

EDUCATOR PARADIGMS IN DEEP LEARNING IN RELATION TO ISLAMIC EDUCATIONAL TRADITIONS

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<p>KEYWORDS Deep Learning, Islamic Education, Educator Paradigm</p>	<p>ABSTRACT</p> <p>This study is grounded in a fundamental problem in contemporary educational practices, which remain dominated by surface learning, thereby failing to foster deep understanding, reflective awareness, and the integration of values in learners. In the context of Islamic education, this issue becomes more complex due to the dichotomy between cognitive and spiritual dimensions. Therefore, this study aims to analyze and reconstruct the paradigm of educators in deep learning by integrating the roles of <i>mu'allim</i>, <i>murabbi</i>, and <i>mu'addib</i>, as well as to identify relevant pedagogical principles. This research employs a qualitative approach through library research, utilizing content analysis of both modern educational theories and Islamic educational literature. The findings reveal that the educator paradigm must be integrative, positioning teachers as transformative agents who connect cognitive, affective, and spiritual dimensions. Furthermore, five key pedagogical principles are identified: meaningful, reflective, contextual, value-based, and holistic learning. The implications of this study highlight the importance of developing learning models that are not only academically effective but also capable of shaping learners' character, awareness, and moral responsibility in a sustainable manner.</p>
<p>KATA KUNCI: Pembelajaran Mendalam, Pendidikan Islam, Paradigma Pendidik</p>	<p>ABSTRAK</p> <p>Penelitian ini berangkat dari problem mendasar dalam praktik pendidikan kontemporer yang masih didominasi oleh pembelajaran permukaan (surface learning), sehingga gagal membangun pemahaman mendalam, kesadaran reflektif, serta integrasi nilai dalam diri peserta didik. Dalam konteks pendidikan Islam, persoalan ini semakin kompleks karena terjadi pemisahan antara dimensi kognitif dan spiritual. Oleh karena itu, penelitian ini bertujuan untuk menganalisis dan merekonstruksi paradigma pendidik dalam pembelajaran mendalam dengan mengintegrasikan peran <i>mu'allim</i>, <i>murabbi</i>, dan <i>mu'addib</i>, serta mengidentifikasi prinsip-prinsip pedagogis yang relevan. Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan analisis isi terhadap literatur pendidikan modern dan pendidikan Islam. Hasil penelitian menunjukkan bahwa paradigma pendidik harus bersifat integratif dengan menempatkan pendidik sebagai agen transformasi yang menghubungkan dimensi kognitif, afektif, dan spiritual. Selain itu, ditemukan lima prinsip pedagogis utama, yaitu pembelajaran bermakna, reflektif, kontekstual, berbasis nilai, dan holistik. Implikasi penelitian ini menegaskan pentingnya pengembangan model pembelajaran yang tidak hanya efektif secara akademik, tetapi juga mampu membentuk karakter, kesadaran, dan tanggung jawab moral peserta didik secara berkelanjutan.</p>

INTRODUCTION

The development of the discourse on deep learning over the past few decades has become a major focus in global educational studies, particularly in efforts to improve the quality of learning that is oriented not only toward the transfer of knowledge but also toward the transformation of students' understanding and awareness. Deep learning is understood as a learning approach that encourages learners to actively construct meaning through critical, reflective, and contextual thinking processes (Biggs & Tang, 2011). Within this framework, learning is no longer limited to mastering lower-level cognitive aspects but encompasses sustained analytical, evaluative, and creative abilities. However, the implementation of this approach in educational practice still faces various challenges, particularly regarding the paradigm of educators who tend to remain oriented toward surface learning, which emphasizes memorization and the reproduction of information (Marton & Saljo, 1976).

In the context of Islamic education, this issue becomes increasingly complex due to its distinctive epistemological and axiological dimensions. From its very inception, the tradition of Islamic education has emphasized in-depth learning through concepts such as *ta'allum*, *tafaqquh fi al-din*, and the integration of *'ilm*, *hikmah*, and *adab* (Halstead, 2004). Educators in the Islamic tradition do not merely serve as transmitters of knowledge (*mu'allim*), but

also as character-builders (*murabbi*) and cultivators of *adab* (*mu'addib*) (Al-Attas, 1980). However, in contemporary Islamic educational practice, the role of the educator is often reduced to that of a mere technical facilitator focused on achieving the formal curriculum, without deeply integrating spiritual and moral dimensions. This indicates a gap between the deep learning paradigm developing in modern educational literature and Islamic educational practice, which should have great potential in developing such an approach.

A number of studies indicate that the successful implementation of deep learning depends heavily on the paradigms and competencies of educators in designing and managing learning (Darling-Hammond et al., 2020; Hattie, 2009). However, these studies generally stem from a Western educational perspective and have not explicitly linked them to the conceptual framework of Islamic education. On the other hand, research in the field of Islamic education has largely focused on normative and philosophical aspects, without operationally linking them to contemporary learning approaches such as deep learning (Cook, 1999; Tan, 2014). Thus, there is a significant research gap in examining an educational paradigm capable of bridging the concepts of deep learning and Islamic educational traditions in an integrative manner.

Based on this background, this study aims to analyze the educator's paradigm in deep learning within the context of Islamic

educational traditions, highlighting how the roles of educators such as *murabbi*, *mu'allim*, and *mu'addib* can be reconceptualized within the framework of deep learning. This study also seeks to identify relevant pedagogical principles for integrating Islamic values with modern learning approaches, thereby producing a holistic and contextual learning model.

A number of studies indicate that the concept of deep learning has been adopted in Islamic education through various approaches. Firnanda et al. (2025), in *Tawazun* emphasize the psychological aspect of internalizing meaning, but have not specifically examined the role of educators. Hasanuddin and Rohmad (2025) focus on implementation in schools, but remain limited to the practical level without a strong philosophical foundation. Rochyati (2025) highlights digital-based innovations, while Unzylayka (2026) conducts a comparative analysis of the thoughts of John Dewey and Paulo Freire in transformative learning, though this has not yet been integrated with Islamic educational traditions. Wiandani et al. (2025) view deep learning as a new-generation paradigm, but have not yet positioned educators as the primary actors in a profound manner.

Based on this, this study distinguishes itself through its attempt at an integrative synthesis between deep learning theory and the Islamic educational tradition within the framework of the educator paradigm. Unlike previous studies that were partial, this study reconstructs the educator's role as *murabbi*,

mu'allim, and *mu'addib* simultaneously. Thus, this study not only adopts the concept of deep learning but also develops it within a more holistic, contextual, and transformative Islamic epistemological perspective.

It is hoped that this research will enrich the body of knowledge in Islamic education, particularly in the development of learning theories and practices relevant to contemporary challenges. Furthermore, this study also contributes to the development of educators' professionalism by offering a new paradigm that integrates cognitive, affective, and spiritual aspects into the learning process. Practically, the findings of this study can serve as a reference for Islamic educational institutions in designing more meaningful and sustainable curricula and learning strategies.

The novelty of this study lies in the formulation of an educator paradigm based on the integration of deep learning and Islamic educational traditions, which positions educators not only as facilitators of learning but also as agents of transformation in values and consciousness. This paradigm emphasizes the importance of balancing the development of higher-order thinking skills with the cultivation of spiritual character, thereby fostering a learning process that produces individuals who are not only intellectually intelligent but also morally and spiritually mature.

THEORY DESCRIPTION

The theoretical framework of this study is based on the integration of two main conceptual

frameworks: deep learning theory from a modern educational perspective and the educator paradigm within the Islamic educational tradition. Deep learning is theoretically understood as an approach that emphasizes high-level cognitive engagement, in which learners do not merely receive information but actively construct meaning through the processes of analysis, reflection, and synthesis of knowledge. Biggs and Tang (Biggs & Tang, 2011) explain that deep learning occurs when learners have the intention to understand substantively, connect new concepts with prior knowledge, and are able to transfer that understanding to different contexts. This approach aligns with constructivist theory, which positions learners as active agents in the learning process (Bruner, 1991; Vygotsky, 1978)

Within this framework, the role of the educator is no longer limited to that of an information provider, but rather that of a facilitator capable of creating a learning environment that encourages exploration, dialogue, and critical reflection. Saridudin(2025) asserts that the effectiveness of learning is largely determined by the educator's ability to manage meaningful learning interactions, including providing constructive feedback and building strong pedagogical relationships with students. Therefore, the educator's paradigm in deep learning demands a transformation of roles from *teacher-centered* to *learner-centered*, oriented toward the holistic development of students' thinking skills and awareness.

Meanwhile, in the Islamic educational tradition, the concept of an educator has a more comprehensive and integral dimension. An educator is not only understood as a *mu'allim* (teacher), but also as a *murabbi* (mentor) and *mu'addib* (cultivator of good manners), who is responsible for the intellectual, spiritual, and moral development of students (Lubis et al., 2024). The concept of *ta'allum* in Islam emphasizes that learning is a process of internalizing knowledge that is inseparable from character formation and closeness to Allah. Thus, learning from an Islamic perspective inherently possesses characteristics aligned with the principles of deep learning, particularly in terms of an emphasis on meaning, reflection, and self-transformation.

The framework of this research is based on the assumption that there is a common ground between the concept of deep learning in modern education and the tradition of Islamic education, particularly in the orientation toward meaningful and holistic learning. However, integrating the two requires a reconstruction of the educational paradigm capable of balancing the cognitive, affective, and spiritual dimensions. This paradigm positions educators as agents of transformation who not only develop higher-order thinking skills but also guide learners in building an awareness of values and adab (Azima et al., 2025; Gustina, 2025; Syuhada et al., 2025). Thus, this theoretical description serves as a conceptual foundation for analyzing how the educator paradigm in deep

learning can be contextualized within the tradition of Islamic education.

METHOD

This research method employs a qualitative approach using library research, aimed at conducting an in-depth examination of the educational paradigm in deep learning within the context of Islamic educational traditions. This approach was chosen because the research focuses on conceptual exploration, theoretical analysis, and the synthesis of ideas from various relevant literature sources, including both modern educational studies and classical and contemporary Islamic educational traditions. Thus, this research is not oriented toward field data collection but rather toward the search for, examination of, and interpretation of credible scholarly sources.

The data sources for this study consist of primary and secondary data. Primary data include scholarly works such as books and articles from reputable international journals that discuss deep learning theory, such as the work of Biggs and Tang, Hattie, Fullan, and Minister of Basic and Secondary Education Regulation No. 13 of 2025 on the Curriculum for Early Childhood Education, Primary Education, and Secondary Education, as well as key literature in Islamic education such as the works of Syed Muhammad Naquib al-Attas, Ismail Razi Al-Faruqi, Fazlur Rahman, and Muhammad Atiyah al-Abrasyi. Secondary data consists of articles from accredited national journals, conference proceedings, and other scientific sources relevant to the research theme, particularly those discussing the role of

educators, learning paradigms, and the integration of knowledge in Islamic education.

Data collection was conducted through a literature review, which involved identifying, classifying, and organizing relevant literature related to the research focus. This process was carried out systematically by searching journal databases such as Scopus, Web of Science, and Google Scholar to ensure the quality and relevance of the sources used. Each source obtained is then analyzed based on its alignment with the research theme, the depth of discussion, and its contribution to the development of the research's conceptual framework.

The data analysis technique used in this study employs content analysis with a descriptive-analytical and critical approach. The analysis was conducted in several stages: data reduction, data presentation, and drawing conclusions. During the data reduction stage, the researcher filtered information relevant to the study's focus, specifically regarding the concept of deep learning and educational paradigms in Islamic education. Next, in the data presentation stage, the researcher organized the conceptual findings into thematic patterns that allowed for a synthesis between the two perspectives. The final stage involved drawing conclusions through a critical interpretation of the relationships between the analyzed concepts, resulting in the formulation of an integrative educational paradigm.

To ensure the validity of the data, this study employs source triangulation, which involves comparing various references from different

authors and perspectives to achieve a comprehensive and objective understanding. In addition, a critical evaluation of source credibility was conducted, including the year of publication, journal reputation, and the relevance of the content to the research focus. Thus, this research method is expected to produce an in-depth, systematic, and scientifically accountable analysis in examining the educators' paradigm in deep learning within the context of Islamic educational traditions.

RESULTS AND DISCUSSION

The Educator's Paradigm from the Perspective of Deep Learning

The educator's paradigm within the framework of deep learning can no longer be understood in a reductionist manner as merely pedagogical freedom in choosing strategies, media, or assessment tools, as is often assumed in contemporary educational practice. Such freedom is indeed important, but it does not automatically lead to deep learning unless supported by an epistemological transformation in how educators understand the very nature of learning itself (Jasmansyah et al., 2025). Within the framework of deep learning, the success of learning is not determined solely by teachers' technical creativity, but by their ability to create meaningful, reflective, and transformative learning experiences. Thus, the claim that "the key to the success of deep learning lies in teacher creativity" needs to be critically examined, as it risks reducing the complexity of

the educational paradigm to mere methodological innovation without philosophical depth (Purwoko et al., 2026).

Conceptually, deep learning demands a fundamental shift in the orientation of learning, from the transmission of knowledge toward the construction of meaning. In this context, teachers are no longer the central authority on knowledge but function as architects of learning experiences that enable students to develop an integrated understanding of knowledge, experience, and reflection. However, in common practice, the teacher's role as a "learning resource" is still understood in a traditional sense—namely, as the primary provider of information—even though it is supported by various other learning resources. This paradigm highlights a tension between the demands of deep learning and pedagogical practices that remain focused on the distribution of content. The use of diverse learning resources—whether in the form of media, the environment, or technology—often serves merely as a tool for conveying information, rather than as a medium for building meaningful learning experiences.

From a critical perspective, the main issue lies not in the availability of learning resources, but in how teachers interpret and integrate them into a reflective learning framework. Learning resources should not merely be viewed as external tools, but as part of a learning ecosystem that facilitates a dialogue between knowledge and reality. Therefore,

teachers' ability to manage learning resources must go beyond technical aspects toward pedagogical competence grounded in a deep understanding of students' learning characteristics. Without this, the use of learning resources risks reinforcing superficial, mechanistic, and non-transformative learning (Gustina, 2025; Syuhada et al., 2025).

This paradigm shift is also evident in the teacher's role as a facilitator. Normatively, a facilitator is understood as someone who assists learners in the learning process. However, within the framework of deep learning, facilitation cannot be reduced to mere technical guidance or the creation of a pleasant learning atmosphere. Facilitators must be able to create a dialectical space that encourages learners to question, reflect, and construct meaning independently. Thus, facilitation in deep learning is epistemic in nature, not merely psychological. Teachers are required to be able to manage uncertainty in learning, open space for various perspectives, and acknowledge their own limitations as part of the collaborative learning process.

Furthermore, the teacher's role as a mentor and guide highlights a relational dimension that is crucial to deep learning. Mentoring traditions, such as those found in halaqah practices, actually hold great potential for supporting reflective and transformative learning. However, in the modern context, mentoring practices are often reduced to informal, supplementary activities that are not

integrated into the main learning process. In fact, within the deep learning paradigm, the relationship between teachers and students serves as the primary foundation for building trust, motivation, and engagement in learning. A mentor functions not merely as an advisor but as a dialogue partner who helps students gain a deeper understanding of themselves and the world around them (Aziz, 2022; Rochyati, 2025; Xie, 2021).

On the other hand, the teacher's role as a coach underscores the importance of an individualized approach to learning. Deep learning requires recognition of each student's uniqueness—in terms of potential, interests, and learning styles. However, the coaching approach often faces structural limitations, such as large class sizes and heavy administrative demands, making it difficult to implement optimally. This indicates that the transformation of the educational paradigm depends not only on individual teachers but also on a supportive educational system.

Finally, the role of teachers as evaluators in deep learning also needs to be redefined. Assessment is no longer understood merely as a tool for measuring learning outcomes, but as an integral part of the learning process itself. Assessment must be formative, reflective, and participatory, so that it can provide feedback that fosters the development of students' thinking. However, the dominance of test-based evaluation remains a major obstacle to realizing deep learning. Therefore,

the evaluation paradigm needs to shift from a results-oriented approach to a process-oriented one, which allows students to understand their learning journey in its entirety.

Thus, the paradigm of the educator in deep learning demands a holistic transformation, encompassing epistemological, pedagogical, and relational aspects. Without this transformation, various innovations in learning strategies, media, and assessment will merely amount to superficial changes that do not touch the essence of learning itself.

The Concept of the Educator in the Islamic Educational Tradition: *Murabbi*, *Mu'allim*, and *Mu'addib*

The concept of the educator in the Islamic educational tradition cannot be reduced to a single function, as is often the case in modern educational discourse. Within the Islamic framework, the educator occupies a spectrum of integral roles—namely, as *murabbi*, *mu'allim*, and *mu'addib*—each of which represents the ontological, epistemological, and axiological dimensions of education. However, in contemporary educational practice, these three concepts are often understood in a partial and even fragmented manner, thereby losing their transformative power. Therefore, a critical examination of these concepts is necessary so that they can be repositioned in a relevant way within the context of deep learning.

As a *mu'allim*, an educator serves as a transmitter of knowledge. From a classical

perspective, this role involves not only the transfer of information but also the process of *ta'lim*, which demands epistemological precision and clarity of meaning. Al-Abrasyi (1970) emphasizes that a teacher must possess high intellectual competence to be able to convey knowledge systematically and in a manner that is understandable to students. However, in the context of modern education, the role of *the mu'allim* is often reduced to merely an administrative curriculum deliverer. This aligns with the critique by Biggs and Tang (2011), which highlights that many teaching practices remain focused on surface learning, where knowledge is treated as an object to be memorized rather than understood. Thus, the role of the teacher needs to be reconstructed so that it focuses not only on the delivery of material but also on the formation of cognitive structures that enable deep learning.

On the other hand, the concept of *murabbi* positions the educator as a mentor responsible for the holistic development of the learner's personality. The term *tarbiyah*, which forms the root of this concept, implies continuous growth, nurturing, and development. Al-Attas (1997) emphasizes that education in Islam is not merely an intellectual process, but also a process of shaping individuals who maintain a balance between reason, spirit, and action. However, in current educational practice, the *tarbiyah* dimension is often sidelined by the demands of quantitative academic achievement. Hattie (2009) demonstrates that learning success is greatly influenced by the quality of the relationship between teacher and student, which, in an Islamic context, aligns with

the role of the *murabbi*. Nevertheless, modern educational systems tend to neglect this relational dimension, resulting in pedagogical interactions that become dry and instrumental.

Meanwhile, the concept of *mu'addib* represents the most fundamental yet most neglected dimension of contemporary education. Al-Attas (1999) asserts that the primary goal of Islamic education is the cultivation of *adab*—that is, the recognition and acknowledgment of the proper place for everything within the order of existence. Within this framework, the educator as a *mu'addib* not only teaches what is right but also shapes the moral and spiritual consciousness of the students. However, in many educational practices, this aspect is often reduced to character education that is normative in nature and not integrated into the learning process. Fazlur Rahman (1982) criticizes that modern Islamic education tends to lose its ethical spirit because it imitates Western systems too closely without deeply integrating values.

Upon critical examination, these three concepts actually align closely with the principles of deep learning. Fullan et al. (2018) emphasize that deep learning focuses not only on content mastery but also on character development, global competencies, and self-identity. This suggests that the roles of *mu'allim*, *murabbi*, and *mu'addib* can serve as a strong conceptual foundation for the implementation of deep learning within the context of Islamic education. However, the main challenge lies in how to integrate these three roles into concrete pedagogical practice.

Recent education policies, such as Regulation of the Minister of Primary and Secondary Education No. 13 of 2025, have in fact opened the door to the development of more flexible and contextual learning. However, these policies still require interpretation grounded in a strong pedagogical paradigm. Without this, curricular flexibility risks resulting in unfocused teaching practices. In this regard, Al-Faruqi's (1982) ideas on the Islamization of knowledge become relevant, as they emphasize the importance of integrating knowledge and values throughout the entire educational process.

Thus, the concept of the educator in the Islamic educational tradition is not only relevant but also holds great potential to enrich the paradigm of deep learning. However, this potential can only be realized through a critical and integrative conceptual reconstruction. Without such efforts, the concepts of *murabbi*, *mu'allim*, and *mu'addib* will remain merely normative discourse lacking practical implications for educational transformation.

Reconstructing the Educator Paradigm within the Framework of Deep Learning Based on Islamic Values

Reconstructing the educator's paradigm within the framework of deep learning grounded in Islamic values demands more than a mere terminological merger of the concepts of deep learning and Islamic educational traditions. The primary challenge lies in how to transform the roles of educators—as *murabbi*, *mu'allim*, and *mu'addib*—into pedagogical practices capable of

fostering meaningful, reflective, and transformative learning. In many educational practices, these roles still operate in parallel and remain unintegrated, thus failing to form a cohesive educational paradigm. In fact, deep learning, as articulated by Biggs and Tang(2011) , demands the integration of objectives, processes, and evaluation within a coherent learning framework.

In this context, the role of the teacher needs to be redefined from merely a transmitter of knowledge to a facilitator of meaning-making. Until now, teaching practices have been dominated by a transmission-based approach that positions students as passive recipients. This contradicts the principles of deep learning, which emphasize students' active engagement in building understanding. Hattie(2009) asserts that the effectiveness of learning is largely determined by the teacher's ability to create "visible learning," where students can understand their own learning process. Therefore, within this new framework, the teacher must be able to design learning experiences that enable reflection, dialogue, and the integration of knowledge—not merely the delivery of curriculum content.

Meanwhile, the reconceptualization of the *murabbi's* role calls for strengthening the relational and affective dimensions of learning. In current practice, the mentoring function is often reduced to supplementary activities such as guidance or mentoring that are not integrated into core learning. In fact, within the tradition of Islamic education, *tarbiyah* is a comprehensive and

ongoing process. Fullan et al. (2018) emphasize that deep learning must be capable of developing students' character, identity, and social competencies. This indicates that the role of the *murabbi* is highly relevant within the framework of deep learning, particularly in fostering authentic and meaningful pedagogical relationships. However, the challenge lies in how to operationalize this role within an educational system that tends to be bureaucratic and focused solely on academic achievement.

The most crucial dimension in this reconstruction is the role of the *mu'addib*, which pertains to the cultivation of good manners and moral consciousness. Al-Attas(1997) asserts that the core of Islamic education is the formation of civilized human beings, who are capable of properly situating knowledge and themselves within the order of life. However, in modern educational practice, this aspect is often sidelined by the dominance of cognitive approaches. Fazlur Rahman (2006) criticizes contemporary Islamic education for losing its ethical orientation because it fails to substantively integrate Islamic values into the learning process. Within the framework of deep learning, this dimension is actually aligned with the demands of learning that not only produces competencies but also social awareness and responsibility. Therefore, the *mu'addib* must be reconstructed as an agent of value transformation integrated throughout the entire learning process, not merely a normative supplement.

The latest curriculum policies, as outlined in Regulation of the Minister of Primary and

Secondary Education No. 13 of 2025, allow for flexibility and contextualization in learning. However, without an integrative educational paradigm, this flexibility risks leading to the fragmentation of teaching practices. In this regard, Al-Faruqi's (1982) thinking on the integration of knowledge and values becomes relevant as an epistemological foundation for reconstructing the educational paradigm. This integration is not merely conceptual but must be realized in instructional design, pedagogical interactions, and evaluation systems.

Critically, this reconstruction of the educational paradigm must also take into account structural limitations within the education system, such as teachers' administrative workload, large class sizes, and pressure to achieve measurable learning outcomes. Without systemic-level changes, efforts to reconstruct the paradigm risk becoming a normative idealization that is difficult to implement. Therefore, an approach is needed that is not only conceptual but also strategic in integrating the roles of *murabbi*, *mu'allim*, and *mi'addib* into teaching practice.

Thus, the reconstruction of the educator's paradigm within the framework of deep learning grounded in Islamic values demands a holistic integration of the cognitive, affective, and spiritual dimensions. This paradigm positions educators as agents of transformation who not only transfer knowledge but also shape students' consciousness, character, and sense of life's meaning. Without this integration, deep learning will lose its ethical dimension, while Islamic

education will remain trapped in a dualism between values and practice.

Integrative Pedagogical Principles Between Deep Learning and Islamic Education

The formulation of integrative pedagogical principles that bridge deep learning and Islamic education is a crucial stage that determines whether the reconstruction of the educational paradigm can be effectively implemented or will remain merely at the conceptual level. Until now, pedagogical discourse has often been trapped in a dichotomy between modern, cognition-based approaches and value-based Islamic educational traditions, without serious efforts to build a functional synthesis. In fact, both deep learning and Islamic education share a strong common ground in their orientation toward meaningful, reflective, and transformative learning. Therefore, the pedagogical principles developed must be able to bridge these two frameworks in a critical and integrative manner.

The first principle is meaningful learning, which goes beyond mere conceptual understanding toward the internalization of meaning. Biggs and Tang (2011) emphasize that deep learning occurs when learners are able to connect new knowledge with their existing cognitive structures. However, in the context of Islamic education, meaning is not merely cognitive, but also spiritual and moral. Al-Attas (1980) asserts that knowledge must lead to the recognition of truth and the proper placement of things in their rightful places. Thus, the principle of meaningful learning within an integrative

framework must encompass both epistemological and ethical dimensions. Criticism of current educational practices indicates that much learning still stops at the transfer of information without a process of internalization, thereby failing to foster deep awareness in learners.

The second principle is reflective learning, which places reflection at the core of the learning process. In deep learning theory, reflection allows learners to evaluate their understanding and critically construct new knowledge (Hattie, 2009). However, reflection in Islamic education has a broader dimension, namely *tafakkur* and *muhasabah*, which are oriented not only toward intellectual aspects but also toward self-awareness and the relationship with God. Fazlur Rahman (1984) emphasizes the importance of integrating rationality and spirituality in the educational process. Therefore, the principle of reflection in integrative pedagogy must be able to accommodate both of these dimensions. Without deep reflection, learning tends to become mechanistic and loses its transformative power.

The third principle is contextual learning, which connects knowledge to the reality of students' lives. Fullan et al. (2018) emphasize that deep learning must be relevant to real life in order to have a lasting impact. In the tradition of Islamic education, context is understood not only as the social environment but also as part of humanity's trust as stewards of the earth. Al-Faruqi (1982) underscores the importance of integrating knowledge with the realities of life as a form of

moral responsibility. However, in educational practice, learning is often detached from the context of real life, making it difficult for students to apply the knowledge they have acquired. This highlights the need for a contextual principle that is not only applied but also normative.

The fourth principle is value-based learning, which places values at the core of the educational process. In deep learning, values are often understood within the framework of global competencies such as collaboration, empathy, and responsibility (Fullan et al., 2018). Meanwhile, in Islamic education, values have a strong theological foundation, particularly in the concept of *adab*. Al-Abrasyi (2001) emphasizes that the primary goal of education is the formation of noble character. However, in modern educational practice, values are often taught separately from learning content, so they are not deeply internalized. Therefore, integrative pedagogical principles must ensure that values are not merely taught but brought to life throughout the entire learning process.

The fifth principle is holistic learning, which integrates cognitive, affective, and spiritual aspects. Hattie (2009) demonstrates that effective learning is learning that engages all dimensions of the learner's being. In the Islamic tradition, this holistic approach is an inherent part of the concept of education that emphasizes a balance between reason, heart, and action. However, modern education systems tend to separate these three dimensions, placing excessive emphasis on the cognitive aspect. As a result, learning becomes

incomplete and fails to foster a well-rounded personality.

The latest curriculum policy, as outlined in Regulation of the Minister of Basic and Secondary Education No. 13 of 2025, actually provides an opportunity to develop these pedagogical principles through curriculum flexibility and learner-centered teaching approaches. However, without a strong philosophical foundation, the implementation of this policy risks becoming pragmatic and inconsistent. Therefore, the integrative pedagogical principles formulated in this study serve not only as a conceptual framework but also as a normative guide for designing and implementing learning.

Thus, the integration of deep learning and Islamic education can only be achieved through pedagogical principles capable of holistically connecting the cognitive, reflective, contextual, values-based, and spiritual dimensions.

These principles serve as the foundation for a paradigm shift in education that is not only focused on academic achievement but also on the development of individuals who are knowledgeable, cultured, and morally responsible.

Integrative pedagogical principles in deep learning based on Islamic education are not merely understood as theoretical constructs; they must also be visualized in the form of a diagram to clarify the relationships among their components. The following diagram represents a synthesis between modern learning approaches and Islamic educational values, centered on the concept of integrative pedagogy. Each principle does not stand alone but is interconnected, forming a holistic learning system. This visualization is important to demonstrate that the success of deep learning is largely determined by the integration of cognitive, reflective, contextual, value-based, and spiritual aspects in educational practice.

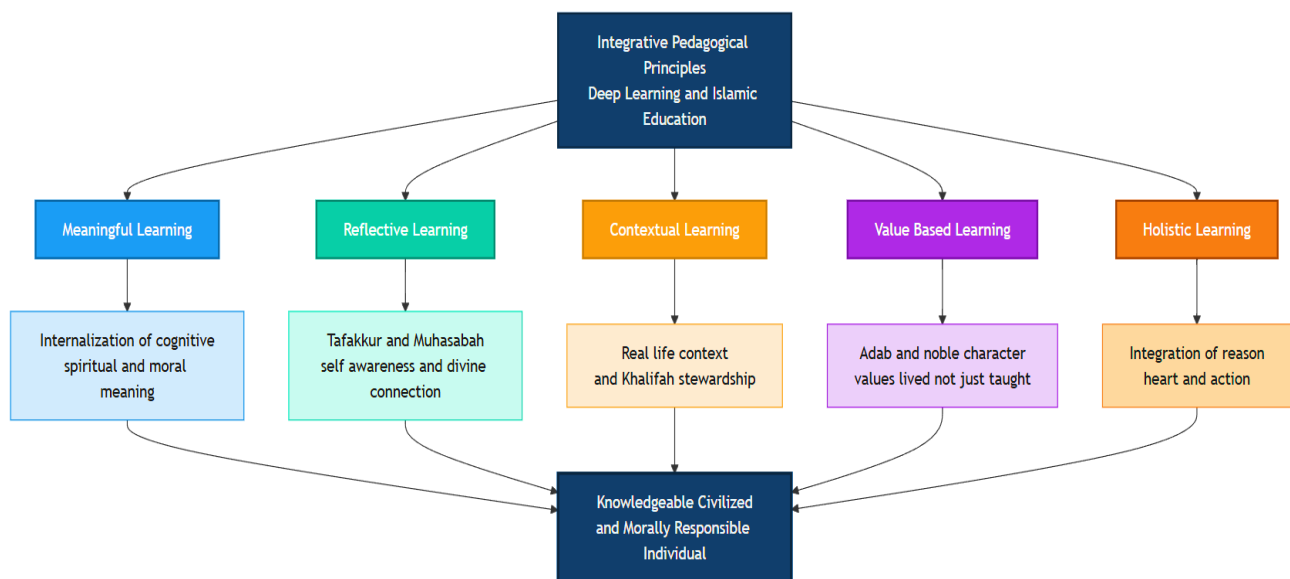


Figure 1. Integrative Pedagogical Principles of Deep Learning and Islamic Education

The figure above illustrates that integrative pedagogy serves as the central hub connecting the five core principles: meaningful, reflective, values-based, contextual, and holistic learning. This relationship underscores that no single principle can stand alone without the support of the others. For example, meaningful learning cannot be achieved without reflection, while value-based learning loses its relevance if not contextualized within real-life situations. Thus, this diagram is not merely descriptive but also normative, as it provides guidance on how learning should be designed and implemented in an integrated manner.

Furthermore, this framework also indicates that educators play a highly strategic role in orchestrating all these principles into teaching practice. Educators do not merely function as implementers of the curriculum, but as key actors who ensure integration across the various dimensions of learning. In this context, learning failures are often not caused by weak concepts, but by an inability to consistently integrate these principles. Therefore, this diagram can serve as an operational framework for educators in designing learning that is not only academically effective but also morally and spiritually meaningful.

The implications of an integrative educational paradigm for the development of holistic and contextual learning models are significant, particularly in shifting the focus of learning from mere cognitive achievement toward the development of the whole person. This

paradigm requires educators to design learning models that integrate not only knowledge but also values, experiences, and reflection as a unified process. In this context, holistic learning is no longer understood as an additional approach but as the primary foundation that connects the intellectual, emotional, social, and spiritual dimensions of learners. Meanwhile, contextual learning demands relevance between the taught material and real-life situations, enabling learners to internalize and apply knowledge meaningfully.

Furthermore, this paradigm also implies the need for transformation in curriculum design, learning strategies, and evaluation systems. The curriculum must be designed to be flexible and adaptive so that it can accommodate the diversity of contexts and the needs of learners. Learning strategies need to emphasize activities that encourage active engagement, collaboration, and critical reflection. Meanwhile, evaluation must shift from a summative approach to a process-oriented formative approach, so that it can provide constructive feedback for student development. Thus, the learning model developed is not only effective in improving learning outcomes but is also capable of fostering students' awareness, character, and social responsibility in a sustainable manner.

CONCLUSION

Based on the overall discussion, it can be concluded that the educator's paradigm in deep learning within the context of Islamic educational

traditions calls for an integrative and transformative reconstruction. Educators can no longer be understood merely as transmitters of knowledge but must be viewed holistically through the complementary roles of *mu'allim*, *murabbi*, and *mu'addib*. Within the framework of deep learning, these three roles must be actualized simultaneously to build a learning process that not only develops cognitive abilities but also fosters reflective awareness, character, and spiritual values in learners. Furthermore, this study affirms that the integration of deep learning principles with Islamic educational values yields a holistic and contextual pedagogical framework. The principles of meaningful, reflective, contextual, value-based, and holistic learning serve as the operational foundation for designing learning that is relevant to the needs of the times without losing its ethical and spiritual orientation. Thus, the research objectives of analyzing and reconstructing the educator's paradigm, as well as identifying integrative pedagogical principles, have been achieved. This paradigm contributes to offering a learning model that is not only academically effective but also capable of shaping individuals who are knowledgeable, civilized, and socially and spiritually responsible.

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