities are manifested through the stages of observing, questioning, experimenting or gathering information, reasoning, and communicating. In the observation stage, students utilize various senses to attend to facts, phenomena, or learning objects through seeing, listening, hearing, and reading. This stage is crucial for training precision, seriousness, and the initial ability to identify relevant information.

The next characteristic is the strong encouragement of student curiosity through questioning activities. In contemporary learning, questioning is not merely a supplementary element of the learning process but an essential component in building critical power and creativity. Teachers must create an open learning atmosphere that encourages students to pose questions, provide responses, and discuss various issues they do not yet understand. Through these activities, students become accustomed to thinking critically and actively, while fostering a spirit of lifelong learning.

Furthermore, contemporary learning emphasizes the importance of experimenting, exploring, or gathering information as a form of direct learning experience. These activities can be conducted by reading sources, observing objects or events, conducting experiments, or interviewing informants. Through these stages, students not only acquire theoretical knowledge but also learn to develop attitudes of thoroughness, honesty, courtesy, and respect for others, alongside communication and collaboration skills in discovering information¹¹.

Another prominent characteristic is the ability to reason, associate, and process information. Once data or information is obtained, students are guided to analyze, connect, compare, and conclude that information logically. This stage demonstrates that contemporary learning does not stop at the collection of facts but requires students to think systematically and rationally. The competencies developed at this stage include

¹⁰ I Komang Wahyu Wiguna and Made Adi Nugraha Tristaningrat, "Langkah Mempercepat Perkembangan Kurikulum Merdeka Belajar," *Edukasi: Jurnal Pendidikan Dasar* 3, no. 1 (March 1, 2022): 17, <https://doi.org/10.55115/edukasi.v3i1.2296>.

¹¹ Syahrul Hamdi, Cepi Triatna, and Nurdin Nurdin, "Kurikulum Merdeka Dalam Perspektif Pedagogik," *SAP (Susunan Artikel Pendidikan)* 7, no. 1 (August 5, 2022), <https://doi.org/10.30998/sap.v7i1.13015>.

honesty, thoroughness, discipline, compliance with rules, hard work, and logical thinking in drawing conclusions¹².

Contemporary learning is also marked by the ability to communicate learning outcomes. Students are encouraged to convey their observations, analyses, and conclusions both orally and in writing, through media assistance or direct presentations. This activity is vital for developing self-confidence, linguistic ability, the courage to express opinions, and the skills to present ideas systematically, clearly, and responsibly.

The characteristics of contemporary learning encompass several key aspects: efficiency, contextuality, student-centeredness, direct experience, and an emphasis on the meaningfulness of the learning process. Additionally, contemporary learning is oriented toward the development of thinking skills, social skills, communication, collaboration, and the formation of active and reflective learning attitudes. In its implementation, learning does not only emphasize final results but also pays significant attention to the process through which students acquire knowledge. Thus, contemporary learning becomes a relevant approach to forming students who are adaptive, critical, creative, and capable of facing life's dynamics with greater maturity¹³.

The Role of Teachers in Contemporary Learning

Educational transformation in the contemporary era demands fundamental changes in school learning practices. These changes concern not only the curriculum, methods, and learning media but also directly affect the role of the teacher as the primary actor in the educational process. Amidst the demands for mastering critical thinking, creativity, communication, and collaboration skills, it is no longer sufficient for teachers to act merely as conveyors of knowledge. Instead, they must be capable of becoming facilitators, motivators, mediators, and agents of transformation who direct students to learn actively, reflectively, and meaningfully¹⁴.

In contemporary learning, teachers are required to present a learning process that is more dialogical, participatory, and student-centered. The teacher's role is no longer dominated by one-way instructional patterns but by the ability to manage learning interactions that encourage students to observe, question, explore, analyze, and communicate their ideas both independently and collaboratively. In this context, the teacher functions as an intellectual guide who assists students in constructing

¹² Redho Ade Putra, Hadiyanto Hadiyanto, and Ahmad Zikri, "Pengaruh Model Snowball Throwing Terhadap Hasil Belajar Siswa Sekolah Dasar," *Jurnal Basicedu* 4, no. 2 (April 13, 2020): 426–33, <https://doi.org/10.31004/basicedu.v4i2.377>.

¹³ Angel Pratyca et al., "Analisis Perbedaan Kurikulum 2013 Dengan Kurikulum Merdeka," *Jurnal Pendidikan Sains Dan Komputer* 3, no. 01 (January 11, 2023): 58–64, <https://doi.org/10.47709/jpsk.v3i01.1974>.

¹⁴ Seni Asiati and Uswatun Hasanah, "IMPLEMENTASI PROJEK PENGUATAN PROFIL PELAJAR PANCASILA DI SEKOLAH PENGGERAK," *Jurnal Lingkar Mutu Pendidikan* 19, no. 2 (December 23, 2022): 61–72, <https://doi.org/10.54124/jlmp.v19i2.78>.

understanding through contextual, systematic learning experiences based on the process of meaning-seeking¹⁵.

The role of the teacher in contemporary learning is also closely linked to the ability to design pedagogical strategies that are adaptive to changing times. Teachers need to be able to select approaches, methods, and learning models that are not only relevant to curricular needs but also suited to the characteristics of the students and the challenges of their social environment. Thus, teachers do not merely teach subject content but also cultivate thinking skills, an open-minded attitude, problem-solving abilities, and an awareness of lifelong learning. This positions the teacher strategically in building effective, humanistic, and transformative learning.¹⁶

From the perspective of contemporary Islamic learning, the teacher's role becomes even broader as it is oriented not only toward intellectual development but also toward the formation of students' character (*akhlak*), spirituality, and social responsibility. Teachers are required to integrate Islamic values into the learning process contextually so that students do not merely understand knowledge as something theoretical but are also able to internalize and practice it in their daily lives. In other words, the teacher acts as a role model for values, a moral guide, and an educator who builds the students' holistic consciousness. Therefore, contemporary learning places the teacher as a central figure who determines the direction, quality, and meaning of the educational process. The success of learning is measured not only by the achievement of academic targets but also by the extent to which the teacher can create a learning environment that fosters critical power, creativity, independence, and student character. In this position, the teacher becomes a vital key in realizing learning that is relevant to modern developments while remaining grounded in educational and humanitarian values.

Learning Model Integration: Deep Learning and Contemporary Islam

The deep learning model occupies a strategic position in developing education that is relevant to contemporary demands, including the context of contemporary Islamic learning. This approach emphasizes a learning process that does not stop at surface-level mastery of material but moves toward profound, reflective, and meaningful understanding. In Islamic education, such an orientation is vital because the goal of education is not merely to transmit religious knowledge but also to foster spiritual consciousness, moral maturity, critical thinking skills, and the social responsibility of students. Thus, the integration of deep learning in contemporary Islamic education is

¹⁵ Diana Rossa Martatijana et al., "Analisis Komparasi Implementasi Kurikulum Merdeka Dan Kurikulum 2013," *Muallimuna: Jurnal Madrasah Ibtidaiyah* 9, no. 1 (October 25, 2023): 96, <https://doi.org/10.31602/muallimuna.v9i1.11600>.

¹⁶ Angga Angga et al., "Komparasi Implementasi Kurikulum 2013 Dan Kurikulum Merdeka Di Sekolah Dasar Kabupaten Garut," *Jurnal Basicedu* 6, no. 4 (May 16, 2022): 5877-89, <https://doi.org/10.31004/basicedu.v6i4.3149>.

highly relevant as an effort to present an educational process that is more substantive, contextual, and transformative¹⁷.

The learning process is directed so that students are capable of connecting Islamic concepts with social realities, humanitarian issues, and the challenges of modern life. Consequently, Islamic learning is no longer understood as a process of normative rote memorization, but rather as a process of deepening knowledge, critical reasoning, value reflection, and the formation of behavior grounded in Islamic teachings. The integration of the deep learning model is realized through various pedagogical strategies, such as Problem-Based Learning, Project-Based Learning, Inquiry-Based Learning, and Discovery Learning. These models essentially provide space for students to learn through real-world problems, exploration of ideas, information seeking, and the collaborative formulation of logical solutions. In contemporary Islamic learning, this approach can be directed toward examining community (*ummah*) issues, social ethics, values of justice, responsibility, empathy, and religious practices within modern life¹⁸.

The integration of deep learning is also aligned with the idea that education must encourage students to move from normative understanding toward more applicative and transformative meaning-making. Islamic learning is insufficient if it only reaches the stage of "knowing"; it must achieve the stages of understanding, internalizing, and practicing. Therefore, deep learning serves as an appropriate approach because it positions students as active subjects in the learning process while opening space for dialogue, reflection, and the strengthening of moral consciousness. Here, the role of the teacher becomes paramount acting as a facilitator who guides students to read the realities of life through the lens of Islamic values critically, wisely, and responsibly.

This learning framework aims to produce students who are intellectually competent, possess spiritual depth, broad perspectives, noble character, and the ability to manifest Islamic values in social life. Through this integration, contemporary Islamic learning can become more relevant in addressing modern challenges while remaining rooted in the primary objective of Islamic education: to form individuals who are faithful, knowledgeable, virtuous, and capable of bringing benefit (*maslahah*) to society.

First, the Discovery Learning model positions students as active subjects who construct knowledge through a process of discovery. Learning is not delivered directly but is self-constructed through interaction with the environment, information, and learning experiences designed by the teacher. This model is based on the conviction that self-discovered knowledge is more meaningful, easier to retain, and capable of fostering curiosity, analytical skills, and creativity. The stages ranging from stimulation, problem identification, data collection, and data processing to verification and generalization

¹⁷ Jusubaidi Jusubaidi et al., "A Model of Transformative Religious Education: Teaching and Learning Islam in Pondok Modern Darussalam Gontor, Indonesia," *Millah: Journal of Religious Studies*, February 29, 2024, 171–212, <https://doi.org/10.20885/millah.vol23.iss1.art6>.

¹⁸ Karwadi et al., "Integration of Critical Pedagogy in Islamic Education: A Case Study of Pre-Service Teacher Training," *British Journal of Religious Education*, no. 2 (September 25, 2025): 1–22, <https://doi.org/10.1080/01416200.2025.2560905>.

demonstrate that discovery learning emphasizes active engagement in meaning-seeking¹⁹.

In its integration with contemporary Islamic learning, this model is highly relevant for directing students to discover wisdom (*hikmah*), values, and substantive messages of Islamic teachings through thinking, observation, and reflection. Islam is understood not merely as received material, but as a set of values whose meanings are discovered, tested for relevance, and internalized within the student's consciousness. Consequently, the teacher functions as a facilitator who designs learning situations that stimulate the discovery process, thereby shaping the student's character and scientific mindset.

Second, Problem-Based Learning (PBL) is an approach that centers on problem-solving as the core of the learning process. Students are positioned as active subjects involved in the exploration of authentic problems relevant to the real world. PBL aims to cultivate critical thinking, collaborative abilities, and decision-making skills through structured and reflective group work. The primary characteristic of this model is its emphasis on the process, where problems serve as the starting point, encouraging students to formulate questions, develop hypotheses, search for data, and develop logical solutions²⁰.

In contemporary Islamic learning, PBL integration can be directed toward discussing real issues related to the community (*ummah*), social ethics, justice, tolerance, environment, digital literacy, and humanitarian responsibility. Through this approach, students do not only study Islam as a normative teaching but are trained to use Islamic values as a foundation for analyzing and resolving life's problems wisely. Thus, PBL strengthens the praxis dimension in Islamic learning the ability to translate teachings into beneficial social solutions. This process emphasizes reflection and evaluation, covering both the results of problem-solving and the learning journey itself²¹.

Third, Inquiry-Based Learning emphasizes student activity and independence in exploring and discovering information through a structured investigation process. Grounded in constructivist views, knowledge is built through an active and personal meaning-making process. In practice, inquiry-based learning develops cognitive abilities while training scientific attitudes such as curiosity, persistence, objectivity, and openness. Students are invited to identify problems, formulate questions, develop hypotheses, and verify generalizations²².

¹⁹ Meria Ultra Gusteti and Neviyarni Neviyarni, "Pembelajaran Berdiferensiasi Pada Pembelajaran Matematika Di Kurikulum Merdeka," *Jurnal Lebesgue: Jurnal Ilmiah Pendidikan Matematika, Matematika Dan Statistika* 3, no. 3 (December 31, 2022): 636–46, <https://doi.org/10.46306/lb.v3i3.180>.

²⁰ Yusron Abda'u Ansyah, "Upaya Meningkatkan Minat Dan Prestasi Belajar Siswa Kelas IV Sekolah Dasar Pada Pembelajaran IPA Menggunakan Strategi PjBL (Project-Based Learning)," *Jurnal Ilmu Manajemen Dan Pendidikan (JIMPIAN)* 3, no. 1 (September 28, 2023): 43–52, <https://doi.org/10.30872/jimpian.v3i1.2225>.

²¹ Prima Nora Ananda, Asrizal Asrizal, and Usmeldi Usmeldi, "Pengaruh Penerapan PjBL Terhadap Keterampilan Berfikir Kritis Dan Kreatif Fisika: Meta Analisis," *Radiasi: Jurnal Berkala Pendidikan Fisika* 14, no. 2 (September 30, 2021): 127–37, <https://doi.org/10.37729/radiasi.v14i2.1277>.

²² (Salsabila & Muqowim, 2024)

When integrated into contemporary Islamic learning, this model is vital for building a reflective, dialogical, and open tradition of Islamic thought. Students are guided to trace the basis, context, and relevance of Islamic teachings more deeply, fostering a mature religious attitude that is not dogmatic.

Fourth, Project-Based Learning (PjBL) places projects at the heart of learning as the primary medium for students to explore and construct knowledge. This model operates on the belief that learning is more effective when students face real challenges to be solved through independent or collaborative work. In contemporary Islamic learning, PjBL integration provides space for students to actualize Islamic values through concrete actions. Projects can be directed toward social activities, digital ethics campaigns, environmental awareness movements, or other collaborative efforts that reflect responsibility, trust (*amanah*), and welfare (*maslahah*). PjBL ensures that Islamic learning moves beyond the cognitive level into social praxis and character formation²³.

When examined integratively, these four models demonstrate that deep learning is an orientation toward profound learning realized through various pedagogical strategies. Discovery Learning emphasizes meaning discovery, PBL underscores problem-solving, Inquiry-Based Learning strengthens critical investigation, and PjBL encourages the actualization of ideas through tangible work. In contemporary Islamic learning, these four models guide students from knowing to understanding, from understanding to internalizing, and from internalizing to practicing [6]. Deep learning serves as a pedagogical bridge that enables contemporary Islamic learning to move from a mere transfer of knowledge toward the holistic formation of faithful, knowledgeable, and virtuous human beings²⁴.

Consequently, the integration of deep learning models and contemporary Islam demonstrates that Islamic education must be designed to be active, reflective, contextual, and transformative. The presence of Discovery Learning, PBL, Inquiry-Based Learning, and PjBL enriches the implementation of deep learning, as each contributes to the development of the students' cognitive, affective, and psychomotor domains. Within the framework of Islamic learning, this integration is essential for forming students who are not only intellectually capable but also possess spiritual depth, breadth of vision, noble character, and the ability to tangibly manifest Islamic values in personal and social life. In other words, deep learning serves as a pedagogical bridge that allows contemporary Islamic learning to move from a mere transfer of knowledge toward a more holistic process of forming human beings who have faith, knowledge, and good deeds.²⁵)

²³ Hosaini Hosaini et al., "Innovative Learning Strategies for Islamic Religious Education Based on Merdeka Belajar Curriculum in Vocational High Schools," *Al-Hayat: Journal of Islamic Education* 8, no. 3 (September 10, 2024): 966, <https://doi.org/10.35723/ajie.v8i3.587>.

²⁴ A Herawati, I M Astra, and Y Supriyati, "The Effect of Inquiry Learning Model and Logical Mathematical Intelligence on the Learning Outcomes of High School Students," *Journal of Physics: Conference Series* 1816, no. 1 (February 1, 2021): 012010, <https://doi.org/10.1088/1742-6596/1816/1/012010>.

²⁵ Niar Agustian and Unik Hanifah Salsabila, "Peran Teknologi Pendidikan Dalam Pembelajaran," *ISLAMIKA* 3, no. 1 (January 31, 2021): 123–33, <https://doi.org/10.36088/islamika.v3i1.1047>.

CONCLUSION

Based on the research findings, it can be concluded that contemporary Islamic learning demands a paradigmatic shift from textual, one-way, and teacher-centered instruction toward learning that is more active, reflective, contextual, and transformative. The teacher holds a central role as a transformative educator, not only conveying information but also guiding students to understand, internalize, and practice Islamic values in their daily lives. The findings indicate that student engagement, the development of critical thinking, collaboration, communication, and meaningful learning are highly aligned with the objectives of Islamic education. These objectives emphasize a balance between the mastery of knowledge, character building, spiritual strengthening, and social responsibility, leading toward substantive understanding and behavioral transformation. The implications of these findings suggest that the deep learning model contributes to constructing the discovery of meaning, problem-solving, critical investigation, and the actualization of Islamic values. Consequently, Islamic learning impacts the cognitive domain while remaining oriented toward character formation, intellectual maturity, and the social sensitivity of students. Thus, the development of Islamic learning in the contemporary era requires adaptive and integrative pedagogical designs, as well as the strengthening of teacher capacity in designing learning processes that bridge Islamic teachings with the challenges of modern life

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