

Implementation Of Deep Learning In Islamic Education (PAI) Lessons In Elementary School

Teguh Wijaksono¹, Widia Sulistiyawati², Dina Ulayya Septiani³, Dini Aturrohmah⁴, Husni Aziz Sabilurrosyad⁵, Ahmad Muzaki⁶, Siti Fatimah⁷, Umi Arifah⁸, Faisal⁹, Nadia Raifah Nawa Kartika¹⁰

Institut Agama Islam Nahdlatul Ulama Kebumen

Corresponding author

¹wijakteguh037@gmail.com

Abstract: The aim of this research is to analyze the implementation of in deep learning in Islamic Education (PAI) lessons in the elementary school. This type of research uses a qualitative phenomenological approach. The data collection techniques used were interviews, observation and documentation. The data analysis technique uses the Miles & Huberman & Saldana model which consists of data condensation, data presentation, data verification. The research results show that Islamic Education (PAI) learning at SD Ma'arif NU Klirong has implemented in deep learning by focusing on three principles, namely mindful, meaningful and joyful. Apart from that, learning has also developed learning experiences that include understanding, applying, reflecting. Implementation efforts were carried out using learning methods such as lectures, discussions, PjBl, question and answer, games and singing. This method is used so that students do not get bored easily and are not only focused on memorizing the material. To encourage the implementation of in deep learning in Islamic Education (PAI) lessons, students are taught to practice Duha prayers, reciting Asmaul Husna, and behaving and speaking politely to teachers and each other. The teacher's assessment in assessing the success of implementing in deep learning in Islamic Education (PAI) lessons is seen from the children's attitudes and behavior. The obstacles faced in implementing in deep learning in Islamic Education (PAI) lessons are the lack of facilities in infrastructure such as projectors, the teacher's lack of mastery in delivering the material, and the lack of student readiness in participating in learning at school.

Keywords: Deep Learning, Islamic Education, Elementary School.

Introduction

According to Article 1 of Law Number 20 of 2003 concerning the National Education System, emphasis is placed on the learning environment and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, the community, the nation, and the state. Furthermore, Article 3 of the National Education System Law mandates that education should be aimed at developing the potential of students to become people who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. Thus, PM is implemented to realize the dimensions of

graduate profiles who are faithful and devoted to God Almighty, have noble character, are healthy, and have social and learning skills as citizens. According to Law No. 20 of 2003 on the national education system, emphasis is placed on the learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, the community, the nation, and the state.

Conscious, meaningful, and enjoyable learning is in line with the creation of a learning atmosphere that is (a) interactive, (b) inspiring, (c) enjoyable, (d) challenging, (e) motivates students to participate actively, and (f) provides sufficient space for initiative, creativity, and independence in accordance with the talents, interests, and physical

and psychological development of students in line with the mandate in Article 12 of Government Regulation of the Republic of Indonesia Number 57 of 2021. Furthermore, the explanation of Article 12 Paragraph (1) of Government Regulation of the Republic of Indonesia Number 57 of 2021 states that an interactive learning atmosphere is a learning atmosphere designed to facilitate systematic and productive interaction between educators and students, between students, and between students and learning materials. An inspiring learning environment is one designed to set an example and be a source of positive inspiration for students. A pleasant learning environment is one designed so that students experience the learning process as an experience that evokes positive emotions. Furthermore, a challenging learning environment is one designed to encourage students to continuously improve their competence through tasks and activities based on an appropriate level of difficulty.

According to the Ministry of Education and Culture, Deep Learning is a learning approach that glorifies, aimed at overcoming the problem of education quality in Indonesia by realizing quality education that produces graduates with eight dimensions of profile, including faith and devotion to God Almighty, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication (Ministry of Education and Culture, 2025). (Mustaghfirin, U. A., 2025). The deep learning approach, as conceived by Abdul Mu'ti, emphasizes mindful, meaningful, and joyful learning experiences, enabling students to not only memorize but also understand and internalize the material deeply. According to I Ketut Suar Adnyana, deep learning trains students' independence while also training their collaborative skills. Deep learning focuses on developing students' self-confidence through group discussions, conducting experiments, or carrying out research projects. In addition, students have the opportunity to reflect on what they have done.

From the above description, deep learning is defined as promoting ideal learning where students do not focus solely on memorization but are able to understand and internalize the material deeply, as well as training students' independence and collaborative skills (Alya Fitriani et al., 2025). According to Khotimah & Abdan, the deep learning

model has several advantages, namely improving students' deep conceptual understanding, increasing student motivation to learn, developing critical thinking and problem-solving skills, and encouraging creativity and innovation. Thus, the deep learning approach is not just a teaching method but also aims to develop students to be emotionally mature, critical, creative, and motivated in learning. (Adita, et al, 2025)

Deep learning has been implemented for all learning at all levels, especially in Islamic Education (PAI) lessons. According to Ahmad Tafsir, there are three objectives of PAI, namely: (1) the realization of a perfect human being as a caliph on earth, (2) the creation of a complete human being with three dimensions: religious, cultural, and scientific, and (3) the realization of human awareness of their role as caliphs and the fulfillment of that role. (M. Imam, 2019) With the above objectives of PAI education, it can be concluded that PAI education is very important because Islamic education has the task of preserving, instilling, and developing Islamic values sourced from the Qur'an and Hadith. (H. Husaini, 2021)

The results of the study show that Islamic Religious Education (PAI) learning at Ma'arif NU Klirong Elementary School has implemented in deep learning by focusing on three principles, namely awareness, meaning, and joy. In addition, learning has also developed learning experiences that include understanding, applying, and reflecting. The implementation efforts were carried out using lecture, discussion, PjBl, question and answer, game, and recitation methods. These methods were used so that children would not easily get bored and would not just focus on memorizing the material. To encourage the implementation of deep learning in Islamic Religious Education (PAI) subjects, habits such as Duha prayer, reading Asmaul Husna, behaving and speaking kindly and politely to teachers and peers, and practicing honesty and responsibility are encouraged.

The indicators used by Islamic Religious Education (PAI) teachers in assessing the success of the implementation of deep learning in Islamic Religious Education subjects at SD Ma'arif NU Klirong are based on student attitudes and behavior. The obstacles faced in implementing in

deep learning in Islamic Religious Education (PAI) subjects are the lack of learning support facilities such as projectors, limited teacher training in implementing in deep learning, and the lack of student readiness to participate in learning at school.

Previous studies have extensively examined Islamic Education. For example, research conducted by Ayu Rahmatillah has proven that the implementation of the recovery model by Islamic Education teachers can have an impact on restoring student discipline after the Covid-19 pandemic through habituation, conditioning, and a culture of discipline (Ayu R, et al. 2023). There is also another study that examines the scientific approach in PAI lessons, which is considered capable of increasing student learning activities and creative thinking processes (M. Imron, 2019). However, not many studies have examined deep learning at the elementary school level. Therefore, the next study will discuss the deep learning approach in PAI lessons at the elementary school level.

The importance of Islamic religious education is not only to fulfill intellectual needs, but also to provide an understanding and application of religion that serves as a guide in daily life. Thus, Islamic religious education is intended to prepare elementary school students to believe in, understand, and practice Islamic teachings, such as being honest, responsible, and disciplined. This education can be provided through guidance, instruction, or training designed to achieve predetermined goals. (Kamila, A. 2023)

The purpose of this study is to analyze the implementation of deep learning in Islamic Religious Education (PAI) lessons in elementary schools. The research questions in this study are to determine how deep learning is implemented in Islamic Religious Education (PAI) lessons, what media are used in the implementation of deep learning, and the obstacles faced in implementing deep learning in Islamic Religious Education (PAI) lessons.

Materials and Methods

The approach used in this study is qualitative. The type of research used is phenomenology. Phenomenological research is research that focuses on finding the meaning or significance of experiences or life. This research was conducted at SD Ma'arif NU Klirong, and the informants in this study were Islamic Education teachers and fifth-grade students at SD Ma'arif NU Klirong. The data collection techniques used were observation, interviews, and documentation.

The validity of the data used in this study was determined using triangulation techniques. Triangulation is a technique for examining data validity that utilizes sources, methods, investigators, and theories as comparisons to the data obtained (Moleong, 2007). The data analysis technique used in this study is the Miles & Huberman & Saldana model, which includes the stages of data condensation, data presentation, and data verification. According to Miles & Huberman A.M & Saldana, data condensation is a selection process that focuses on simplifying, abstracting, and modifying field notes, transcripts, interviews, and documentation of experimental materials/results (Rahmat, T., 2024). According to Miles & Huberman, data condensation has four stages, namely selecting, focusing, abstracting, simplifying, and transforming. (Miles, MB, Huberman, AM, Saldana, J., & Rohidi, TR., 1996).

The data presentation stage in an effort to organize information in an attempt to describe conclusions and take action. It usually takes the form of narrative text. The definition of the data verification stage is the establishment of the truth of a theory or fact based on the data collected. In data verification, the collected data is usually processed and then analyzed so that it can be tested hypothetically (Susilo, AAT., 2019).

Results and Discussion

Implementation of Deep Learning in Islamic Religious Education (PAI) Subjects

The implementation of deep learning in Islamic Religious Education (IRE) lessons focuses on three

main principles, namely awareness, meaning, and enjoyment. Awareness here means that learning is carried out with full awareness, where students are actively involved in classroom learning. The principle of meaning emphasizes the application of the material taught in students' daily lives. The third principle, enjoyable, means that learning should be fun and stimulate students' curiosity (Nabila, et al., 2025).

Based on observations, interviews, and documentation conducted at SD Ma'arif NU Klirong, the implementation of deep learning has already begun. The school fully agrees with and supports the government's program to implement a deep learning-based learning system. "Currently, the government is programming deep learning, which itself involves understanding, applying, and reflecting. This is a good program from the government, where children are emphasized on the process of learning or the material we provide," said one of the PAI teachers at SD Maarif NU Klirong in an interview.

The principle of conscious learning has been applied specifically to Islamic Education subjects through learning activities that actively involve students. Teachers divide students into groups, then students act as peer tutors and explain the material to their friends. This is one of the teachers' efforts to actively involve students in the classroom. Teachers act as facilitators and students consciously try to find out and understand the material presented. This is in line with the findings of Hasanuddin, et al. (2025) that deep learning has contributed to improving students' thinking and activity in the classroom. Collaborative activities such as group projects can help students convey ideas, develop creativity, and improve social skills (Zaka H.R, et al., 2025).

The implementation of deep learning is also carried out through projects such as donations for orphans. Through this activity, students are encouraged to care for others and develop empathy. Thus, PAI learning is not only theoretical in the classroom but also a meaningful activity. As explained by Wili Widiyansesi (2025), the deep learning approach opens up space for students to emphasize the inner involvement of learners. Through meaningful learning by linking it to real

activities, it is hoped that it will have a long-term effect on students' emotional intelligence.

In applying deep learning, Islamic Education teachers also deliver material through enjoyable activities such as playing games. This refers to the third principle of deep learning, which is to create joyful learning for students. This is important so that students can receive lessons comfortably. Sri Sunarti (2021) revealed that interesting and enjoyable learning methods can increase students' motivation and enthusiasm in class.

Methods for Implementing Deep Learning in Islamic Religious Education (PAI) Subjects

One important component for achieving success in education is determining the right learning methods, as these methods enable learning to be accepted well. These methods can be likened to tools used in the process of achieving goals. There are various learning methods, including lectures, question and answer sessions, discussions, socio-drama (role playing), group work, problem solving, field trips, community surveys, and so on (Afandi, S., 2019).

The following are definitions of several teaching methods: The discussion method is a method that aims to solve or discover problems that are determined in learning the learning material. The lecture method is the oral delivery of lesson material. The singing method is a learning method that uses songs to convey lesson material so that it is easier to remember and understand. The question and answer method is a way of presenting learning material in the form of questions that need to be answered by students. In addition, the teacher also gives students the opportunity to ask questions, and then other students are given the opportunity to answer their friends' questions. If no student can answer, the teacher can guide them or provide the answer. Supporting media in the learning process include the use of flash cards and group games to arrange words.

From the results of interviews and observations of deep learning methods in Islamic Religious Education subjects used at SD Ma'arif NU Klirong, which employ lecture, discussion, question and answer, project-based learning (PJBL), and quizzes. This was conveyed directly by the Islamic Education teacher, "Implementing learning with




methods that are not boring for children, whether it be playing games or singing songs, with the aim that children do not only focus on memorization but can understand the lesson.” The variety of methods used is intended to prevent children from getting bored easily. These methods have been widely used in learning in schools. In previous research by Rida Nurfarida et al (2021), it was proven that the use of discussion, lectures, singing, and question and answer methods can increase student activity and understanding of the material and help achieve learning objectives.

The use of project-based learning (PBL) in previous research conducted by Manah (2024) explains that projectbased problem-based learning (PBL) is an effective learning method in PAI learning because with this method, students are

given projects relevant to the religious material being studied. Through this method, students not only develop academic skills, but also practical skills such as teamwork, time management, and creativity. In addition, project-based learning provides opportunities for students to explore PAI material in a more interesting way.

The habits instilled by Islamic Education teachers at SD Maa'rif NU Klirong in their students as part of their efforts to implement PAI learning include the habit of performing the dhuha prayer, reciting prayers before studying, reciting asmaul husna, reciting tahlil every Friday, and practicing charity for special friends. The following is documentation of these activities.

Table 1. documentary images

		
<p>Practicing charity by giving donations to special friends.</p>	<p>The activity of reading Asmaul Husna.</p>	<p>Practicing the Duha prayer.</p>

Challenges Faced by Islamic Education Teachers in Implementing Deep Learning

Deep learning has become one of the most rapidly developing fields in education. However, despite significant progress, deep learning still faces several obstacles that need to be overcome in order to improve the effectiveness and efficiency of the models developed. One such challenge is at SD Maarif NU Klirong. From the results of interviews, one teacher said that there are several obstacles to deep learning, such as a lack of adequate facilities, a lack of teacher readiness in terms of material, and

the nature of children who are not yet able to distinguish between what is good and what is bad.

In deep learning in these schools more often uses lecture methods due to a lack of supporting infrastructure or facilities such as LCD projectors. This is because the availability of LCD facilities can facilitate active student interaction in the classroom and create an enjoyable learning experience. This is in line with the findings of Sufiani and Aris Try Andreas Putra (2023), who stated that the application of technology in learning can increase student motivation and interest in learning.

Then the obstacle faced was the lack of teacher readiness related to deep learning. Teachers realize that they lack preparation and experience in the teaching and learning process, especially deep learning. Therefore, teachers still need time to understand deep learning itself. This is in line with the research by Ira Wantiana and Mellisa (2023), which explains that experience is a form of preparation to improve a teacher's professionalism in gaining new experiences to renew their professional competencies and skills.

In addition, student behavior at school is also one of the obstacles faced in implementing deep learning. This is because teachers at school do not know what students do when they are at home. How do they behave towards their parents, how do they behave towards their friends, and so on. Sometimes what they experience at home carries over to school, making students more aggressive at school. Interviews with teachers at SD Ma'arif NU Klirong revealed that, "40% of a child's education takes place at school, while 60% takes place at home. Given this situation, students naturally learn more at home, and at school they supplement this with different backgrounds. Therefore, parental involvement in children's education is necessary. Parental involvement in children's education includes parenting, providing a safe and stable environment, intellectual stimulation, discussions between parents and children, and so on." (Padmadewi, et al.) This is in line with the research by Novalina Br Lubis (2024), which explains that parental support greatly influences the success of children's education at home.

Conclusions

The results of the study show that Islamic Religious Education (PAI) learning at SD Ma'arif NU Klirong has implemented deep learning by focusing on three principles, namely awareness, meaning, and joy. In addition, learning has also developed learning experiences that include understanding, applying, and reflecting. The implementation efforts were carried out using lecture, discussion, Pjbl, question and answer, game, and singing methods. These methods were used so that children would not easily get bored and would not just focus

on memorizing the material. To encourage the implementation of deep learning in Islamic Religious Education (PAI) subjects, habits such as Duha prayer, reading Asmaul Husna, behaving and speaking kindly and politely to teachers and peers, and practicing honesty and responsibility are encouraged. It is hoped that future researchers will be able to conduct a more in deep study of the implementation of deep learning applied by Islamic Religious Education teachers at all levels of education.

References

- Adita, et al. 2025. ANALISIS KELEBIHAN DAN KEKURANGAN PENDEKATAN DEEP BELAJAR. (2025).
- Sindoro: Cendikia Pendidikan , 15 (1), 141-150. <https://doi.org/10.99534/w1t0g892>
- Afandi, S. (2019). Kajian Hadits Jibril dalam Perspektif Pendidikan (Kajian Materi Pembelajaran dan Metode Pembelajaran). *Jurnal Penelitian Keislaman*, 15(1), 29-42.
- Firmansyah, M. I. (2019). Pendidikan Agama Islam: pengertian, tujuan, dasar, dan fungsi. *Taklim: Jurnal Pendidikan Agama Islam*, 17(2), 79-90.
- Hamid, A. (2019). Berbagai metode mengajar bagi guru dalam proses pembelajaran. *Aktualita: Jurnal Penelitian Sosial Keagamaan*, 9(2), 1-16.
- Hasanuddin, M N, et al. 2025. Penerapan Deep Learning Dalam Pembelajaran Pendidikan Agama Islam di Sekolah Menengah Atas Negeri. *Paradigma Jurnal Filsafat, Sains, Teknologi, dan Sosial Budaya*. 31 (2) 361-369. DOI:10.33503/paradigma.v31i2.2130
- Husaini, H. (2021). Hakikat Tujuan Pendidikan Agama Islam Dalam Berbagai Perspektif. *Cross-border*, 4(1), 114-126.
- Ikhsanawati, A. R., Bakri, M., & Nasrulloh, M. E. (2023). IMPELEMENTASI RECOVERY KARAKTER DISIPLIN PESERTA DIDIK OLEH GURU PENDIDIKAN AGAMA ISLAM DI SMA BSS MALANG. *Vicratina: Jurnal Ilmiah Keagamaan*, 8(2), 37-50.
- Kamila, A. (2023). Pentingnya pendidikan agama Islam dan pendidikan moral dalam membina karakter anak sekolah dasar. *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, 2(5), 321-338.
- Lubis, N. B. (2024). Kendala dan solusi dalam proses pembelajaran Pendidikan Agama Islam di sekolah dasar. *Khidmat*, 2(1), 195-199.
- Manah, M. (2024). Pengembangan Metode Pembelajaran PAI Inovatif. *Pedagogik: Jurnal Pendidikan Dan Riset*, 2(3), 409-416.
- Miles, MB, Huberman, AM, Saldana, J., & Rohidi, TR (1996). *F. Analisis Data. PELAKSANAAN KURIKULUM MERDEKA DI SEKOLAH* , 61.

- Mustaghfirin, U. A., & Zaman, B. (2025). Tinjauan pendekatan pembelajaran mendalam Kemdikdasmen perspektif pendidikan Islam. *Journal of Instructional and Development Researches*, 5(1), 75-85.
- Moleong, Lexy J. 2007. *METODOLOGI PENELITIAN KUALITATIF : edisi revisi*. Bandung.
- Nabila, S. M., Septiani, M., Fitriani, F., & Asrin, A. (2025). Pendekatan Deep Learning untuk Pembelajaran IPA yang Bermakna di Sekolah Dasar. *Primera Educatia Mandalika: Elementary Education Journal*, 2(1), 9 - 20. Retrieved from <https://jiwpp.unram.ac.id/index.php/primera/article/view/269>
- Nurfarida, R., Fatimah, I. F., Ruswandi, H. U., & Arifin, B. S. (2021). Metode pembelajaran pai pada anak usia dini. *Cross-border*, 4(2), 1-15.
- Nurhaswinda, N., Maulina, S. R. M., Azzahra, A., Jannah, F., Jannah, N., Fadila, N. A., Harza, Z. J., & Hariza Putra, N. (2025). Penyajian Data. *LANCAH: Jurnal Inovasi Dan Tren*, 3(1), 59-68. <https://doi.org/10.35870/ljit.v3i1.3709>
- Padmadewi, N. N., Artini, L. P., Nitiasih, P. K., & Swandana, I. W. (2018). Memberdayakan keterlibatan orang tua dalam pembelajaran literasi di sekolah dasar. *Jurnal Ilmu Sosial Dan Humaniora*, 7(1), 64-76.
- Rosyadi, M. I. (2019). Pengembangan Perangkat Pembelajaran PAI dengan Pendekatan Saintifik untuk Meningkatkan Kemampuan Berpikir Kreatif Siswa SMA. *Quality*, 7(2), 64-80.
- R. Zaka Hadikusuma, et al. 2025. *Pendekatan Pembelajaran Deep Learning di Sekolah Dasar (Teori dan Aplikasi)*. CV Green Publisher Indonesia
- Santiani, S. (2025). Analisis Literatur: Pendekatan Pembelajaran Deep Learning dalam Pendidikan. *Jurnal Ilmiah Nusantara*, 2 (3), 50-57.
- Sufiani, S., & Putra, A. T. A. (2023). Strategi Guru PAI Dalam Meningkatkan Minat Belajar Siswa Mata Pelajaran PAI Di Sekolah Dasar. *Journal of Elementary Educational Research*, 3(1), 55-66.
- Sunarti, S. (2021). Metode mengajar kreatif dalam menciptakan pembelajaran yang menyenangkan. *Jurnal Perspektif*, 13(2), 129-137.
- Susilo, AAT (2019). Sistem Informasi Dan Verifikasi Pengolahan Data Guru Sertifikasi Pada Dinas Pendidikan Kabupaten Musirawas. *JURNAL ILMIAH BETRIK: Besemah Teknologi Informasi dan Komputer*, 10 (03), 150-160.
- Wantiana, I., & Mellisa, M. (2023). Kendala guru dalam penerapan kurikulum merdeka. *Jurnal basicedu*, 7(3), 14611465.
- Widiansesi, W., & Kamal, M. (2025). Analisis Kritis Deep Learning Sebagai Strategi Transformasi Nilai Spiritual Dalam Pembelajaran PAI. *Jurnal Transformasi Pendidikan Modern*, 6(3).