

The Role of Classroom Teachers in Integrating Deep Learning into the Merdeka Curriculum Based on Islamic Values in Elementary Schools

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ABSTRACT

Basic education plays a strategic role in character formation and competency development in the 21st century, so pedagogical innovation is needed that is in line with the implementation of the merdeka Curriculum. The purpose of this study is to examine the role of classroom teachers in the implementation of deep learning in a pedagogical context based on Islamic values in elementary schools. This study uses a qualitative approach with a case study design, the data in this study was obtained through observation, interviews and documentation of teachers at Sekolah Dasar Negeri 01 Pisang Baru (Pisang Baru Public Elementary School 01). The results of the study revealed that teachers have a crucial role as designers, facilitators, and role models in associating the principles of deep learning with the values of honesty, responsibility, and empathy. This integration creates a learning process that is reflective, in-depth and oriented towards strengthening the character of students. This study provides a conceptual and practical contribution to an integrative model that combines pedagogical deep learning methods with Islamic values in the context of an merdeka curriculum.

ABSTRAK

Pendidikan dasar memegang peran strategis dalam pembentukan karakter serta pengembangan kompetensi abad ke-21, sehingga diperlukan inovasi pedagogis yang selaras dengan implementasi Kurikulum Merdeka. Tujuan penelitian ini adalah untuk mengkaji peran guru kelas dalam pelaksanaan *deep learning* dalam konteks pedagogis yang berlandaskan nilai-nilai Islam di Sekolah Dasar. Kajian ini menggunakan pendekatan kualitatif dengan desain studi kasus, data dalam studi ini diperoleh melalui observasi, wawancara dan dokumentasi terhadap guru di Sekolah Dasar Negeri 01 Pisang Baru. Hasil penelitian mengungkapkan bahwa guru memiliki peran krusial sebagai perancang, fasilitator, dan teladan dalam mengaitkan prinsip *deep learning* dengan nilai kejujuran, tanggung jawab dan empati. Integrasi ini menciptakan proses pembelajaran yang bersifat reflektif, mendalam dan berorientasi pada penguatan karakter peserta didik. Studi ini memberikan kontribusi konseptual dan praktis terhadap model integratif yang memadukan metode *deep learning* pedagogis dengan nilai-nilai Islam dalam konteks kurikulum merdeka.

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A. INTRODUCTION

Learning is not only aimed at mastering knowledge alone, but also plays a significant role in shaping students' character, morals, and spirituality. At the basic education level, teachers play a very strategic role as the main director and facilitator who determines the direction and quality of the learning process in the classroom. The implementation of the merdeka curriculum emphasizes the importance of developing learning independence, flexibility in the

learning process, and strengthening students' character so that they are able to think critically, creatively, and have noble character.¹ In order to achieve this goal, a learning approach is needed that not only focuses on academic results, but also encourages students to reflect and understand the meaning of learning in a real-life context.

The Merdeka Curriculum emerged as one of the steps in changing teaching methods in Indonesia with the aim of forming a freer, more innovative, and meaningful learning experience. This changes the perspective of learning from a teacher-focused to a student-focused one, as well as prioritizing the values of independence, relevance, and adjustment in the learning process. In addition, teachers are given the opportunity to adjust teaching methods according to the needs and abilities of students. In line with that, deep learning is considered an appropriate method because it can increase understanding of concepts, strengthen motivation, and shape students' character in accordance with the goals of the Merdeka Curriculum.²

This curriculum emphasizes the importance of student independence in learning, an effort to provide space for teachers in the learning process in accordance with the context, potential, and needs of students. This approach is needed to create a learning environment that does not solely emphasize the achievement of academic results, but also in the formation of character, 21st century competencies, and critical and reflective reason.³ As mandated in the Regulation of the Minister of Education, Culture, Research, and Technology Number 12 of 2024, schools are given the flexibility to design a curriculum that is in harmony with the local context, characteristics and potential of students, and the needs of the surrounding environment.⁴

One of the learning approaches that is in line with using the principles and objectives of the merdeka curriculum is the deep learning approach. In the pedagogical sense, it is learning that is oriented towards in-depth conceptual understanding, the relationship between concepts and knowledge (connected knowledge), and the application of learning values and meanings in daily life.⁵ In this way, students are not only asked to memorize or memorize the material, but are also encouraged to develop comprehensive understanding, think critically, including honing critical and analytical thinking skills.

In its application, deep learning requires educators to create a learning atmosphere that is dialogical, collaborative, and encourages students to do metacognitive reflection. Hattie's research reinforces that education that enables thinking at an advanced level makes a substantial contribution to academic achievement as well as students' social and emotional

¹ Dinn Wahyudin dkk., *Al- Qur'an Dan Politik* (Jakarta: Ciputat Pers, 2014), hal. 18., "Kemendikbud, 2024, 1-143.

² Nur Kharisma, Diva Erlina Septiani, dan Feby Suryaningsih, "Transformasi Pembelajaran Bermakna melalui Deep Learning : Kajian Literatur dalam Kerangka Kurikulum Merdeka," *Al-zayn: Jurnal Ilmu Sosial & hukum* 3, no. 3 (2025): 1-10, <https://doi.org/https://doi.org/10.61104/alz.v3i3.1462>.

³ Johar Alimuddin, "The Implementation of the Independent Curriculum in Elementary Schools. Contextual Scientific Journal," *Contextual Scientific Journal* 4, no. 02 (2023): 67-75, <https://doi.org/https://doi.org/10.46772/kontekstual.v4i02.995>.

⁴ Ministry of Education and Culture, "Permendikbudristek Number 12 of 2024 concerning the Curriculum of Primary and Secondary Education," no. 12 (2024).

⁵ Biggs John Tang Catherine, *Teaching for quality learn(4th Edn.)*, Society for Research into Higher Education & Open University Press, 4th editio (New York, 2011).

development.⁶ Therefore, the implementation of deep learning is in line with the objectives of the merdeka Curriculum in forming critical, creative, reflective, and characterful individuals.

However, the results of initial observations and interviews with educators at Sekolah Dasar Negeri 01 Pisang Baru (Pisang Baru Public Elementary School 01) show that the implementation of this approach still faces various obstacles. Some teachers experience limited learning time, lack of understanding of deep learning concepts, and high administrative burden on teachers. In addition, there are variations in learning practices, some teachers have tried to apply a deep learning approach based on Islamic values in certain subjects. However, some other teachers do not fully understand the essence and steps to implement this approach comprehensively. These findings indicate that there is still a gap between the ideal concept carried by the Merdeka Curriculum and the reality of its implementation in learning practices in elementary schools.

The incorporation of Islamic values into the learning process is a crucial component in national education as well as Islamic education. From the perspective of Islamic education, human beings are perceived as holistic entities, which include intellectual, moral, and spiritual dimensions.⁷ Therefore, the objective of education is not solely to improve the cognitive dimension, but also to foster ethical and spiritual awareness in students. The implementation of deep learning based on Islamic values is expected to facilitate the formation of noble morals, strengthening faith beliefs, and developing critical and reflective thinking skills at the same time.⁸

A number of previous studies have strengthened the urgency of integrating deep learning approaches, the implementation of the Merdeka curriculum, and Islamic values. Research by Dian Nafi Firdhaus et al revealed that the unification of Islamic teachings in thematic learning activities has proven successful in forming religious character in students, but has not fully created a deep reflective understanding.⁹ Furthermore, Islamudin et al., emphasized that the implementation of the Merdeka curriculum requires the active role of teachers in instilling moral values.¹⁰ Meanwhile, Hoeruman found that deep learning principles in the context of PAI education are effective in improving the character of honesty, responsibility, and empathy towards others.¹¹ However, research that specifically examines the integration of deep learning based on Islamic values applied by classroom teachers in the context of the Merdeka Curriculum is still limited. This research gap is the basis for the relevance of this study.

⁶ John Hattie, *Visible Learning: The Sequel: A Synthesis of Over 2,100 Meta-Analyses Relating to Achievement* (Abingdon, Oxon; New York, NY: Routledge / Taylor & Francis Group, 2023), <https://doi.org/10.4324/9781003380542>.

⁷ Mark Halstead, "An Islamic concept of education," *Comparative education* 40, no. 4 (2004): 517–29, <https://doi.org/10.1080/0305006042000284510>.

⁸ Daniel Lapsley dan Ryan Woodbury, "Moral-Character Development for Teacher Education," *Action in Teacher Education* 38, no. 3 (2016): 194–206, <https://doi.org/10.1080/01626620.2016.1194785>.

⁹ Dian Nafi Firdhaus, Istiqamah, dan Nurul Aflah, "Integrasi Nilai-Nilai Agama Islam dalam Pembelajaran Tematik," *Jemari: Jurnal Edukasi Madrasah Ibtidaiyah* 3, no. 2 (2021): 58–65, <https://doi.org/10.30599/jemari.v3i2.991>.

¹⁰ Izul Islamudin dkk., "Tarqiyatuna: Jurnal Pendidikan Agama Islam dan Madrasah Ibtidaiyah Internalisasi Nilai Karakter Melalui Implementasi Kurikulum Merdeka di SD Yasporbi III Pasar Minggu," *pendidikan agama islam dan madrasah ibtidaiyah* 04, no. 01 (2025): 26–40, <https://doi.org/10.36769/tarqiyatuna.v4i1.628>.

¹¹ Moh Restu Hoeruman dkk., "Pendekatan Deep Learning dalam Pembelajaran PAI Berbasis Sejarah Islam," *Edu Society: Jurnal Pendidikan, Ilmu Sosial, dan Pengabdian Kepada Masyarakat* 5, no. 2 (2025): 516–23, <https://doi.org/10.56832/edu.v5i2.1247>.

International studies indicate that Islamic education has been analyzed in depth, particularly in a philosophical and moral framework. That Islamic education cannot be separated from the objective of forming moral individuals, while the educational process is an effort to improve oneself through proper manners and epistemological structures. On a national scale, research focuses more on the application of Islamic educational values in the school curriculum, the incorporation of character education, and its relation to the challenges of contemporary society. However, there has been no study that systematically connects these concepts of Islamic education with the Merdeka Curriculum paradigm which is encouraging the transformation of learning based on independence, character, and competence in the 21st era. Therefore, this study fills this gap by compiling a conceptual map that links the philosophical foundations of Islamic education to the direction of national curriculum policies, while offering new insights in the field of Islamic education research in Indonesia.

Based on this explanation, this study aims to examine two main issues: (1) how classroom teachers play a role in implementing the deep learning approach in the Merdeka Curriculum, and (2) how Islamic values are applied in the teaching and learning process. Theoretically, this study contributes to the treasures of modern pedagogy that associate deep learning with Islamic education. Practically, this study provides guidance for educators and education policy makers in developing a holistic, reflective learning process that aims to form character in accordance with the vision of the Merdeka Curriculum. Thus, the integration of deep learning based on Islamic values has the possibility to improve the quality of learning and foster students who are faithful, independent, critical, and of noble character.

B. METHODS

This study uses a qualitative approach with a descriptive case study design. This approach was chosen because it provides an opportunity for researchers to explore and understand in depth various phenomena that occur in the field, especially related to the role of classroom teachers in integrating a deep learning approach based on Islamic values in the implementation of the merdeka Curriculum. The unit of analysis in this study is a pedagogical practice applied by the classroom teacher during the learning process. The research informants were determined through purposive sampling with criteria, classroom teachers who have implemented the merdeka curriculum, have experience in integrating Islamic values in learning, and school leaders who understand the implementation of the merdeka curriculum. The number of informants consisted of 2 people, namely the class teacher and the principal. This research has been conducted at Sekolah Dasar Negeri 01 Pisang Baru (Pisang Baru Public Elementary School 01), Bumi Agung District, Way Kanan Regency, Lampung Province, in October 2025. Data collection is carried out through observation, in-depth interviews, and documentation, which takes place naturally and contextually.¹² Additional data is obtained from school documents to support verification of the main data. Data analysis was carried out using the Miles & Huberman interactive model, which includes: (1) Data reduction, the researcher conducts a selection process and encoding the data obtained through interviews, observations, and document review. By grouping the findings into themes such as deep learning strategies, integrated Islamic values, and implementation challenges. (2) data presentation, data is compiled in the form of a descriptive narrative to clarify the

¹² Lexy J Moleong, *Qualitative Research Methodology* (Bandung: PT Remaja Rosdakarya, 2021).

pattern of findings. (3) Drawing conclusions, the researcher interprets the patterns and relationships between themes, and verifies conclusions through data re-checking and comparison between sources. The ¹³ validity and credibility of the data is carried out through several procedures, namely, (source triangulation) comparing information from classroom teachers and school leaders, (technical triangulation) comparing the results of observations, interviews, and documentation, (member checking) informants verify the summary of the interview results to ensure that the data written is in accordance with their statements, (trail audit recording) the entire data collection and analysis process is recorded in field records.

C. RESULTS AND DISCUSSION

1. The Role of Classroom Teachers in Applying Deep Learning to the Merdeka Curriculum

The deep learning approach based on Islamic values emphasizes a deep understanding of knowledge, known as (meaningful learning) by integrating the principles of Islamic teachings, such as faith, *ta'dib* (civilized education), *tazkiyah* (self-purification), and *amānah* (responsibility). This approach does not only emphasize the mastery of cognitive aspects, but also aims to foster spiritual, moral, and social awareness in students so that the knowledge gained becomes useful, meaningful, and brings blessings to life.¹⁴ From the perspective of Islamic education, deep learning is interpreted as a learning process that connects intellect, heart, and charity. Students are not only expected to understand concepts in theory, but are encouraged to feel and implement Islamic teachings in daily activities.¹⁵

The role of classroom teachers in the application of the deep learning approach in the Merdeka Curriculum includes responsibilities as designers, implementers, companions, and assessors in the learning process. Educators do not solely concentrate on delivering material for students to memorize, but also try to foster deep understanding, critical thinking skills, and the relationship between knowledge and experience and values of daily life.

The Sekolah Dasar Negeri 01 Pisang Baru (Pisang Baru Public Elementary School 01), located in Bumi Agung District, Way Kanan Regency, has adopted a deep learning approach combined with Islamic teachings in its educational stage. The teachers in this school strive to create a learning experience that not only focuses on the concept understanding stage as a whole, but also instills Islamic principles, namely honesty, responsibility, discipline, and empathy.

The implementation of policies to encourage improvement of educational performance in schools emphasizes the comprehensive development of student competencies, which include the cognitive, affective, and spiritual domains. This policy is implemented through the application of deep learning methods combined with Islamic principles, so that the learning

¹³ Satish Prakash Chand, "Methods of Data Collection in Qualitative Research: Interviews, Focus Groups, Observations, and Document Analysis," *Advances in Educational Research and Evaluation* 6, no. 1 (2025): 303–17, <https://doi.org/10.25082/aere.2025.01.001>.

¹⁴ Khoiri dan Abdul Rasyid M. Akib, "Implementation of Deep Learning in Islamic Religious Education (Pai) Learning in Madrasah," *Indonesian Journal of Islamic Studies (IJIS)* 1, no. 2 (2025): 143–56, <https://doi.org/10.62567/ijis.v1i2.909>.

¹⁵ Tatang Hidayat dkk., "Techniques and Steps of Islamic Education Learning Development: Integration of Islamic Values in Learning," *Halaqa: Islamic Education Journal* 7, no. 2 (2023): 83–91, <https://doi.org/10.21070/halaqa.v7i2.1630>.

process does not only revolve around the achievement of academic achievements, but is also focused on the formation of personality and the development of students' ethics and morals.

In practice, educators are encouraged to participate in professional development programs, pedagogical supervision, as well as the preparation of learning materials that incorporate Islamic values. This initiative aims to strengthen teachers' capacity in designing a learning environment that facilitates critical, analytical, and reflective thinking among students, while fostering values such as integrity, accountability, discipline, and collaboration. Thus, this policy shows the dedication of educational institutions to achieve a balance between the mastery of scientific knowledge and the formation of religious character with integrity.¹⁶

Educational institutions provide optimal support to educators in adopting deep learning methods in the educational environment. This form of support is not limited to moral and psychological motivation aspects, but is also realized through the provision of supporting infrastructure, such as interactive dialogue areas, accessibility to digital learning resources, and professional development programs that are in line with the Merdeka Curriculum and the implementation of deep learning. Furthermore, school administration plays an active role in fostering a synergistic work culture among teachers, with the aim of creating a forum for the exchange of experiences, ideas, and pedagogical innovations.¹⁷

The role of a school principal is a very crucial element for the development of the school, especially in the aspect of education management, so that the quality of education, the performance of educators, discipline, and all educational goals can be achieved. School principals need to be able to explore and develop the potential that exists in them. As an individual who occupies the highest position in the school, the principal needs to understand all the operations that take place in the school and have the right strategy to improve the professionalism of education personnel in his school, especially in terms of school management, creating a supportive environment, encouraging teachers, and providing constructive recommendations.¹⁸

The principal revealed that this school provides direction to teachers through academic supervision activities and Subject Teacher Deliberation (MGMP) meetings held internally. Through this activity, teachers are facilitated in the preparation of Learning Implementation Plans (RPP) and educational modules that are oriented towards deep and significant learning. In addition, educators are also guided to introspect the learning process and evaluate the dimensions of students' thinking, collaboration, and spiritual attitudes, rather than solely focusing on the final learning outcomes.¹⁹ This effort shows the institution's commitment to building an educational process that does not solely prioritize the aspect of knowledge, but internalizes Islamic values such as integrity, accountability, collaboration, and the spirituality of students, so that deep, meaningful, and character-based learning is realized.

In the perspective of Islamic education, the role of an educator is not only focused on teaching knowledge, but also serves as an example that instills and transforms ethical and

¹⁶ SPd Solpani, "Kepala Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025," n.d.

¹⁷ Solpani.

¹⁸ Feri Riski dan Ali Kuswadi, "Manajemen Pendidikan Kepala Sekolah Dalam Mengaplikasikan Visi dan Misi di SMK Negeri 1 Pakuan Ratu," *Jurnal Manajemen Pendidikan Islam* 1, no. 1 (2024): 7–15.

¹⁹ Solpani, "Kepala Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

spiritual values in students.²⁰ In accordance with the views of contemporary Islamic education experts, a professional educator is considered a responsible driver of transformation in addition to the academic aspect, but also in shaping the character and instilling the teachings of Islam in the real life of students.²¹

In the context of educational activities, educators design learning activities that are tailored to the individual profiles of students to ensure more efficient and significant implementation. Various media resources and interactive activities are implemented to encourage active participation of students in the classroom. Furthermore, educators carry out holistic assessments that include cognitive, affective, and psychomotor dimensions to comprehensively understand the development and learning outcomes of students.²² This initiative aims to support the development of students as a whole, both in the realm of knowledge, behavior, and practical competence.

Educators adopt deep learning methods by facilitating students' active involvement in the educational process. During the learning session, students not only play the role of receivers of information, but also engage in dialogue, analysis, and synthesis of material autonomously. Through this approach, educators seek to build students' capacity to understand concepts in depth and meaning, not just memorize information.²³ By directly engaging in discussion and analysis, students can understand the material more comprehensively and meaningfully, so that the learning process becomes more effective and not just focused on memorization.

The preparation of Learning Implementation Plans (RPP) and teaching modules is an important stage in designing a systematic learning experience and focusing on the achievement of competencies. The lesson plan acts as an operational guide that ensures the alignment between objectives, activities, and evaluations, while the modules provide well-organized teaching materials, which allow instructional differentiation, adaptation to local contexts, and independent learning activities, thereby encouraging a deep understanding and achievement of students' cognitive and affective goals.²⁴

Educators implement deep learning-based learning strategies by developing Learning Implementation Plans (RPP) and educational modules that facilitate the development of students' critical thinking skills through interactive dialogue activities, problem solving, and simple projects. In the planning phase, educators ensure that each educational goal is oriented towards strengthening critical thinking skills so that students have the ability to understand and apply knowledge deeply and significantly.²⁵

The implementation of deep learning methods that are integrated with Islamic values is reflected in educational activities that combine the dimensions of knowledge and spirituality. In the Natural Sciences (IPA) learning session with the theme "Diversity of Living Things", educators began the activity with collective prayer as an effort to foster religious attitudes

²⁰ Muhammad Wahyudi, Dhea Melati Putri, dan Mutia Alamiah Warda, "Pendidikan Dan Peserta Didik, Dalam Pendidikan Islam," *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam* 2, no. 1 (2024): 565–74.

²¹ Zulkifli Lubis dan Dewi Anggraeni, "Paradigma Pendidikan Agama Islam di Era Globalisasi Menuju Pendidikan Profesional," *Jurnal Studi Al-Qur'an* 15, no. 1 (2019): 133–53.

²² SPd Ana Farida, "Guru Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025," n.d.

²³ Ana Farida.

²⁴ Asdini Sari, Muhammad Sa, dan Diva Farapikatan, "Pengembangan Modul Ajar Berdiferensiasi Konteks Lahan Basah Untuk Matematika Smp / Mts Kelas Vii Pembelajaran berdiferensiasi harus dibuat oleh cara pandang guru bahwa setiap peserta didik idealnya bisa tumbuh dan berkembang berdasarkan dengan potensinya" 2759 (2024), <https://doi.org/http://dx.doi.org/10.20527/edumat.v12i1.18698>.

²⁵ Ana Farida, "Guru Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

among students. Furthermore, students are invited to observe the surrounding environment to identify various species of living things, analyze their benefits, and relate them to the manifestation of the greatness of Allah SWT. Through reflective activities, students are directed to understand their role as a caliph responsible for preserving the ecosystem. Throughout the educational process, educators also instill values such as integrity, accountability, and noble ethics that are in line with strengthening the Pancasila Student Profile and Islamic principles.²⁶ The application of deep learning methods based on Islamic values shows the integration between the mastery of scientific knowledge and the formation of students' character.

From the perspective of Islamic education, critical thinking is not only interpreted as an intellectual skill, but also as a form of spiritual awareness in knowing the greatness of Allah SWT. According to Fikri, the Qur'an encourages humans to optimize their intellect through the processes of *tafakkur* (contemplation), *tadabbur* (deep understanding), and *tadabbur* (appreciation of the meaning of knowledge) which are the basis for the formation of a critical mindset in Islamic learning.²⁷ In practice, the application of deep learning in Islamic education focuses on developing reflective thinking skills and increasing students' spiritual awareness. The educational process is made in such a way that students not only understand the teaching materials intellectually, but can reflect and relate Islamic teachings to situations in daily life.²⁸

Educators apply authentic assessments in evaluating student learning achievements after the implementation of deep learning methods. The assessment is carried out comprehensively by considering the dimensions of the process, output, and behavior of students during educational activities. Educators do not solely assess based on test results, but also from students' critical thinking capacity, collaboration, and accountability in completing assignments. This evaluation approach is considered more holistic because it provides a comprehensive picture of the development of knowledge, competencies, and character of students.²⁹

The principal plays an active role in supervising and assessing the implementation of deep learning methods that are integrated with Islamic values. Supervision activities are carried out through direct observation in the classroom and a review of the learning materials used by educators. Furthermore, the school leadership also holds periodic evaluation meetings every semester with teachers to review educational achievements, identify obstacles, and formulate improvement strategies.³⁰ The findings of the supervision results are the foundation for school leadership in providing guidance and direction to ensure that the educational process runs effectively, significantly, and consistently with Islamic teachings that are integrated in the context of the Merdeka Curriculum.

In education based on Islamic values, the evaluation process needs to be carried out thoroughly and balanced, including the cognitive, affective, and psychomotor domains.

²⁶ Ana Farida.

²⁷ Muslim Fikri dan Elya Munfarida, "Konstruksi Berpikir Kritis dalam Pendidikan Islam : Analisis Tafsir Maudhu 'i Berdasarkan Al- Qur ' an," *Jurnal Pendidikan Agama Islam: Al-Thariqah* 8, no. 1 (2023): 108–20, [https://doi.org/10.25299/al-thariqah.2023.vol8\(1\).11469](https://doi.org/10.25299/al-thariqah.2023.vol8(1).11469).

²⁸ Mutia Ananda, Fauza Rahmadani, dan Gusmaneli Gusmaneli, "Optimalisasi Strategi Pembelajaran Islami dalam Menumbuhkan Kecerdasan Spiritual Peserta Didik," *Ikhlas : Jurnal Ilmiah Pendidikan Islam* 2, no. 2 (2025): 252–70, <https://doi.org/10.61132/ikhlas.v2i2.789>.

²⁹ Ana Farida, "Guru Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

³⁰ Solpani, "Kepala Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

Teachers not only pay attention to the extent to which students understand the subject matter, but also assess students' ability to apply Islamic norms, including honesty, accountability, discipline, and concern for others, in real life.³¹

Based on the results of data triangulation from interviews, classroom learning observations, and analysis of learning documents at Sekolah Dasar Negeri 01 Pisang Baru (Pisang Baru Public Elementary School 01), consistent evidence was obtained regarding the application of a deep learning approach that is integrated with Islamic values by educators. Interview data related to planning and teaching practices were strengthened through direct observation, where teachers facilitated discussion, analysis, problem-solving, reflection, and instilling Islamic values such as trust, discipline, integrity, and empathy.

Learning Implementation Plan (RPP) documents, teaching modules, and principals' supervision notes show strong coherence between teachers' statements and their implementation in the field. These findings are in line with the framework of deep learning theory that emphasizes meaningful learning, active student involvement, and strengthening critical thinking skills, as well as being consistent with Islamic pedagogical principles that demand the integration of intellect, heart, and charity (*īmān*, *ta'dīb*, and *tazkiyah*).

Institutional support through academic supervision, internal Subject Teacher Deliberations (MGMP) forums, professional development, and the provision of digital infrastructure strengthen a conducive learning environment to form a deep understanding and Islamic character. Thus, all empirical data show that the learning practice in this school is not only in accordance with deep learning theory, but also in line with the goal of Islamic education to form students who are cognitively competent, spiritually mature, and noble.

This approach is in line with the concept of holistic education in the Merdeka Curriculum which emphasizes the importance of developing competencies as well as forming students' character as a whole. The implementation of deep learning methods integrated with Islamic values at Sekolah Dasar Negeri 01 Pisang baru (Pisang Baru Public Elementary School 01), Bumi Agung, Way Kanan, showed success in combining the mastery of knowledge with the formation of students' character. Educators play the role of designers, implementers, and evaluators of learning that orients students to think critically, introspectively, and apply Islamic principles in real life.

School leadership provides comprehensive support through supervision, development programs, infrastructure provision, and periodic assessments, so that the educational process runs significantly, holistically, and consistently with the principles of the Merdeka Curriculum. The assessments carried out include cognitive, affective, psychomotor, and Islamic character aspects, so that students not only master the topic of discussion intellectually, but are also able to internalize values such as integrity, accountability, collaboration, and spirituality in the context of life.

2. Integration of Islamic Values in the Learning Process

The process of implementing the integration of Islamic values through a deep learning approach can be carried out through several stages of learning, namely building value awareness (mindful), giving meaning to values (meaningful), and encouraging its application in real life (joyful). Teachers can take advantage of various learning media, such as interactive

³¹ Jefri Pramono, "Integrasi Nilai-Nilai Islam Dalam Pembelajaran Universitas Islam Negeri Prof . K . H . Syaifuddin Zuhri Purwokerto Tahun 2022," 2022, 45.

videos, digital technology, or reflective platforms that are able to present material in an interesting and contextual way. Assessment in the learning process should not only focus on the cognitive aspect, but should also include the affective and behavioral dimensions of students. Based on research findings, the application of this learning model can encourage students' active participation in learning, strengthen spiritual understanding, and instill a strong Islamic character.³² Thus, the integration of deep learning approaches with Islamic principles is a solid foundation in designing a comprehensive and transformative education system.

The incorporation of Islamic teachings in learning activities is useful to create students who are not only intelligent in academics, but also have good character and noble morals. This approach emphasizes the importance of instilling moral and ethical principles in Islam, such as honesty, discipline, responsibility, and concern for others. In accordance with the delivery from the school leadership, the implementation of integration is carried out by connecting learning materials with Islamic values and morals, such as building awareness of the greatness of Allah SWT and human responsibility as caliphs.³³

Educators carry out a learning process that incorporates Islamic values in an integrated manner. Encourage students to express gratitude to Allah SWT for the knowledge gained and connect learning materials with noble ethics. Through this approach, students not only understand the material, but also instill Islamic moral values, so that the learning process becomes more significant.³⁴ The statement shows that learning activities at Sekolah Dasar Negri 01 Pisang Baru (Pisang Baru Public Elementary School 01), Bumi Agung, Way Kanan, not only focus on understanding academic materials, but also on building students' character through the application of Islamic norms.

Efforts to integrate Islamic norms in the educational process are an important step to create a generation that is not only intellectually intelligent, but also has a strong spiritual and moral personality. Principles such as responsibility, honesty, trust, feelings of gratitude, and discipline should not only be introduced as theoretical concepts, but must be embedded through meaningful learning that is relevant to students' daily experiences. In this context, teachers play a role in facilitating the learning process that connects Islamic teachings with real conditions with daily life.³⁵

The deep learning approach, which emphasizes deep understanding, active participation, and students' thought processes, is well suited to strengthen the application of Islamic values. In line with this view, artificial intelligence-based learning methods, including deep learning, not only focus on academic achievement, but can also facilitate character development and reflection on religious values. In the research conducted, Dinata emphasized that educational

³² Juwairiyah Juwairiyah dan Zainuddin Fanani, "Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era," *Al-Wijdān Journal of Islamic Education Studies* 10, no. 1 (2025): 113–30, <https://doi.org/10.58788/alwijdjn.v10i1.6215>.

³³ Solpani, "Kepala Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

³⁴ Ana Farida, "Guru Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

³⁵ Desyi Rosita, Fadillah Prabowo, dan Istiningtih, "Integrasi Nilai-Nilai Islam Dalam Pembentukan Karakter Siswa Melalui Pembelajaran IPA Di Madrasah Ibtidaiyah," *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10, no. 2 (2025): 284–98.

technology should encourage changes in learning that include cognitive, emotional, and spiritual aspects.³⁶

Unlike learning methods that only emphasize memorization, this approach leads students to think critically, connect knowledge with personal experience, and build meaning in a more profound way. In the context of *Pendidikan Agama Islam* (Islamic Religious Education) learning, this approach can be applied through activities such as the analysis of Islamic figures, discussions of Islamic values, personal reflection, and social projects related to the values studied. In this way, Islamic teachings are not only understood as a collection of laws or doctrines, but also as principles that guide students in facing modern life.³⁷

Students showed a good response to the application of Islamic teachings in learning activities. This phenomenon can be seen from the increase in student discipline, integrity, and accountability as a result of the application of Islamic values in learning. In addition, students consider that material that contains Islamic values is more important and can increase their enthusiasm for learning. Although some students initially had difficulty understanding the material, with guidance from educators, they managed to demonstrate constructive behavioral transformation.³⁸

Comprehensively, the application of Islamic values has a substantial impact on the formation of students' character and learning motivation. The implementation of Islamic values in the educational process received a constructive response from students. The incorporation of values such as discipline, integrity, and accountability into learning materials is able to increase students' character awareness and motivation to learn meaningfully.³⁹ Although there are some initial obstacles in the form of comprehension difficulties for some students, with continuous assistance from educators, students can adapt and show more positive behavioral transformations.

Through integrating these values contextually into every aspect of learning, starting from the content of the material, teaching methods, to the assessment system, it is hoped that students can be created who excel academically while having high morality and integrity.⁴⁰

Sekolah Dasar Negeri 01 Pisang Baru (Pisang Baru Public Elementary School 01), Bumi Agung, Way Kanan, has implemented a deep learning method that integrates Islamic values proven to have a constructive impact on character development and student learning achievements. Students not only know the material comprehensively, but also experience progress in the aspects of integrity, discipline, and accountability. This approach makes the learning process more relevant to aspects of social life, so that it can strengthen students' motivation and significant involvement.⁴¹ Thus, the incorporation of Islamic values in the

³⁶ Feri Riski Dinata, Ali Kuswadi, dan Dwi Novianti, "Peran Deep Learning dalam Optimalisasi Proses Manajemen Pembelajaran di Madrasah Ibtidaiyah," *Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 1 (2025): 33–36.

³⁷ Irmawati, "Integrasi Nilai-Nilai Islam dalam Kurikulum PAI Irmawati Dalam konteks pendidikan modern , terdapat tuntutan yang semakin meningkat untuk mengintegrasikan nilai-nilai Islam dalam kurikulum Pendidikan Agama Islam (PAI). Hal ini penting karena pendidikan," *Al Mikraj: Jurnal Studi Islam dan Humaniora* 4, no. 2 (2024): 1743–57.

³⁸ Ana Farida, "Guru Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

³⁹ Solpani, "Kepala Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

⁴⁰ Mawadatul Af'idiati3 Rika Sulastri1, Risti Nurul Izzah, "Fikri : Jurnal Kajian Agama , Sosial dan Budaya Integrasi Nilai-Nilai Pendidikan Islam Dalam Pembentukan," *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, 2021, 1–20.

⁴¹ Ana Farida, "Guru Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

learning process through a deep learning approach plays a significant role in producing students who are not only academically successful, but also morally and spiritually developed.

The principal stated that the successful implementation of the policy of integrating Islamic values in deep learning-based learning does not solely depend on formal instruction, but on the harmonization between the policy, the school's religious culture, and the pedagogic practices of teachers. That the integration of Islamic values becomes effective through the combination with deep learning activities, such as reflective discussions, problem-solving, and contextual projects, which encourage students to understand the meaning of values in a more applicative manner. Furthermore, the existence of structural support in the form of professional coaching for teachers and the habituation of grades in the school environment ensures that the internalization process of grades runs consistently.⁴²

This analysis indicates that the success of the policy is not the result of procedures alone, but arises from the interaction between visionary leadership, religious school culture, and deep learning models that allow Islamic values to be applied authentically in students' critical thinking processes.

The principal revealed that this learning method not only encourages students to understand the material in depth, but also instills fundamental teachings of habituating honesty, responsibility, and discipline in students' daily lives. In addition, this approach also increases students' motivation to learn and awareness of the importance of education, so that they are more active and participate optimally in the learning process.⁴³ Thus, this response has proven that the process of integrating Islamic values in every learning has a significant contribution to students who are not only smart, but also moral.

In an effort to optimize the application of Islamic norms in the learning process, the school consistently carries out classroom supervision and holds evaluation forums involving all educators. This activity is part of a monitoring strategy that aims to assess the extent to which teachers are able to integrate Islamic values in teaching and learning activities. The success of the implementation of these values is evaluated through a number of indicators, one of which is a positive change in students' attitudes and behaviors. Improvements in the aspects of discipline, honesty, and responsibility are concrete evidence of the positive influence of learning based on Islamic values. As part of the follow-up process, each teacher is required to prepare a report on the development of students' character, which serves as an evaluative instrument in assessing the effectiveness of combining Islamic teachings with daily learning activities.⁴⁴

Success in integrating religious values is largely determined by the active involvement of teachers and the implementation of effective supervision. The implementation of regular classroom supervision and evaluation activities with teachers is an important step in monitoring the application of Islamic values during the learning process. With regular supervision, schools can provide constructive input as well as make improvements to learning methods that emphasize the development of students' character.⁴⁵

⁴² Solpani, "Kepala Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

⁴³ Solpani.

⁴⁴ Solpani.

⁴⁵ A Maawiyah dan S Syahrizal, "Integrasi Nilai-Nilai Pendidikan Agama Islam dalam Pembelajaran pada PTKIN Aceh," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 4 (2023): 1-14.

The principal said that some teachers still experience obstacles in understanding and applying the deep learning approach based on Islamic values contextually into the learning process. The main challenges faced include time constraints and high administrative burdens, which have an impact on the less optimal implementation of this approach in the classroom. To overcome these problems, the school has taken a number of strategic steps, including by organizing internal training to improve teachers' competence in implementing deep learning based on Islamic values.

In addition, the school also provides a discussion forum between teachers as a forum to exchange knowledge and share best practices in the implementation of learning. Adjustments to school schedules and activities were also made to provide adequate opportunities for teachers to design meaningful learning while focusing on strengthening Islamic values.⁴⁶ Through these various efforts, it is necessary to integrate a deep learning approach based on Islamic principles that can take place more optimally, sustainably, and can support the formation of students' character with Islamic morals.

The application of Islamic principles in the learning process through the application of the deep learning approach has succeeded in forming a learning environment that not only emphasizes the mastery of academic materials, but also the development of students' character and spiritual dimension. This approach emphasizes in-depth conceptual understanding, critical reflection, and active involvement of students in relating learning content to Islamic principles, such as integrity, accountability, discipline, and gratitude. That way, the students not only gain knowledge, but also are able to internalize Islamic morality as a guide in the context of real life.

The existence of teachers contributes significantly as a facilitator in the scope of designing a contextual and meaningful learning process, so that Islamic values can be optimally integrated into teaching activities. The classroom supervision mechanism and periodic evaluation carried out by the school function as a monitoring tool to ensure that the implementation of these values runs effectively. Despite challenges such as time constraints and heavy administrative burdens, efforts to improve competence through internal training and discussion forums between educators have successfully overcome these obstacles, so that the process of integrating Islamic values with deep learning approaches can take place in a sustainable and efficient manner.

Overall, the implementation of synergy between Islamic values and education in the teaching and learning process at Sekolah Dasar Negeri 01 Pisang Baru (Pisang Baru Public Elementary School 01), Bumi Agung Way Kanan, has a substantial positive influence on the development of students' character and learning motivation. This approach not only contributes to increasing the cognitive potential of students, but also strengthens the affective and spiritual dimensions, so as to produce graduates who not only excel through science, but also have a solid and mature Islamic personality. These findings affirm the importance of holistic and transformative education that combines the intellectual and moral dimensions as the main foundation in shaping future generations.

⁴⁶ Solpani, "Kepala Sekolah SDN 01 Pisang Baru, Wawancara, Pada Tanggal 14 Oktober 2025."

D. CONCLUSIONS

The application of the deep learning method based on Islamic values at Sekolah Dasar Negeri 01 Pisang Baru, strengthens the findings that this method can unite students' cognitive, affective, psychomotor, and spiritual development. These results were obtained from observation of learning activities, interviews with teachers, and analysis of learning documents that showed that teachers function as successful facilitators in connecting the concept of knowledge with Islamic moral values. Practically, support from the principal through guidance and training also strengthens the application of learning, so that this approach is in line with the principles of the Merdeka Curriculum which emphasizes the importance of meaningful learning and character strengthening. However, this study has limitations, especially because it was only carried out in one school and did not conduct quantitative measurements of learning outcomes or changes in student behavior. Based on these results, it is recommended that educational institutions improve training programs for teachers and provide dedicated time to plan value-focused learning. Subsequent research could involve more schools and use more measurable assessment instruments so that it can provide stronger empirical evidence.

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