

Implementation of deep learning-based Islamic Religious Education to shape learning experiences

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Abstract

This study was motivated by the tendency of teaching practices in schools that still emphasize curriculum completion and content delivery rather than student learning experiences. This study aims to analyze the implementation of deep learning in shaping student learning experiences in Islamic Religious Education (IRE) classes at SMP Muhammadiyah Plus Salatiga. This study used a qualitative case study design involving IRE teachers, the Vice Principal for Curriculum, and students selected through purposive sampling. Data were collected through observation, interviews, and documentation, then analyzed using the interactive analysis model by Miles, Huberman, and Saldaña. The results indicate that the implementation of deep learning in shaping students' learning experiences as analyzed through David Kolb's Experiential Learning Theory (ELT), is achieved through meaningful, mindful, and joyful learning activities, such as contextual discussions, educational games, reflective questions, and religious practices connected to students' daily lives. However, its implementation still faces several challenges, including a curriculum-completion orientation, limited reflective activities, and difficulties in contextualizing specific IRE materials. This study concludes that the implementation of deep learning plays a role in shaping more meaningful, reflective, and contextual learning experiences in IRE and can serve as a reference for the development of learning that is more student-centered.

Keywords: David Kolb; experience-based learning; deep learning; learning experiences; Islamic religious education.

Abstrak

Penelitian ini dimotivasi oleh kecenderungan praktik pembelajaran di sekolah yang masih menekankan penyelesaian kurikulum dan penyampaian materi daripada pengalaman belajar siswa. Penelitian ini bertujuan untuk menganalisis implementasi deep learning dalam membentuk pengalaman belajar siswa pada pembelajaran PAI di SMP Muhammadiyah Plus Salatiga. Penelitian ini menggunakan desain studi kasus kualitatif yang melibatkan guru PAI, Wakil Kepala Sekolah Bidang Kurikulum, dan siswa yang dipilih melalui purposive sampling. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model analisis interaktif Miles, Huberman, dan Saldaña. Hasil penelitian menunjukkan bahwa implementasi deep learning

dalam membentuk pengalaman belajar siswa melalui analisis Experiential Learning Theory (ELT) David Kolb, terbentuk melalui aktivitas belajar yang meaningful, mindful, dan joyful learning, seperti diskusi kontekstual, permainan edukatif, pertanyaan reflektif, dan praktik ibadah yang terhubung dengan kehidupan sehari-hari siswa. Namun, dalam implementasinya masih menghadapi beberapa tantangan, termasuk orientasi penyelesaian kurikulum, keterbatasan aktivitas reflektif, dan kesulitan dalam mengontekstualisasikan materi PAI tertentu. Penelitian ini menyimpulkan bahwa implementasi deep learning berperan dalam membentuk pengalaman belajar yang lebih bermakna, reflektif, dan kontekstual dalam pembelajaran PAI serta dapat menjadi rujukan bagi pengembangan pembelajaran yang lebih berpusat pada pengalaman siswa.

Kata kunci: David Kolb; pembelajaran berbasis pengalaman; pembelajaran mendalam; pengalaman belajar; pendidikan agama Islam.

Introduction

School-based learning has long been dominated by an orientation toward delivering content that must be completed in accordance with curriculum requirements. Teachers adhere to the belief in curriculum completion and didactic pedagogy, holding that their primary task is to cover the curriculum through direct instruction, rather than focusing on the depth of students' understanding (Nihayah et al., 2023; Nursehag & Amalia, 2024). This learning practice tends to position the teacher as the center of information delivery, while learning success is often measured by the extent to which the material can be delivered thoroughly (Suwarno et al., 2019). This situation leads to the formation of surface learning, where students tend to memorize facts and procedures without being able to meaningfully connect the knowledge (Marton & Säljö, 1976). In reality, the success of learning is not merely measured by the completeness of the material presented, but by the extent to which students genuinely experience and make sense of the learning process they undergo in practice. This challenge has become increasingly urgent to address in light of the government's latest policy through Permendikdasmen No. 1 of 2026, which states that learning steps are stages designed to provide students with learning experiences in order to achieve learning objectives. This provision indicates that learning is no longer understood merely as a series of activities for conveying material, but as a process consciously designed to provide meaningful learning experiences for students. Thus, the quality of the learning experience becomes a crucial element that must be considered in every planning and implementation of learning.

This perspective aligns with David Kolb's (1984) Experiential Learning Theory (ELT), which explains that learning is a process of transforming experience into knowledge. Kolb explains that learning occurs through a cycle of

experiences that includes concrete experience, reflective observation, abstract conceptualization, and active experimentation (Kolb, 1984). Through this cycle, students do not merely passively receive information but are actively engaged in the process of experiencing, reflecting, understanding, and applying knowledge in new situations.

One approach considered relevant in shaping the learning experience is deep learning-based instruction. In a pedagogical context, deep learning is defined as a learning approach that encourages active student engagement, the development of critical thinking, collaboration, and the ability to reflect on learning experiences gained in real life (Fullan & Langworthy, 2014; Quinn et al., 2019). In contrast to *surface learning*, which is oriented towards memorization and reproduction of information, *deep learning* emphasizes the search for meaning, in-depth conceptual understanding, the ability to connect various knowledge, and the transfer of knowledge to new situations and real life (Kovač et al., 2025). Through this process, students not only understand what is learned but are also able to interpret, integrate, and use knowledge in various life contexts (Weng et al., 2022). In the context of Indonesian education, the deep learning approach emphasizes three main pillars: meaningful, mindful, and joyful learning, which work together to produce a holistic learning experience (Anwar & Sodik, 2025).

Previous studies have shown that experiential learning plays a crucial role in shaping the quality of student learning. Kolb & Kolb (2017), emphasized that learning experiences involving active engagement and reflection foster deeper learning compared to learning that focuses solely on information delivery. Morris (2020) also found that experiential learning approaches can enhance student engagement, conceptual understanding, and the ability to connect learning to real-life situations. This is consistent with the findings of Zhang et al. (2025) research, which showed that experiential learning influences the development of deep learning by enhancing student motivation and learning strategies. Meanwhile, research on immersive learning indicates that this approach can enhance student engagement, critical thinking, and the quality of learning experiences, as well as the ability to integrate knowledge with real-life situations (Damanik & Muhammad, 2025; Rochyati, 2025; Weng et al., 2022). In the context of Islamic Religious Education (IRE), learning experiences are crucial because IRE teaching not only emphasizes mastery of religious concepts but also internalization of values and their application in daily life (Amalia et al., 2025).

However, the growing research on experiential learning and deep learning is still dominated by studies that focus on the effectiveness of learning models on learning outcomes or the improvement of specific skills (Aulia et al., 2025; Putri et al., 2026; Saragih et al., 2022; Yuliana Latif et al., 2025). In the context of Islamic

Religious Education (IRE), research is also dominated by the implementation of learning approaches and their impact on student learning outcomes. Even research that uses Experiential Learning Theory generally positions the theory as a model or learning strategy that is tested for its effect on student learning outcomes, motivation, or skills (Kistoro et al., 2023). Recent research by Henríquez et al. (2025), explains the application of the cycle in Experiential Learning Theory in deep learning. However, this research was limited to a systematic literature review, thus providing limited insight into how deep learning implementation shapes learning experiences in real-world contexts. Therefore, research specifically examining the process of shaping student learning experiences in deep learning implementations, particularly in Islamic Religious Education (IRE), is still relatively limited.

Therefore, the novelty of this research lies in the use of David Kolb's (1984) *Experiential Learning Theory* as an analytical framework to understand the process of shaping students' learning experiences in the implementation of deep learning in Islamic Religious Education (IRE) learning. Unlike previous research that focused on the effectiveness of learning models, this study seeks to uncover how meaningful, mindful, and joyful learning shapes students' learning experiences through concrete experience, reflective observation, abstract conceptualization, and active experimentation. Therefore, this research does not focus on the effectiveness of deep learning on learning outcomes, but rather on the process of shaping students' learning experiences during the implementation of deep learning in Islamic Religious Education (IRE).

This research focuses on the study of the implementation of deep learning-based teaching in shaping students' learning experiences in Islamic Religious Education (IRE) learning at SMP Muhammadiyah Plus Salatiga. SMP Muhammadiyah Plus Salatiga was chosen because, institutionally, it has integrated elements of deep learning into the teaching of Islamic Religious Education (IRE). This research aims to examine the implementation of deep learning-based teaching in shaping students' learning experiences in Islamic Religious Education (IRE) at SMP Muhammadiyah Plus Salatiga, using Kolb's Experiential Learning Theory as the main framework. This research is expected to provide theoretical contributions to the development of experiential learning research in Islamic education, as well as serve as a practical reference for teachers in designing IRE teaching that is more meaningful, reflective, and oriented towards students' learning experiences.

Research Methods

This study employs a qualitative approach with a case study design. Through this approach, the researcher is able to comprehensively examine how deep learning components shape students' learning experiences within the context of Islamic Religious Education (IRE) instruction, in line with the characteristics of qualitative research aimed at understanding phenomena holistically within their natural settings (Creswell, 2014). The case study design was chosen because this research focuses on a specific case—the implementation of deep learning-based instruction at SMP Muhammadiyah Plus Salatiga—which allows the researcher to examine the phenomenon in depth within its real-world context (Yin, 2018).

This study was conducted at SMP Muhammadiyah Plus Salatiga, located in Salatiga, Central Java. The research location was selected through purposive sampling based on the consideration that this school has institutionally integrated deep learning elements into its Islamic Religious Education (IRE) curriculum, making it relevant to the focus of this study. Research subjects were determined using purposive sampling, which involves selecting informants based on criteria of direct involvement and understanding of the phenomenon under study (Sugiyono, 2013). Informants in this study included the Vice Principal for Curriculum, Islamic Religious Education teachers, and students directly involved in deep learning-based IRE instruction.

Data collection was conducted using three techniques: observation, interviews, and documentation. Data analysis employed the interactive model by Miles, Huberman, and Saldaña (2014), which comprises four stages: data collection, data condensation, data presentation, and drawing conclusions and verification. Data validity was assessed using source triangulation and methodological triangulation (Creswell, 2014). Source triangulation was conducted by analyzing data obtained during the study using various sources or informants, namely the Vice Principal for Curriculum, IRE teachers, and students. Methodological triangulation was conducted to obtain reliable and valid data by comparing the results of observations, interviews, and documentation. In this way, the researcher could reduce the possibility of bias from a single method and gain a more comprehensive understanding of the phenomenon under study (Nurhayati et al., 2024).

Result and Discussion

A. Result

The research results indicate that the implementation of deep learning-based instruction in the Islamic Religious Education (IRE) subject at SMP

Muhammadiyah Plus Salatiga has fostered learning experiences characterized by meaningful learning, mindful learning, and joyful learning. Based on interviews with the vice principal for curriculum, the school has not formally adopted a deep learning curriculum; however, in their teaching practices, teachers have applied various approaches that lead to deep learning through the use of diverse methods centered on student engagement.

Observation results indicate that IRE lessons in the classroom do not proceed in a one-way manner. At the start of the lesson, teachers typically begin with a prompt question related to students' daily experiences before moving on to the core material. For example, when covering the topic of umrah, the teacher asks students who have already performed the umrah pilgrimage. The students then share their experiences performing the umrah, allowing other students to gain a clearer understanding of the umrah pilgrimage. From this activity, the teacher begins to connect the students' experiences with the concepts being studied in class. Additionally, the teacher frequently uses social examples that are relevant to the students' lives. The observation results also indicate that when the material is linked to real-life experiences, students are more active in responding and find it easier to follow the teacher's explanations.

Student interview results reinforced these findings. Students stated that they found it easier to understand the material when the teacher explained using real-life examples and stories relevant to their daily lives. One student explained that learning became easier to understand when the teacher did not merely read material from a book but also shared personal experiences or provided concrete illustrations. Another student noted that learning that consists solely of continuous material explanations makes them quickly bored and makes it hard to focus. Conversely, when the teacher uses personal stories, discussions, or questions related to their lives, students feel more engaged in the learning process.

In addition to demonstrating elements of meaningful learning, IRE instruction also reflects mindful learning through students' active engagement in the thinking process throughout the lesson. Based on the observation results, the teacher does not immediately provide answers when students ask questions, but often redirects the question to other students so they can try to think and offer their opinions first. During class discussions, students are asked to explain the reasoning behind their answers and connect them to previous material. These activities ensure students not only listen to the material but also reflect on what they have learned throughout the learning process.

Interview results indicate that some students indirectly engage in reflection on the learning they experience. Students admitted to frequently recalling

material they had studied while at home, particularly regarding the memorization of verses, religious practices, and ethics. Students noted that the *fiqh* of worship material is easier to remember because it is directly applied in daily life. However, students also acknowledged that not all material provides the same experience. Islamic history material, for example, is considered harder to understand because it consists mainly of stories and is less relatable.

The element of joyful learning appears quite dominant in the learning process. Based on observations, the teacher uses various teaching methods such as educational games, interactive quizzes, and diverse learning media. One of the activities most favored by students is the “question-throwing game,” where students take turns creating and posing questions to their peers. In this activity, all students are involved because each student has the opportunity to ask and answer questions. Teachers also use technological tools such as the Wayground app to assess students’ understanding. When lessons are conducted using games and interactive discussions, the classroom atmosphere appears more lively compared to when teachers only use traditional lecture methods.



Source: Personal Documents

Figure 1. Implementation of deep learning-based instruction in the Islamic Religious Education (IRE)

The image above depicts one of the teaching and learning activities during Islamic Religious Education (IRE) instruction. The IRE teacher provides initial concepts related to the material being taught, then each student understands concrete experiences through reflection, for example by, examining various symbolic representations that refer to them. Islamic concepts such as Arabic letter symbols, Quranic verses, or illustrations of moral values written by the teacher on the blackboard serve as reference points for student understanding.

Further studies, interviews with students revealed that the most memorable learning experiences for them were those that involved games, discussions, and hands-on activities. Students felt happier when lessons were conducted in a relaxed manner while still focusing on the material. Students noted that the use

of games and varied teaching methods helped keep them from getting sleepy or bored in class. Additionally, students felt more motivated when teachers offered simple forms of appreciation, such as praise or encouragement, after they answered questions. According to the students, a pleasant learning atmosphere makes it easier for them to understand the material and feel more comfortable participating in Islamic Religious Education (IRE) lessons.

Overall, the research results indicate that the implementation of deep learning-based instruction in IRE classes at SMP Muhammadiyah Plus Salatiga is evident not only in the use of diverse teaching methods but also in how the instruction shapes students' learning experiences through the relevance of the material to real life, active engagement in the thinking process, and interactive and enjoyable learning.

B. Discussion

The presentation of the research findings shows that deep learning components continue to shape students' learning experiences. These learning experiences are analyzed using David Kolb's Experiential Learning Theory through an experiential cycle that includes concrete experiences, reflective observation, abstract conceptualization, and active experimentation. Overall, these findings strengthen and expand the results of Henríquez et al. (2025) systematic review, regarding the application of the Kolb cycle in learning practices. Different from their general literature review in the context of higher education, this study empirically proves that in the context of deep learning-based Islamic Religious Education (IRE) learning, the four stages of the Kolb cycle can be implemented more fully through meaningful, mindful, and joyful learning that allows students to experience, reflect, understand, and apply knowledge in situations relevant to their lives.

1. Concrete experience

Kolb (1984) emphasized that meaningful learning cycles are rooted in concrete experiences, namely real-life situations directly experienced or felt by students. In the context of this study, meaningful learning implemented by IRE teachers through instructions based on students' real-life experiences is the most direct manifestation of the concrete experience stage. When the teacher asks students who have performed Umrah to share their experiences, the entire class not only hears conceptual explanations but "enters" a concrete, authentic experience that serves as a gateway to understanding the material. Kolb & Kolb (2017) emphasize that the quality of concrete experiences at this stage significantly determines the depth of the learning process that will unfold in the next stage; in other words, the richer and more relevant the experience used as

an entry point, the stronger the foundation of understanding that will be formed. This is in line with Morris (2020), who explains that concrete experiences are learners' involvement in "contextually rich" situations in a specific environment, with a focus on place and time.

This finding aligns with the research of Henríquez et al. (2025), who identified the characteristics of the concrete experience stage, namely the use of authentic and contextual experiences, rather than abstract simulations, as learning triggers. This concrete experience serves as a critical first step in experiential learning (Kumari, 2024). This proves that concrete experiences can also be presented through spiritual and socio-religious experiences in Islamic Religious Education learning at the junior high school level, a finding that expands the contextual reach of Kolb's ELT into the realm of Islamic education.

2. *Reflective observation*

From concrete experiences, Kolb's cycle moves toward reflective observation. According to Kolb (1984), the reflective observation stage occurs when students reassess their learning experiences and relate them to prior knowledge. Observations show that this stage is most evident in the mindful learning practices implemented by teachers. When teachers return students' questions to the class and encourage them to explain the reasoning behind their answers, they actively facilitate the reflective observation process; students not only answer but also reexamine their own understanding and test it through dialogue. Research findings indicate that students frequently review material at home, particularly regarding *fiqh* (Islamic jurisprudence), worship, and ethics, suggesting that reflective observation extends beyond the classroom. Morris (2020) explains that the most meaningful reflection often occurs not in the classroom, but when students spontaneously review their learning experiences in real-life contexts.

However, the finding that structured reflection has not been consistently implemented warrants attention. Kolb & Kolb (2017) assert that without planned and structured reflection facilitation, not all students naturally progress through this stage, risking shallow learning outcomes. Consequently, teachers with sufficient experience and competence are needed to fully implement it (Erikasari et al., 2021). This contrasts with the research by Henríquez et al. (2025), which stated that the reflective observation stage is rarely fully implemented because most studies only touch on reflection superficially. This research found that a mindful learning approach in deep learning encourages full presence and self-awareness in the learning process naturally. This triggers reflective observation even without an explicit structure. This indicates that the mindful pillar in deep learning has the potential to address the weaknesses of reflective observation

identified by Henríquez et al. (2025) , particularly in the context of religious values that provide a meaningful context for students' reflection.

3. Abstract conceptualization

After undergoing concrete experiences and reflection, Kolb's cycle proceeds to abstract conceptualization, the stage where students begin to form generalizations, concepts, or principles from what they have experienced and reflected upon (Kolb, 1984). In this study, the abstract conceptualization stage unfolds through the teacher's process of linking students' concrete experiences with the concepts of the Islamic Religious Education (IRE) material being studied. When teachers gradually connect students' stories of their Umrah experiences with the concepts of *fiqh* of worship, or link everyday social examples with the values of faith and morals, they are actually guiding students to move from experience to concept, from the concrete to the abstract.

This process aligns with what Kolb (1984) calls inductive concept formation, where knowledge is not transmitted top-down in the form of definitions and formulas, but rather is built bottom-up through experience, which is then supplemented by a conceptual framework. The finding that students find it easier to understand material when presented through real-world illustrations rather than linear textbook explanations further reinforces that effective abstract conceptualization requires a strong foundation from the previous cycle, namely concrete experience and reflective observation.

These findings show significant similarities with findings Henríquez et al. (2025), who showed that successful studies reach stage abstract conceptualization, in a way full is the one who ensures existence connection explicit between experience concrete with framework more conceptual wide . In the context of Islamic Education, the spiritual and moral dimensions of the material studied give depth to the conceptualization process; students not only build a draft cognitive structure but also develop an understanding of values rooted in their experience of life. The difficulty for students to understand abstract material in Islamic Education learning is closely related to the cognitive development of those who are not fully capable of processing non-concrete concepts (Mutmainna et al., 2025).

4. Active experimentation

The active experimentation stage can be achieved through experiential education if accompanied by real-world events and comprehensive engagement appropriate to the child's specific environment (Rosyadi, 2017). In the active experimentation stage, students apply concepts or theories they have developed in real-life situations (Rahmi, 2024). This stage tests students' ability to interact

with others and take action based on an event, including being willing to take risks. Research findings indicate that this stage is manifested through students' ability to transform religious values and moral principles into concrete social behaviors that have an impact on both themselves and others.

Interview results indicate that IRE teaching influences changes in attitudes and habits in daily life, particularly regarding content related to religious practices and ethics. However, not all content provides the same reflective experience; for example, material related to history is perceived by students as less relatable. This aligns with the essence of active experimentation, which encourages students to experiment, test hypotheses, and validate concepts developed in the previous stage. Furthermore, the immersive learning approach ensures that students do not simply passively receive information but are actively involved in generating solutions based on real-world experiences. This means that when IRE material addresses practical domains such as worship and ethics, students can connect the concepts they have learned to concrete actions in their daily lives.

These findings both confirm and clarify the critical findings Henríquez et al. (2025), namely that concrete experiences and active experimentation were, in fact, the stages with the weakest implementation in the studies they reviewed, as many studies replaced them with simulations or problem-based learning which have different objectives and procedures thereby limiting the transformative potential of Kolb's cycle. This study identified a distinct pattern and provided an explanation for why, in the context of deep learning-based Islamic Education (IRE), practical Islamic values such as prayer, honesty, empathy, and social ethics require genuine practice rather than mere simulation. This naturally fosters more authentic active experimentation. Nevertheless, the study also found that active experimentation is not uniformly implemented across all subject matter. In the Islamic history curriculum, for example, active experimentation has not been fostered to the same extent as in the worship and creed and ethics curricula. Therefore, in the future, IRE materials need to be redesigned using a more contextual approach to fully activate the active experimentation cycle.

Table 1. Learning Experiences in Deep Learning-Based IRE Instruction

Stage of Kolb's Cycle	Deep Learning Components	Classroom Activity Form
Concrete Experience	Meaningful Learning, Mindful Learning and Joyful learning	Icebreaker questions, contextual examples, educational games (question-and-answer), and personal stories.
Reflective Observation	Meaningful Learning and Mindful Learning	Building understanding and reviewing material at home (reflection)

Abstract Conceptualization	Meaningful Learning and Joyful learning	Connecting lesson concepts to real life
Active Experimentation	Meaningful Learning and Mindful Learning	Practicing worship, changing attitudes, applying moral values, and applying knowledge

Source: Research results

The table above presents the integration of Kolb's Experiential Learning Cycle with Deep Learning components in the context of Islamic Religious Education (IRE) learning at Muhammadiyah Plus Junior High School in Salatiga. In the Concrete Experience stage, students are invited to engage directly through icebreakers, contextual examples, and educational games to activate prior knowledge and build intrinsic motivation. In the Reflective Observation stage, students conduct independent reflection to build a more conscious and critical understanding of past experiences. Furthermore, in the Abstract Conceptualization stage, students are directed to connect Islamic Religious Education concepts with real-life realities to form meaningful cognitive structures. Finally, in the Active Experimentation stage, as the culmination of the cycle, students actualize all of this understanding through religious practices, changes in attitudes, and the concrete application of moral values. The integration of the three deep learning components (Meaningful, Mindful, Joyful) in each stage of the Kolb cycle creates a learning ecosystem that touches not only the cognitive dimension, but also the affective and psychomotor dimensions simultaneously.

This study has important theoretical implications for the development of research on deep learning in Islamic Education in a broader sense, particularly in understanding the relationship between meaningful, mindful, and joyful learning and the formation of students' learning experiences in the context of Islamic Religious Education. This research also highlights the relevance of David Kolb's (1984) Experiential Learning Theory in understanding the process by which students' learning experiences are formed through the stages of concrete experience, reflective observation, abstract conceptualization, and active experimentation, which result in meaningful, reflective, and enjoyable learning experiences (Fatihah et al., 2025).

Practically, this research can serve as a reference for teachers in designing contextual, reflective, and student-centered learning. The research findings emphasize the importance of using varied methods in learning, such as discussions, educational games, hands-on practice, and reflective questions to make students more active in the learning process. Additionally, the implications for schools are to support the implementation of deep learning through a more student-centered learning system. These findings underscore the importance of

designing learning that integrates students' real-life experiences so that religious values are not merely understood cognitively but internalized into daily actions. This aligns with Permendikdasmen No. (1) of 2026, which emphasizes the need for meaningful learning experiences for students.

The limitations of this study lie in the number of schools and subjects; the researcher conducted the study at only one school, so the findings cannot be generalized to different contexts and school levels. Additionally, the research focus is limited to the context of Islamic Religious Education (IRE) and does not address learning experiences in the context of other subjects. The researcher was also unable to observe all stages of learning reflection optimally; for example, in the case of Islamic history material, which is narrative in nature and is more deeply internalized and reflected upon by students compared to material directly related to daily life.

Given these limitations, the findings of this study open opportunities for further research by examining the implementation of deep learning across different grade levels, school contexts, and subjects. Future research could also explore more effective learning strategies for fostering student reflection and learning experiences, as well as develop studies using different approaches or methods to expand the examination of learning experiences within the Experiential Learning framework, with specific quantitative data to directly measure the quality of students' learning experiences.

Conclusion

This study demonstrates that the implementation of deep learning in Islamic Religious Education (IRE) instruction at SMP Muhammadiyah Plus Salatiga shapes students' learning experiences through meaningful, mindful, and joyful learning. These learning experiences are evident in students' active engagement in discussions, educational games, religious practices, the use of contextual examples, and reflections on material related to daily life. Learning does not merely involve the delivery of content but also encourages students to experience, reflect on, understand, and apply knowledge in real-world contexts. Based on David Kolb's Experiential Learning Theory framework, the learning process demonstrates a connection between concrete experiences, reflection, the formation of understanding, and the application of values in students' lives. These findings confirm that the implementation of deep learning in IRE instruction relies not only on the use of active and enjoyable methods but also on the ability to create contextual and reflective learning experiences for students. However, this study has limitations because it was conducted in only one school with a focus on IRE instruction; therefore, the research results cannot yet be

generalized to a broader context. Additionally, some of the students' learning experiences are still influenced by limited instructional time, a focus on completing the curriculum, and the characteristics of certain materials that are difficult to connect to students' concrete experiences. Therefore, future research is recommended to examine the implementation of deep learning in different school contexts, educational levels, and learning materials, as well as to explore more adaptive learning strategies to support the process of reflection and students' learning experiences more deeply.

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