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ORIGINAL RESEARCH ARTICLE

Teacher Practices in the Development and Implementation of Deep Learning-Based Teaching Materials Oriented Towards Islamic Values to Support Meaningful Learning

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ABSTRACT

The transformation of learning through the Deep Learning approach requires teachers not only to understand the concept theoretically but also to be able to apply it in meaningful learning tools and practices. This research aims to describe teacher practices in developing and implementing Deep Learning-based learning tools grounded in Islamic values to support meaningful learning. The study employed a qualitative method with a descriptive design. It was conducted at SMP Ma'arif 5 Metro, involving 20 teachers. Data were collected through observation, interviews, and documentation of learning tools and workshop activities, then analyzed thematically through coding, categorization, theme identification, and interpretation. The results show that teachers possess an initial understanding of the Deep Learning concept, but its implementation is not yet fully optimal. Teachers have developed teaching modules that include the use of media and learning methods; however, their application still faces obstacles, particularly concerning student characteristics and time management. These conditions mean that the designed media and methods cannot always be implemented optimally. The findings indicate that reinforcement through workshops helps teachers operationalize Deep Learning principles into more practical lesson plans. This change is evident in the teachers' ability to use six learning formulas as a framework to connect material, activities, real-world problems, solutions, products, and reflection. This underscores the importance of strengthening teacher capacity by connecting conceptual understanding with the practical development of tools and implementation of learning to achieve meaningful, contextual learning based on Islamic values.

Keywords: Deep Learning, teachers, learning tools, Islamic values, meaningful learning



ABSTRAK

Transformasi pembelajaran melalui pendekatan Deep Learning menuntut guru tidak hanya memahami konsep secara teoritis, tetapi juga mampu menerapkannya dalam perangkat dan praktik pembelajaran yang bermakna. Penelitian ini bertujuan mendeskripsikan praktik guru dalam mengembangkan dan mengimplementasikan perangkat pembelajaran Deep Learning berbasis nilai-nilai Islam untuk mendukung pembelajaran bermakna. Penelitian menggunakan metode kualitatif dengan desain deskriptif. Penelitian dilaksanakan di SMP Ma'arif 5 Metro dengan melibatkan 20 guru. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi perangkat pembelajaran serta kegiatan workshop, kemudian dianalisis secara tematik melalui tahap pengodean, kategorisasi, identifikasi tema, dan interpretasi. Hasil penelitian menunjukkan bahwa guru telah memiliki pemahaman awal mengenai konsep Deep Learning, tetapi implementasinya belum sepenuhnya optimal. Guru telah mengembangkan modul ajar yang memuat penggunaan media dan metode pembelajaran, namun penerapannya masih menghadapi kendala, terutama terkait karakteristik peserta didik dan pengelolaan waktu pembelajaran. Kondisi tersebut menyebabkan media dan metode yang telah dirancang tidak selalu dapat diterapkan secara optimal. Hasil penelitian menunjukkan bahwa penguatan melalui workshop membantu guru mengoperasionalkan prinsip Pembelajaran Mendalam ke dalam rancangan pembelajaran yang lebih praktis. Perubahan tersebut terlihat dari kemampuan guru menggunakan enam formula pembelajaran sebagai kerangka untuk menghubungkan materi, aktivitas, masalah nyata, solusi, produk, dan refleksi. Hal ini menegaskan pentingnya penguatan kapasitas guru yang menghubungkan pemahaman konseptual dengan praktik pengembangan perangkat dan implementasi pembelajaran untuk mewujudkan pembelajaran yang bermakna, kontekstual, dan berbasis nilai-nilai Islam.

Kata Kunci: Deep Learning, guru, perangkat pembelajaran, nilai-nilai Islam, pembelajaran bermakna

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1. INTRODUCTION

Educational transformation in the 21st century demands a paradigm shift in learning, moving from an orientation towards mastering subject matter towards a learning process that enables students to build deep understanding, develop thinking skills, build character, and apply knowledge in various life contexts. This shift places the quality of learning experience as a crucial aspect of education delivery. In this context, teachers hold a strategic position, as the success of this paradigm change is heavily determined by the teacher's ability to translate policies and pedagogical principles into contextual planning, implementation, and reflection of learning.

This direction has gained further legitimacy through national policy regarding *Deep Learning*. The Ministry of Primary and Secondary Education positions *Deep Learning* as a learning approach that emphasizes a mindful, meaningful, and joyful learning process through holistic student development. This approach is not intended as a new curriculum, but rather as an approach that

strengthens curriculum implementation through learning experiences that allow students to understand concepts thoroughly, connect knowledge, and apply it in relevant contexts.

Regulatively, the reinforcement of *Deep Learning* is reflected in the Minister of Primary and Secondary Education Regulation Number 13 of 2025 concerning amendments to the Minister of Education, Culture, Research, and Technology Regulation Number 12 of 2024 on the Curriculum for Early Childhood Education, Primary Education Level, and Secondary Education Level (Ministry of Primary and Secondary Education, 2025). This regulation emphasizes the application of the *Deep Learning* approach within the curriculum and directs the educational process towards achieving eight dimensions of graduate profiles: faith and piety to God Almighty, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication. Thus, the *Deep Learning* policy is not only oriented towards cognitive achievement but places knowledge, skills, and character as a unified whole in student outcomes.

The implementation of this policy has consequences for teachers' pedagogical practices. Teachers are required not only to understand the concept of *Deep Learning* but also to translate it into learning objectives, student activities, media and method usage, assessment, and relevant learning experiences. In this context, learning tools have a strategic function as a bridge between policy and practice. Learning tools should not merely be positioned as administrative documents but as pedagogical designs that help teachers create mindful, meaningful, and joyful learning experiences. Recent studies on the implementation of *Deep Learning* in Indonesia also indicate that teacher readiness is a crucial factor, while implementation barriers relate to pedagogical knowledge, practical readiness, and supporting learning conditions (Waloyo et al., 2025).

The principle of meaningful learning is a key aspect of *Deep Learning*. Theoretically, Ausubel explains that meaningful learning occurs when new knowledge can be substantively connected to the knowledge students already possess. This process allows students not only to receive or remember information but to build relationships between new knowledge and relevant cognitive structures, so that knowledge can be understood and used more meaningfully (Ausubel, 2000). This perspective is relevant to *Deep Learning* because meaningful learning experiences require connections between learning materials, student experiences, life contexts, and the ability to apply knowledge.

The integration of Islamic values into *Deep Learning* in this study is based on the institutional characteristics of SMP Ma'arif 5 Metro as an educational unit within the Ma'arif educational environment, which has a foundational Islamic value system based on *Ahlussunnah wal Jamaah An-Nahdliyah*. Therefore, the development and implementation of learning tools are not only directed towards achieving academic competencies but also towards strengthening character and Islamic values that are part of Ma'arif's educational identity. The integration of Islamic values in *Deep Learning* needs to be positioned as an integral part of the learning process, not merely as an addition of Quranic verses or Hadith to the teaching material. Values such as honesty,

responsibility, trustworthiness, discipline, caring, cooperation, tolerance, and good morals can be connected to the material, activities, interactions, and real-world problems faced by students. Thus, learning does not stop at mastering religious knowledge but encourages students to understand, appreciate, and apply these values in their daily lives (Taja et al., 2020). This integration simultaneously strengthens the principle of meaningful learning in *Deep Learning*, because the knowledge students learn is connected to their experiences, social environment, character, and the values that are part of their lives. In the context of Ma'arif education, this approach allows *Deep Learning* to be oriented not only towards depth of academic understanding but also towards shaping students of character and morals, who have a connection between knowledge and the Islamic values embraced within their educational environment.

However, the implementation of *Deep Learning* does not always proceed linearly from conceptual understanding to classroom practice. Teachers' understanding of the term and principles of *Deep Learning* does not necessarily translate into changes in classroom practice. Teachers may have learning tools that incorporate diverse methods and media, but their application can be influenced by student characteristics, classroom management, time constraints, facility readiness, and the teacher's ability to adapt to learning situations. Research on *Deep Learning* implementation in Indonesia also shows that the shift towards mindful, meaningful, and joyful learning requires teacher readiness and capacity building, extending beyond mere conceptual understanding (Waloyo et al., 2025).

This issue highlights the importance of examining the gap between the learning tools designed by teachers and the actual learning practices occurring in the classroom. Learning tools can represent teachers' conceptual understanding, while classroom implementation reveals the extent to which this understanding is translated into pedagogical actions. Thus, research on teacher practices is needed to understand not only what is designed in learning tools but also how these tools are used, adapted, and negotiated with the actual conditions of the classroom.

This condition is found in the learning process at SMP Ma'arif 5 Metro. Based on initial observations of the 20 teachers involved in the workshop activities, it is known that teachers have an initial understanding of the *Deep Learning* concept. However, this understanding has not been fully realized in meaningful learning practices. Teachers have developed teaching modules that include plans for using varied learning media and methods, but the utilization of media in the learning process has not been optimal. Interview and observation results indicate that student characteristics are one factor influencing the implementation of learning. Much of the learning time is consumed by managing the conditions and characteristics of students, meaning that the media and methods designed in the tools cannot always be used optimally.

These findings reveal an implementation gap between learning design and actual classroom practice. This issue is important because *Deep Learning* demands not only the availability of suitable learning tools but also the teacher's ability to adapt tools based on student needs and

characteristics. In this context, the workshop conducted at SMP Ma'arif 5 Metro was directed at strengthening teachers' abilities in developing learning tools, including teaching modules, literacy and numeracy, and the six formulas of meaningful learning as a practical framework for designing learning experiences.

Several studies have examined *Deep Learning* from the perspectives of teacher understanding, tool development, and its implementation in learning. (Nurwanti Fatnah et al., 2026) show that teachers understand *Deep Learning* as contextual, collaborative, and student-centered learning but have not specifically examined its application in developing learning tools. (Anggit Grahito Wicaksono, Jumanto, Bertha Wikara, 2026) show that *Deep Learning* training can help teachers develop modules based on Meaningful Learning but have not explored the gap between designed tools and classroom learning practices. Meanwhile, (Slamet Panuntun et al., 2025) examine the application of *Deep Learning* in Islamic Religious Education to internalize Islamic values but focus more on learning strategies and value internalization. Different from these studies, this research explores teacher practices in developing and implementing *Deep Learning* tools, including the use of six meaningful learning formulas, as well as the integration of Islamic values in the context of Ma'arif education based on *Ahlussunnah wal Jamaah An-Nahdliyah*. This research places the actual practices of teachers and the connection between tools, implementation, and the context of Islamic values as its main focus.

Based on this gap, this research positions teacher practices as the main focus, not product development or testing tool effectiveness. This study aims to understand how teachers interpret *Deep Learning*, translate this concept into learning tools, integrate Islamic values, implement the tools in learning, and face various obstacles arising in the classroom context. A qualitative approach was chosen to gain a contextual understanding of teachers' experiences and practices as they occur in actual learning environments.

The novelty of this research lies in revealing the implementation gap between the learning tools designed by teachers and actual classroom practice, as well as demonstrating the use of six formulas as a practical framework to help teachers operationalize *Deep Learning* in the context of Ma'arif education based on *Ahlussunnah wal Jamaah An-Nahdliyah*. Based on the description above, this research aims to describe teacher practices in developing and implementing *Deep Learning* learning tools based on Islamic values to support meaningful learning. Specifically, this research examines teachers' understanding of *Deep Learning* and meaningful learning, practices in developing learning tools based on Islamic values, implementation of tools in learning, as well as obstacles and forms of teacher adaptation in supporting meaningful learning.

2. RESEARCH METHODS

This research employed a qualitative approach with a descriptive design to gain an in-depth understanding of teacher practices in developing and implementing Deep Learning learning tools based on Islamic values (Sugiyono, 2019). The research was conducted at SMP Ma'arif 5 Metro, Lampung, involving 20 teachers as participants selected based on their involvement in Deep Learning strengthening workshop activities and their experience in developing and applying learning tools in the classroom. The workshop served as a context for strengthening teacher competencies, particularly in preparing teaching modules, developing learning activities, utilizing media and methods, integrating Islamic values, and strengthening literacy and numeracy through the use of six meaningful learning formulas as a practical framework. Research data were collected through interviews, observation, and documentation. Interviews were used to explore teachers' understanding, experiences, strategies, and obstacles in developing and implementing learning tools; observation was conducted to observe learning practices and the alignment between designed tools and their implementation in the classroom; while documentation was used to analyze teaching modules, lesson plans, and relevant activity documents. These three techniques were used in an integrated manner to obtain a comprehensive picture of teacher practices in implementing Islamic values-based Deep Learning.

Data were analyzed using thematic analysis following the stages of data familiarization, coding, grouping codes, identifying and reviewing themes, and interpreting findings based on the research context (Braun & Clarke, 2006). The analysis was directed at identifying patterns regarding teachers' understanding of Deep Learning, practices in developing tools, integration of Islamic values, implementation of learning media and methods, obstacles related to student characteristics, and changes in teacher practices in supporting meaningful learning. Data validity was maintained through triangulation of techniques and sources, by comparing information obtained through interviews with observations and learning documents produced by teachers. This process was carried out to ensure that the research interpretation did not rely solely on participant perceptions but was also supported by evidence of learning practices and relevant documents. Through these procedures, the research is expected to provide a contextualized picture of how teachers translate the concept of Deep Learning into Islamic values-based learning tools and practices.

3. RESULTS AND DISCUSSION

This research departs from the condition that teachers already have an initial understanding of the Deep Learning concept but still face challenges in translating the concept into meaningful learning practices. In the context of Indonesian education, *Deep Learning* emphasizes mindful, meaningful, and joyful learning experiences, with learning experiences directed at the process of understanding, applying, and reflecting on knowledge (Anwar & Sodik, 2025). Therefore, this

research focuses attention on teacher practices in developing learning tools and the practical strategies used to facilitate their implementation in the classroom.

The meaningfulness framework in this research is strengthened by David Ausubel's Meaningful Learning theory, which explains that learning becomes meaningful when new knowledge can be substantively connected to the knowledge and experiences students already possess (Ausubel, 2000). Based on this framework, the workshop activities were directed not only at the preparation of teaching modules but also resulted in six formulas for meaningful learning as a form of simplification and operationalization of learning principles to make them easier for teachers to implement. These six formulas consist of material, activities, real-world problems, solutions, products, and reflection. This formula forms a learning flow that begins with providing initial knowledge, continues with active and collaborative activities, connecting to real-world problems, seeking solutions, producing a product, and ends with reflection to discover the meaning of learning.

In the context of learning at SMP Ma'arif 5 Metro, the meaningfulness of learning is also placed within the context of Islamic values. The integration of Islamic values is not understood merely as the inclusion of Quranic verses or Hadith, but as the process of connecting knowledge, activities, experiences, and student behavior with relevant values. Research on Islamic education shows that religious values can be internalized through learning, habituation, role modeling, and life practices in the school environment. Misbah and Fahmi (2021), for instance, show that Islamic moderation values such as justice (*al-'adalah*), balance (*tawazun*), and tolerance (*tasamuh*) can be internalized through learning and habituation at school (Misbah & Fahmi, 2021). This research examines teacher practices through two main aspects: (1) teacher practices in developing and implementing *Deep Learning* through tools and six meaningful learning formulas; and (2) the integration of Islamic values based on *Ahlussunnah wal Jamaah An-Nahdliyah* as a context that strengthens the meaningfulness of learning.

Teacher Practices in Developing and Implementing *Deep Learning*

The results of the research involving 20 teachers at SMP Ma'arif 5 Metro indicate that teachers have an initial understanding of the *Deep Learning* concept but still experience difficulties in translating the concept into consistent learning practices. Interview results show that teachers previously knew the concept of *Deep Learning*, but its implementation has not been fully capable of achieving meaningful learning.

"In the module, we actually have media prepared, but when teaching we often don't have time to use it because time runs out managing classroom dynamics, there are students joking around, some fighting, and various student characters" (03, 2026).

This statement indicates that the implementation obstacle does not lie in the absence of planning, but in the ability to adapt learning designs to classroom dynamics. Teachers understand the direction of learning change but still need a simple and practical framework to help translate the concept into learning actions.



Figure 1. Discussion and interview session with teachers of SMP Ma'arif 5 Metro

The teachers' efforts to translate this concept are evident in the development of teaching modules. The modules developed already contain various learning planning components, including plans for using media and learning methods. This shows that teachers have moved from theoretical understanding towards the learning design stage. However, interview and observation results show that the existence of teaching modules does not automatically guarantee that all plans can be implemented in the learning process. Teachers expressed that the learning media prepared in the module cannot be maximally utilized. One reason is the conditions and characteristics of students, which require more intensive classroom management, so learning time is largely consumed by managing student conditions.

This shows that the main issue is not merely the teacher's inability to prepare tools, but the gap between learning design and classroom reality. In practice, teachers must make adjustments to student conditions, time, and learning situations. Thus, learning tools need to be viewed as designs that provide direction but still allow for pedagogical adaptation by teachers.

This condition aligns with the principle of constructive alignment proposed by Biggs (1996), that learning objectives, learning activities, and assessment need to be designed coherently. In the context of this research, this alignment does not only concern components of the tool but also the connection between learning objectives, student activities, problems faced, products produced, and reflection on learning experiences (Zhang et al., 2022). If these components are interconnected, the learning tool is not merely an administrative document but becomes a guide for creating meaningful learning experiences.



Figure 2. Six Formulas as a Practical Simplification of Meaningful Learning

An important finding in this research is that teachers are not only equipped with teaching modules but also receive six formulas for meaningful learning designed to facilitate classroom implementation.

The first formula, Material, is the initial stage when the teacher provides relevant concepts, theories, or knowledge as an initial foundation for students. This stage relates to Ausubel's theory because prior knowledge serves as the basis for connecting new information with existing cognitive structures.

The second formula, Activity, shifts learning from merely receiving information towards active involvement. Students are directed to perform active, collaborative, and challenging activities. At this stage, the knowledge gained in the initial stage begins to be used in learning activities.

The third formula, contextual problems, is a critical point in building meaningfulness. Students are confronted with problems relevant to daily life. Connecting the material to authentic problems gives students a reason to use the knowledge they have learned.

The fourth formula, Solution, directs students to analyze problems and design creative and realistic solutions. This stage demonstrates the application of knowledge, not limited to mastering concepts.

The fifth formula, Product, provides students with the opportunity to produce works, reports, models, or presentations as a concrete form of the solutions they have developed. The product represents the students' thinking process and learning activities (Cammiesa et al., 2022).

The sixth formula, Reflection, is an important part because it provides students with the opportunity to review their learning process and experiences. Reflection helps students recognize what they have learned, how the knowledge was acquired, and how it can be used in other situations. Research on reflective practices shows that reflection can help students recognize learning experiences, evaluate processes, and develop deeper understanding of learning practices (Kaldi & Zafeiri, 2023).

These six formulas form a practical cycle of meaningful learning: from *knowing* to *doing*, then *problem solving*, *creating*, and finally *reflecting*. Conceptually, this flow aligns with Ausubel's

Meaningful Learning principle because new material does not stop as information but is connected to activities, real-world problems, experiences, and student reflection.



Figure 3. Teachers practicing using the 6 formulas of meaningful learning

This is important because it shows that teachers need simple conceptual aids to operationalize a theoretically complex learning approach. Teachers' conceptual understanding of the characteristics of *Deep Learning* is insufficient; they need a practical framework that is easy to use and can be applied when planning and implementing learning.

In the context of this research, these six formulas are not intended as a new learning model but as a practical framework used in teacher strengthening. Their existence helps simplify the planning process and provides a concrete picture of how meaningful learning can be built in stages (Polman et al., 2021). Thus, the contribution of the six formulas in this research lies in their operational function as a pedagogical scaffold for teachers, not in a claim as a new learning model.

Based on interviews, teachers stated that:

"After receiving the material today, we have the perspective that these six formulas serve as a simpler framework for translating the principles of Deep Learning into learning practice. So we find it easier to understand" (07, 2026).

This statement indicates that strengthening teacher competence needs to move from merely "understanding the concept" to "having practical ways to apply it."

However, the research results also show that these formulas have not eliminated all implementation challenges. Student characteristics remain an important factor determining whether all stages can be carried out optimally. Therefore, the six formulas are more appropriately understood as a flexible framework, not a rigid procedure to be applied in every session.

This indicates that implementing *Deep Learning* requires two things working together: learning tools as planning documents and a practical framework as an implementation guide. The module provides a more complete structure, while the six formulas provide a concise form that is easier for teachers to use when in actual learning situations.

Integration of Islamic Values as Strengtheners of Meaningful Learning

The integration of Islamic values in this research has distinctive characteristics because it is carried out at SMP Ma'arif 5 Metro, an educational environment with an Islamic identity based on the *Ahlussunnah wal Jamaah An-Nahdliyah* tradition. Therefore, Islamic values in this research are not merely an addition to learning tools but are part of the educational context that has developed within the school culture. This condition aligns with research on Aswaja-based education which shows that Islamic values can be implemented through learning as well as through school culture and environment (Fikar & Saefudin, 2022).

From the perspective of *Ahlussunnah wal Jamaah An-Nahdliyah*, values that can be integrated into learning include *tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice or uprightness). These values can be reinforced through supporting values such as *amanah* (trustworthiness), honesty (*as-shidq*), responsibility, cooperation (*ta'awun*), *istiqamah* (steadfastness), caring, respect for others, and *akhlakul karimah* (good morals) (Fikar & Saefudin, 2022). These values are relevant to the goals of meaningful learning because students are not only directed to understand the material but also to connect knowledge with attitudes and actions in life.

The integration of these values does not only occur within the learning tools. Based on the school context found in the research, religious culture has been built through various *An-Nahdliyah* habituation practices, such as reciting prayers (*sholawat*) before learning, praying, and reciting Asmaul Husna. In addition to daily habits, strengthening religious education is also carried out through extracurricular activities and supporting programs such as memorization of Juz 'Amma and Madrasah Diniyah (Madin). The existence of these practices indicates a form of strengthening the internalization of religious values through school culture. This aligns with research on Islamic school culture which shows that value internalization is carried out not only through intracurricular activities but also through habituation and extracurricular activities conducted continuously (Wardani, 2022).

This condition strengthens Ausubel's perspective on Meaningful Learning. Meaningful learning occurs not only when the teacher explains the material in an engaging way, but when new knowledge can be linked to the students' knowledge, experiences, and living environment. When students are accustomed to prayers, *sholawat*, Asmaul Husna, Quran memorization, and Madin activities, these values become part of their existing experience. Teachers can then connect new material with these experiences so that the concepts studied have a context closer to student life.

For example, the values of *amanah* and honesty can be connected to real problems such as honesty in completing assignments. The value of *ta'awun* can be applied in collaborative activities. The values of *tawassuth* and *tasamuh* can be developed through discussions on differences of opinion. The values of responsibility and *istiqamah* can be associated with completing tasks and learning habits. This pattern aligns with research on religious learning based on school culture that places habituation, understanding, reflection, and value application as part of the educational process (Munir & Su'adah, 2025).

This shows a strong relationship between the six formulas of meaningful learning and the integration of Islamic values. Islamic values can be inserted into each stage of the formula, not just at the Material stage. At the Material stage, the teacher can introduce concepts and values; at the Activity stage, students practice values through collaboration; at the Real-World Problem stage, students analyze moral or social issues; at the Solution stage, students design actions consistent with Islamic values; at the Product stage, they produce works or presentations; and at the Reflection stage, students reassess the meaning and values gained from the learning process.

The integration of Islamic values will be stronger when supported by consistent school culture. Research on Aswaja-based education shows that the values of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* are not merely normative but can be institutionalized through culture and educational practices (Subaidi, 2026). Similarly, research on school culture shows that habituation of religious activities and role modeling can serve as a means of sustainable value internalization (Wardani, 2022). In the context of SMP Ma'arif 5 Metro, the habituation of *sholawat*, prayers, Asmaul Husna, Juz Amma memorization, and Madin creates an environment that supports the connection between formal learning and students' religious experiences.

This finding implies that the implementation of *Deep Learning* in learning at Ma'arif schools should not only be directed at mastering learning strategies but also at contextualizing values that are the institution's identity. This approach allows learning to become more relevant because students can see the connection between what they learn, what they experience, and the values they practice in their daily lives.

Based on these two aspects, this research found that *Deep Learning* practices and the integration of Islamic values mutually reinforce each other in supporting meaningful learning. The six formulas (Material, Activities, Real-World Problems, Solutions, Products, and Reflection) provide teachers with a practical framework to translate meaningful learning principles into classroom activities. Meanwhile, the values of *Ahlussunnah wal Jamaah An-Nahdliyah* provide a value context that makes these activities relevant to the school's identity and student life.

Thus, the main contribution of this research is not limited to the fact that teachers have created teaching modules, but rather shows that teaching modules need to be complemented by a simple practical framework to make them easier to implement, and this framework becomes more meaningful when integrated with the school's Islamic values and culture. In the context of SMP Ma'arif 5 Metro, meaningful learning can be built through the relationship between material—activities—real-world problems—solutions—products—reflection, which is then enriched by the values of *tawassuth*, *tawazun*, *tasamuh*, *i'tidal*, *amanah*, honesty, *ta'awun*, *istiqamah*, responsibility, and *akhlakul karimah* as well as supported by the school's religious culture.

5. CONCLUSIONS AND RECOMMENDATIONS

This research shows that the implementation of Deep Learning by teachers is not solely dependent on conceptual understanding and completeness of learning tools, but on the teacher's ability to adapt the design to classroom dynamics. The six learning formulas (Material, Activities, Real-World Problems, Solutions, Products, and Reflection) function as a practical framework that helps teachers operationalize the principles of meaningful learning. In the context of SMP Ma'arif 5 Metro, the integration of *Ahlussunnah wal Jamaah An-Nahdliyah* values and school religious culture strengthens the connection between material, experience, character, and student life. The results of this research affirm that the strengthening of *Deep Learning* needs to be directed not only at mastering concepts and preparing tools but also at developing pedagogical adaptation skills and contextualizing values according to the characteristics of the educational institution.

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