

The Influence of the Deep Learning Model on the Cultivation of Islamic Education Values SDIT Utsmanil Hakim Bogor

Rayani¹, Darlina Kartika Rini², Nurfaizah³, Edy⁴

STAI Sirojul Falah Bogor, Indonesia

Corresponding Author: rayaninnur64@gmail.com

ARTICLE INFO

Keywords: Deep Learning Model, Cultivation Islamic Education Values, SDIT Utsmanil Hakim, Bogor City.

Received : 20, December

Revised : 12, January

Accepted: 10, February

©2026 Rayani, Rini, Nurfaizah, Edy:

This is an open-access article distributed under the terms of the

[Creative Commons Attribution 4.0 International](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

The cultivation of Islamic education values in elementary schools requires instructional models that foster deep understanding and meaningful internalization, including the implementation of the Deep Learning model. This study aims to analyze the effect of the Deep Learning instructional model on the cultivation of Islamic education values among fifth grade students at SDIT Utsmanil Hakim, Bogor. The research employed a quantitative approach using a causal associative method. The results indicate that the Deep Learning instructional model has a positive and significant effect on the cultivation of Islamic education values. That t-value exceeds the t-table value, and significance level is less than 0.05 ($2.684 > 2.008$; $0.010 < 0.05$). Therefore, H_1 is accepted and H_0 is rejected. The F-test also supported these findings, with a calculated F-value of 7.206 and a significance level $0.010 < 0.05$. The Adjusted R^2 of 0.107 indicates a 10.7% contribution of the model, while 89.3% is influenced by other factors. These findings confirm the effectiveness of the Deep Learning in enhancing the cultivation of Islamic values among elementary students.

INTRODUCTION

The development of educational technology has brought about significant changes in how values, including religious values are understood and cultivated in the learning process. Primary school students live in the digital age in an information-laden environment, which not only accelerates access to knowledge but also challenges the stability of their religious character formation. This phenomenon can be seen from the increasing need for schools to develop a learning model that not only transfers religious concepts cognitively, but is also able to penetrate the realm and affective behavior of students. Global studies show that learning models that focus on deepening meaning have the potential to improve students' moral understanding and ethical sensitivity more substantially than conventional methods (Mahmudulhassan et al., 2024: 4). This is in line with the findings Yıldız (2025: 150) which emphasizes that the cultivation of education values in children requires a pedagogical approach that is able to bridge conceptual understanding and spiritual practice. In the context of integrated Islamic elementary schools, the urgency becomes stronger because Islamic values must be cultivated from an early age as the basis for the formation of children's morals and religious identity.

Learning approaches in various countries that emphasize the construction of meaning in depth have been shown to increase learners' learning engagement, conceptual understanding, and moral behavior. A learning environment that encourages reflection, in-depth discussion, and value integration allows learners to develop stronger ethical sensitivity in everyday life. Mundofi (2025: 83) emphasizing that the deep learning model provides space for students to understand values contextually, so that it does not stop at memorization but develops into cultivated spiritual awareness. Hasanah (2025: 13) revealed that the depth of meaning in education learning strengthens the moral aspect through the process of mapping the concept of value with students' life experiences. However, the effectiveness of this model relies heavily on a systematic learning design and the teacher's ability to direct the process of exploration of meaning, a point that is also emphasized Abuhassna et.al., (2024: 6) in their study of Islamic education pedagogy. Therefore, the application of deep meaning-based learning needs to be analyzed more empirically, especially in the context of Islamic education in elementary schools.

Deep learning at the process level encourages connections between cognitive, affective, and behavioral aspects so that it can result in a stronger cultivation of values. When students are given the opportunity to explore the values of Islamic Education through case studies, dialogue, problem-solving, and reflective analysis, the cultivation process that occurs becomes more comprehensive. Milovanovic et.al., (2025: 7) It was found that the learning model based on reflection and meaning analysis is able to significantly improve students' moral behavior in the context of basic education. Similar research by Kartika et.al., (2023: 104) shows that Deep Learning based on education values has a strong influence on the formation of Islamic character, especially in the social moral context of elementary school students. This shows that value learning does not only occur through the delivery of material, but through

interactions, experiences, and learning activities that trigger deep meaning. Thus, the deep learning model is an important approach that is feasible to strengthen the cultivation of Islamic Education Values in student behavior, as also emphasized by Hidayani et.al., (2025: 30) in a recent study on Islamic character education.

Various studies have examined the cultivation of values through methods such as examples, habituation, or contextual approaches, there is a significant research gap related to the application of the deep learning model in Islamic Education. The majority of previous research has focused more on character development through routine religious activities or conventional learning models, but not many have tested the influence of meaning-deepening approaches using quantitative design. Aseery (2024: 49) this suggests that research on the effectiveness of Deep Learning within the context of Islamic education remains limited, particularly at the primary school level in developing countries. Munadirin et.al., (2023: 193) highlighting that empirical evaluation of the value Deep Learning model in Islamic education is still rarely carried out and tends to be descriptive. There have not been many studies that measure the extent to which deep learning strategies improve religious morals, discipline, and attitudes at the same time. This condition suggests that there is a scientific gap that needs to be bridged through more comprehensive empirical research.

The context of Islamic education in Indonesia also has unique characteristics that are different from other countries, especially related to the integration of education values in the curriculum, school religious culture, and the social and spiritual dynamics of students. Integrated Islamic education schools, such as SDIT Utsmanil Hakim Bogor City, have a commitment to build a religious environment that is conducive to the formation of noble morals. The results of field observations show that even though religious habituation has been carried out, the depth of understanding of students' values still varies so that a more meaningful and reflective learning model is needed. Hasanah et.al., (2022: 13) shows that elementary school students in Indonesia have a positive response to the learning model based on the exploration of meaning, but its implementation has not been evenly distributed and has not been widely tested experimentally. Munif (2025: 60) emphasized that the cultivation of Islamic Education Values in elementary schools is strongly influenced by a pedagogical model that is directed at meaningful understanding, not just ritual routines. This reinforces the urgency of the need for research that explores the effectiveness of deep learning in the context of Islamic education in Indonesian primary schools.

This research theoretically makes an important contribution to the development of Islamic education literature, especially related to learning approaches that integrate cognitive, affective, and behavioral aspects in strengthening values. The findings of the research are expected to expand the understanding of the effectiveness of the deep learning model as a strategy for cultivation of Islamic Education values in elementary schools, as well as to enrich empirically-based studies Islamic Education. Practically, the results of the research can be a reference for teachers, curriculum developers, and integrated Islamic schools in designing more meaningful, reflective, and oriented learning

for the formation of students' religious character. Sasson et.al., (2022: 70) Learning design will be more effective if it is able to accommodate the development needs of students and provide space for a process of deep meaning. Mugambi (2022: 182) It shows that schools that implement a value-based learning model have more stable student moral development.

The purpose of this study is to analyze the Influence of Deep Learning Learning Model on the Cultivation of Islamic education Values in Grade V Students at SDIT Utsmanil Hakim Bogor City. This research focuses on changes in the understanding of the concept of Islamic Education values, discipline, morals, and religious attitudes of students after the implementation of meaning-based learning. This study seeks to reveal whether the deep learning approach produces a significant impact compared to commonly used learning methods. Hanun et.al., (2025: 210) Experiment-based research is needed to better understand the pedagogical mechanisms that Influence the Cultivation of education values in elementary School students. This is reinforced by the findings Moslimany et.al., (2024: 61), which states that experimental research in Islamic value education is essential to ensure the effectiveness of learning models. Thus, this research is expected to make a real contribution to strengthening Islamic education practices in Indonesia. Thus, this research is expected to make a real contribution to strengthening the practice of Islamic education in Indonesia.

THEORETICAL REVIEW

Deep Learning Model in Islamic Basic Education

The Deep Learning model in elementary education emphasizes a deep, holistic, and concept-oriented learning process so that students not only understand the material literally, but are also able to relate it to life experiences and values. In the context of Islamic education, this approach allows for the simultaneous integration of cognitive, affective, and psychomotor aspects. According to Lubis et.al., (2024: 618) The deep learning model helps elementary school students develop reflective thinking skills through value analysis activities, relate Islamic concepts to everyday reality, and prepare for meaningful learning experiences. Amirudin et.al., (2025: 5) shows that Deep Learning is effectively applied to learning the values of Islamic education because it encourages students' active involvement in the process of investigation, thematic discussion, and problem-solving based on religious cases close to their lives.

Cultivation Islamic Education Values in Elementary School Students

The cultivation of Islamic education values at the elementary School level is the foundation for the formation of religious character which includes moral values, discipline, social concern, and consistent religious attitudes. These values in various studies of Islamic education are not only taught as cognitive material, but must be instilled through habituation, example, and direct experience. Djuaini (2025: 9) stated that the success of cultivation Islamic education values in School-age children is largely determined by the learning design that involves emotional and behavioral aspects, not just the delivery of material. Uri et.al., (2025: 55) emphasized that learning strategies based on reflective activities such as moral simulations, case studies of adab, and strengthening daily worship

practices play a major role in improving students' relationship with Islamic values taught in the classroom.

Integration of Deep Learning with Islamic Education

The integration of the Deep Learning model in Islamic education learning allows the deepening of the meaning of Islamic teachings through dialogical, reflective, and contextual processes. Within the framework of integrated Islamic education, deep learning is seen as aligned with the principles of tadabbur, tafakkur, and ta'lim, which lead students to comprehensively understand values. Borhan et.al., (2022: 1749) stated that the Deep Learning approach provides space for students to analyze religious phenomena, build moral reasoning, and evaluate self-behavior based on the values of Islamic education. Rosadah et.al., (2025: 47) It shows that the deep learning model enhances students' emotional engagement in understanding moral concepts, as they engage in in-depth discussions, value-based collaborative projects, and directed reflection on everyday spiritual experiences.

Meaningful Learning and Strengthening Religious Attitudes

Meaningful learning is the core of the success of value education, including the values of Islamic education in elementary schools. When students engage in learning experiences that connect religious concepts with real life context, the cultivation of these values in students attitudes and behaviors is more likely to occur. Mashoedi et.al., (2025: 798) a meaningful approach to increase students' moral sensitivity, encourage them to be more consistent in carrying out worship, and foster discipline in daily behavior. Mangestuti et.al., (2023: 218) found that the strengthening of religious attitudes was strongly influenced by a conducive learning environment, supportive teacher-student relationships, and the use of learning methods that emphasized understanding, not memorization. This is in line with the characteristics of deep learning that prioritizes a deep understanding of Islamic values.

The Context of SDIT in Indonesia and the Urgency of Research

Integrated Islamic Elementary School is an educational model that integrates the national curriculum with a comprehensive Islamic approach. Learning Islamic values in this context is not only carried out through Islamic education subjects, but also through all learning activities and school habituation. Juniarti et.al., (2024: 36) the characteristics of integrated Islamic elementary school, which emphasize full day schooling, worship habits, and close educational relationships between teachers and students, make them a strategic setting for implementing the Deep Learning Model. However, research on the effectiveness of Deep Learning in strengthening the cultivation of Islamic education values in integrated Islamic elementary schools remains limited. Hanif (2024: 12) notes that although many integrated Islamic elementary schools implement thematic and reflective learning approaches, the mechanisms through which Deep Learning influences the improvement of students' morals, discipline, and religious attitudes have not yet been empirically elucidated. Therefore, research on integrated Islamic elementary schools, particularly at SDIT Utsmanil Hakim, is important to map how the Deep Learning Model can optimize the cultivation of Islamic Education values among elementary school students.

Conceptual Framework

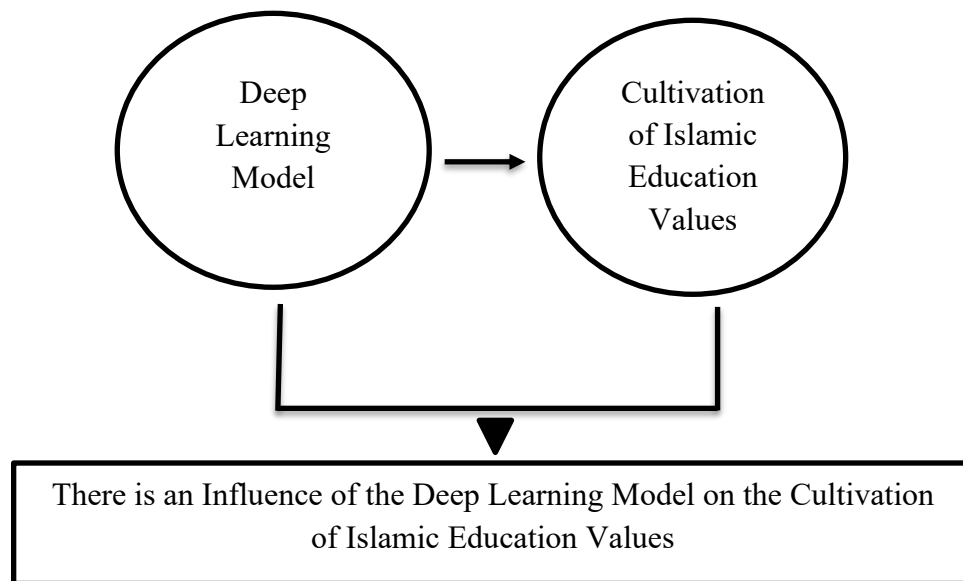


Figure 1. Conceptual Framework

METHODOLOGY

Types and Approaches to Research

This research uses quantitative research. Sugiyono (2016: 8) quantitative research aims to test hypotheses that have been established, based on the philosophy of positivism, used to research on certain populations and samples, data collection using research instruments, and quantitative/statistical data analysis. The data in this study are numbers and analyzed using statistics, in order to obtain significant results from each variable to be studied. The method used in this study is a causal associative method, meaning that the study aims to determine the causal relationship between two or more variables. Sugiyono (2016: 37) causal relationships are relationships that are causal in nature.

Population and Sampling Techniques

Population is a general area consisting of subjects or objects that have certain qualities and characteristics that are determined by the researcher to be studied and then a conclusion is drawn Sugiyono (2016: 80) the population in this study is 60 students in grade V of SDIT Utsmanil Hakim Bogor City in the 2024/2025 school year. Sugiyono (2016: 81) explained that the sample is a member of the total and characteristics possessed by the population. If the population is large, then the researcher is not able to study everything in the population, due to limited energy, time, and cost. Researchers can use samples obtained from those populations. The sampling technique uses a type of non-probability sampling purposive sampling with the consideration that the selected class has the same characteristics in terms of the level of cognitive development, learning outcomes of Islamic education, and readiness to participate in in-depth learning interventions. In this study, the sample calculation uses the slovin formula, this formula calculation can be used to calculate the number of samples with the total known population.

$$n = \frac{N}{1 + N (\varepsilon)^2}$$

Source (Rifkhan, 2023: 29)

Description :

n = Number of samples

N = Total population

ε = The value of precision, margin of error, or significance level or standard error used.

In this study, the population is 60 students and the precision level is 5%, so the calculation for the determination of the sample is

$$\begin{aligned} n &= \frac{60}{1 + 60 (5\%)^2} \\ n &= \frac{60}{1 + 60 (0,05)^2} \\ n &= \frac{60}{1 + 60 (0,0025)^2} \\ n &= \frac{60}{1 + 0,15} \\ n &= \frac{60}{1,15} \\ n &= 52,17 \end{aligned}$$

Thus, the sample studied was 52.17, but to make it easier for researchers, the number of samples was rounded to 53 respondents.

Data Collection Techniques and Research Instruments

The research data was obtained through Islamic value scale questionnaires, behavioral observation sheets, and documentation. The questionnaire instrument was prepared based on three main constructions, namely aspects of morality, discipline, and religious attitude, which were adapted from the Islamic value assessment instrument that had been used in previous research with modifications for the context of Deep Learning (Nida et.al., 2025: 6-8) the questionnaire uses a five-point Likert scale to quantitatively measure the degree of internalization of values. The observation sheet is used to record the real behavior of students during the learning process and school activities, following the indicators of religious behavior developed in the study of Islamic character education (Komariah et.al., 2023: 70-72) documentation is used to collect additional data in the form of teacher records, worship activity reports, and relevant school documents.

Data Analysis Techniques

a) Validity Test

Validity Test is an important concept in research that must be considered by researchers at every stage of research. By paying attention to the validity of measurement instruments, research is trustworthy, and has broader implications in policy and practice contexts (Darodjat et.al., 2023: 45).

b) Reliability Test

The Reliability Test is a very important test in research because unreliable measurements can result in measurement errors and lead to inaccuracies in the interpretation of research results. (Darodjat et.al., 2023: 45).

c) Classic Assumption Test

The classical assumption test in this study used a normality test with Kolmogorov smirnof, a heteroscedasticity test.

d) Correlation Analysis

Correlation analysis is a statistical analysis that is useful to find out the close relationship between the variables being studied (Yamin, 2021: 165).

e) Simple Linear Regression Analysis

According to Muhidin and Abdurahman in Imron (2019: 23) Regression analysis is used to study the relationship between two or more variables, especially to trace patterns of relationships whose models are not yet fully known or to find out how variations of several independent variables affect the defending variables in a complex phenomenon.

f) T test (Partial test)

According to Priyastama in Imron (2019: 23) The t-test is used to test the influence of the independent variable partially on the defendant variable. It can also be used to determine the hypothesis test of each variable.

g) F Test (Simultaneous Test)

According to Kusumastuti et.al., (2024: 175) The F test is used to find out if there is an independent variable in the model that affects the dependent variable. In simple linear regression using only one independent variable, the F test will yield the same conclusion as the t-test.

h) Coefficient of Determination

The Coefficient of Determination is a value used to measure the amount of contribution of an independent variable (X) to the variation (up/down) of a dependent variable (Y). in other words, variable Y can be explained by variable X of $r^2\%$ and the rest can be explained by other variables (Kusumastuti et.al., 2024: 175).

RESEARCH RESULT

Validity Test

In this study, the validity test was carried out by distributing questionnaires to 53 external respondents. A summary of the results of the validity test is shown in table 1.

Table 1. Summary of Validity Test Results

Variable	Results	Conclusion
Deep Learning	$r_{\text{Calculation}} > r_{\text{table}}$	Valid
Cultivation of Islamic Education Values	$r_{\text{Calculation}} > r_{\text{table}}$	Valid

Source: Research Primary Data, processed (2026)

Based on the results of the validity test, it is known that all statements from the Deep Learning variable and the cultivation of Islamic values are declared valid.

Reliability Test

In this study, the reliability test was carried out by distributing questionnaires to 30 respondents outside of the sample. Where the questionnaire used is the one that is valid. The results of the reliability test are shown in table 2.

Table 2. Summary of Deep Learning Reliability Test Results

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.727	.779	9

Source: Research Primary Data, processed (2026)

Based on the results of the Deep Learning reliability test, it is known that the Cronbach Alpha value is more than 0.60, so the standard instrument using this technique is declared reliable.

Table 3. Summary of the Results of the Reliability Test for the Cultivation of Islamic Education Values

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.772	.875	8

Source: Research Primary Data, processed (2026)

Based on the results of the reliability test of the cultivation of Islamic education values, it is known that the Cronbach Alpha value is more than 0.60, so the standard instrument using this technique is declared reliable.

Normality Test Results

The normality test is carried out to find out whether the residual being studied is normally distributed or not, because a good regression model is that it has a normally distributed residual value. The method used in conducting the normality test in this study is the Kolmogorov-Smirnov and a unstandardized residual test methods and the significant level is 0.05 or 5%. The results of the normality test are as follows.

Table 4. Summary of Normality Test Results

One-Sample Kolmogorov-Smirnov Test		
		Unstandardized Residual
N		53
Normal Parameters ^{a,b}	Red	.0000000
	Std. Deviation	3.34282496
Most Extreme Differences	Absolute	.114
	Positive	.070
	Negative	-.114
Test Statistic		.114
Asymp. Sig. (2-tailed)		.084 ^c
a. Test distribution is Normal.		
b. Calculated from data.		
c. Lilliefors Significance Correction.		

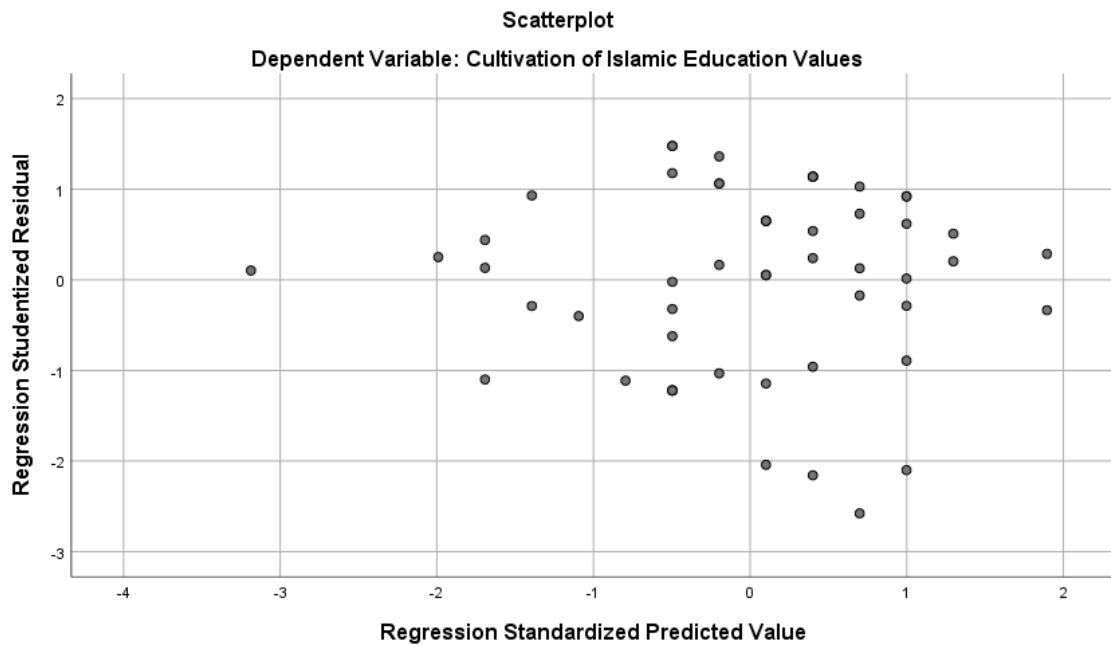
Source: Research Primary Data, processed (2026)

Based on the calculation results, it shows $0.084 > 0.05$ which means that the residual data value is normally distributed and the normality test is said to be successful.

Heteroscedasticity Test

The heteroscedasticity test aims to test whether in the regression model there is an unevenness of variance from the rest of one observation to another. A good regression model should not have heteroscedasticity (Duli, 2019:122). This test results in a random scatter pattern graph of points also scattered above and below the number 0 on the Y axis (scatterplot) in the following test results:

Figure 2. Heteroscedasticity Test Results



Source: Research Primary Data, processed (2026)

Based on the test results in the image, it is known that randomly scattered points are also scattered above and below the number 0 on the Y axis, so it can be concluded that heteroscedasticity does not occur.

Correlation Analysis

This test was carried out to determine the close relationship between free and bound variables. The following are the results of the correlation analysis test in this study, namely:

Table 5 Summary of Correlation Analysis Test Results

Model Summary				
Models	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.352a	.124	.107	3.375
a. Predictors: (Constant), Deep Learning				

Source: Research Primary Data, processed (2026)

Based on table 5, it is known that the correlation value obtained of 0.352 is included in the category of low relationship between the relationship between the Deep Learning Model and the Cultivation of Islamic Education Values.

Linear Regression Analysis

Simple linear regression is intended to test the effect of one independent variable on a single bound variable. It was done to predict how the influence of independent variables on dependent variables. This data was analyzed using the

SPSS 26 program. The following are the results of the simple linear regression analysis test in this study:

Table 6 Simple Linear Regression Analysis

Coefficient						
Models		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	18.055	4.733		3.815	.000
	Deep Learning	.376	.140	.352	2.684	.010
a. Dependent Variable: Cultivation of Islamic Education Values						
a. Independent Variable: Deep Learning Model						

Source: Research Primary Data, processed (2026)

Based on table 6, it can be seen that the results of the simple linear regression analysis test in this study are:

$$Y = 18.055 + 0.376X + \varepsilon$$

The value of constant (a) has a positive value of 18,055. A positive sign means that it indicates an equal influence between the free variable and the bound variable. This shows that if the independent variable of the Deep Learning Model has a constant value or does not change, then the Cultivation of Islamic Education Values is 18,055.

The value of 0.376 is the value of the regression coefficient for the Deep Learning Model variable, so $1 = 0.376$ means that for every 1 point increase from the Deep Learning Model variable, the Cultivation of Islamic Education Values will increase by 0.376. A positive sign means that it indicates an equal influence between the free variable and the bound variable.

T test (Partial)

The t-test serves to determine whether partially independent variables have a positive and significant influence on dependent variables. The following is a partial explanation of testing.

Table 7. Summary of t-test results (partial)

Coefficient						
Models		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	18.055	4.733		3.815	.000
	Deep Learning	.376	.140	.352	2.684	.010

a. Dependent Variable: Cultivation of Islamic Education Values

Source: Research Primary Data, processed (2026)

The hypotheses in this study are:

H₀: Deep Learning Model does not have an Influence on the Cultivation of Islamic Education Values.

H₁: Has the Influence of the Deep Learning Model on the Cultivation of Islamic Education Values.

Based on table 7, the t-value for the Deep Learning model variable is 2.684 with a significance value of 0.010. This indicates that the t-value exceeds the t-table value and the significance level is less than 0.05 ($2.684 > 2.008$; $0.010 < 0.05$). Therefore, H₁ is accepted and H₀ is rejected, indicating that the Deep Learning model has a significant influence on the cultivation of Islamic education values.

F Test (Simultaneous)

The F test is used to find out if there is an independent variable in the model that affects the dependent variable. The following is explained the simultaneous testing of variables:

Table 8. Summary of Test Results F (Simultaneous)

ANNOVA						
Models		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	82.097	1	82.097	7.206	.010b
	Residual	581.073	51	11.394		
	Total	663.170	52			
a. Dependent Variable: Cultivation of Islamic Education Values						
b. Predictors: (Constant), Deep Learning						

Source: Research Primary Data, processed (2026)

Based on table 8, it can be seen that the t-count of the Deep Learning Model variable is 7.206 and the significance value is 0.010, so it can be concluded that the t-count > t-table and the sig value < 0.05 or 7.206 and $0.010 < 0.05$. Thus, the Deep Learning Model variable has an influence on the Cultivation of Islamic Education Values.

Coefficient of Determination (R²)

The determination coefficient functions to determine the contribution or contribution made by an independent variable to the bound variable. The following are the results obtained from the determination coefficient test.

Table 9. Summary of Determination Test Results (R2)

Model Summary				
Models	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.352a	.124	.107	3.375
a. Predictors: (Constant), Deep Learning				

Source: Research Primary Data, processed (2026)

Based on the results of the determination coefficient test in table 9, it is known that the Adjusted R Square value is 0.107 which means $0.107 \times 100\% = 10.7\%$. It is stade that 10.7% of the Islamic education values cultivation variable is Influenced by Deep Learning model variable, while the remaining 89.3% attributed to other factors outside the scope of this research.

DISCUSSION

The results of the study show that the Deep Learning learning model has a significant influence on the cultivation of Islamic educational values in students of SDIT Utsmanil Hakim Bogor City. With a clear improvement in the Deep Learning Model, it is able to facilitate the deepening of meaning in the cultivation of Islamic education values. These findings are in line with research Octavian (2024: 63) which shows that the deep learning approach in Islamic Education is able to increase the cultivation of values through the cognitive, affective, and reflective involvement of students simultaneously. The results of this study also reinforce the findings Hanifah et.al., (2025: 68) which emphasizes Islamic Education learning that emphasizes the deepening of meaning has a significant effect on the formation of religious character of elementary school students. In addition, Azima et al., (2025: 45-47) found that the integration of deep learning in Islamic education learning drives the transformation of religious values from conceptual understanding to sustainable religious awareness and practice.

International studies by Wilder, (2022: 112) emphasizing that deep learning is effective in increasing students' moral awareness because it encourages higher-level thinking processes and reinterpretation of ethical values. Thus, the relationship between quantitative data and real student behavior further strengthens that the cultivation of values occurs comprehensively, both cognitively and affectively. Mamirjonovna (2023: 8) argues that learning processes that enable conceptual connections through deep reflection are an essential foundation for sustainable moral and spiritual formation. The context of SDIT Utsmanil Hakim, which has a strong religious culture, also strengthens the effectiveness of the deep learning model because the values of Islamic education are strengthened through relevant daily habits.

However, this research is inseparable from a number of limitations that need to be critically analyzed, such as the questionnaire instruments used have the potential to resist social bias because students can provide answers in accordance with the expectations of school religious norms. This issue is also

touched upon by Ober et.al., (2021: 104190) who assessed that value education research often relies too much on self-report data without the support of performative evidence. The relatively small sample size and being in the context of certain Islamic schools also limits the generalization of the findings. Nevertheless, the use of observation and documentation provides data triangulation that reinforces the validity of the study's main findings.

The teacher factor also plays a big role in the successful implementation of Deep Learning. The teacher's ability to facilitate reflection, ask triggering questions, and connect grades to student experiences determines how effectively cultivation grades can occur. Mufid (2025: 39) Emphasizing that teacher competence is a determining factor for the success of education. This shows that the effectiveness of deep learning is not only determined by the learning design, but also by the quality of the teacher's implementation in the classroom. Thus, strengthening teachers' capacity in implementing deep learning strategies is an important recommendation to expand the positive impact of this model. The active involvement of teachers in this process also ensures that value learning does not stop at a cognitive level, but is manifested in student behavior.

Overall, this research makes a significant contribution to the development of Islamic educational theory and practice, especially in the context of cultivation value through an in-depth learning approach. These results support the view Lu (2021: 32) that the reflective constructivist approach is very relevant in the formation of moral and spiritual values. For integrated Islamic schools, these findings provide an empirical basis for developing a more substantial and oriented Islamic Education curriculum oriented towards the formation of long-term Islamic character. Thus, the deep learning model can be an effective pedagogical strategy to strengthen the cultivation of Islamic values in basic education.

CONCLUSIONS AND RECOMMENDATIONS

Based on the study results and the data analysis, the Deep Learning instructional model has a positive and significant effect on the cultivation of Islamic Education values among fifth-grade students at SDIT Utsmanil Hakim, therefore, the research hypothesis is accepted. simple linear regression produced the equation $Y = 18.055 + 0.376X$, indicating that each one-unit increase in model implementation raises the cultivation score by 0.376 points. The t-test result ($t = 2.684 > 2.008$; $p = 0.010 < 0.05$) confirms a significant partial effect, while the F-test ($F = 7.206$; $p = 0.010$) shows the model is statistically appropriate. The Adjusted R Square of 0.107 indicates a 10.7% contribution, with 89.3% influenced by other factors. Despite its modest contribution, the model effectively supports deeper understanding and strengthens students' moral, disciplinary, and religious development.

FURTHER STUDY

Although this study demonstrates a significant influence of the Deep Learning instructional model on the cultivation of Islamic educational values, future research is needed to enhance the breadth and depth of analysis. Subsequent studies are encouraged to employ more advanced analytical models

and incorporate additional variables, such as learning motivation, teacher competence, school culture, and parental involvement, to better explain value cultivation processes.

Future research should also expand the research setting by involving diverse educational institutions and regional contexts to improve generalizability. Moreover, qualitative or mixed-methods approaches are recommended to explore more deeply the cognitive, affective, and spiritual mechanisms through which deep learning facilitates Islamic value formation. Finally, longitudinal and technology-enhanced studies are suggested to examine the sustainability of value cultivation and the potential of digital-based deep learning models in Islamic education.

REFERENCES

- Abuhassna, H., Adnan, M. A. B. M., & Elliott, F. (2024). Exploring the synergy between instructional design models and learning theories: A systematic literature review. *Contemporary Educational Technology*, 16(2), e499.
- Amirudin, A., Muzaki, I. A., & Nurhayati, S. (2025). Problem-based learning as a pedagogical innovation for transforming higher education students' Islamic religious comprehension. *Educational Process: International Journal*, 18, e2025412.
- Aseery, A. (2024). Enhancing learners' motivation and engagement in religious education classes at elementary levels. *British Journal of Religious Education*, 46(1), 43–58.
- Azima, R., Sabri, A., & Nelwati, S. (2025). Deep learning learning model in Islamic religious education for elementary elementary schools. *TARUNAEDU: Journal of Education and Learning*, 3(2), 42–48.
- Borhan, M., Maziah, M., Awang, H., & Abdul, M. N. (2022). Generating the net-based learning model in the new technological era: The Islamic need. *International Journal of Academic Research in Progressive Education and Development*, 11(2), 1738–1752.
- Darodjat, D., Siswanto, E., & Aini, I. (2023). *Quantitative research methodology*. Bandung: CV Pustaka Setia.
- Djuaini, A. (2025). Internalization of Islamic religious education values in moral development of students in madrasah. *Afkaruna: International Journal of Islamic Studies*, 3(1), 1–17.
- Hanif, M. A. (2024). *Effectiveness of teaching-learning activities of religious and moral education at secondary level* (Unpublished master's thesis). University of Dhaka.
- Hanifah, U., & Maulidin, S. (2025). The role of Islamic religious education in shaping the religious character of students. *Khazanah: Journal of Religious, Social, and Cultural Studies*, 1(1), 64–74.
- Hanun, F., Pamungkas, O. Y., Suprpto, S., Dudin, A., Kozin, W., & Ma'rifataini, L. (2025). The impact of research-based learning and institutional support on student research productivity at madrasah aliyah negeri in Jakarta, Indonesia. *Qubahan Academic Journal*, 5(2), 204–223.
- Hasanah, E., Suyatno, S., Maryani, I., Badar, M. I. Al, Fitria, Y., & Patmasari, L. (2022). Conceptual model of differentiated instruction based on teachers' experiences in Indonesia. *Education Sciences*, 12(10), 650.

- Hasanah, H. (2025). The effectiveness of mind mapping in improving understanding of ethical values in Islamic religious education learning. *Insight: Islamic Education and Learning*, 1(1), 10–17.
- Hidayani, E. F., Prayitno, H. J., & Handayani, T. (2025). Deep learning: Implementation and impact in Islamic junior high schools. *Journal of Deep Learning*, 25–36.
- Imron, I. (2019). Analysis of the influence of product quality on consumer satisfaction using quantitative methods on CV Meubele Berkah Tangerang. *International Journal on Software Engineering*, 5(1), 20–28.
- Juniarti, I., Ramadhanti, F., Murdani, M., Asmawati, W., Lestari, I., Setiadi, D., & Sumardi, L. (2024). Implementation of character education in elementary schools: A comparative study between SDIT and public elementary schools in West Lombok. *International Journal of Education and Digital Learning*, 3(1), 33–40.
- Kartika, I., Saepudin, S., Norman, E., & Uswatiyah, W. (2023). Instilling religious character values in elementary school students through Islamic religious education learning. *JPEI (Indonesian Journal of Education Research)*, 9(4), 100–107.
- Komariah, N., & Nihayah, I. (2023). Improving the personality character of students through learning Islamic religious education. *At-Tadzkir: Islamic Education Journal*, 2(1), 65–77.
- Kusumastuti, S. Y., Nurhayati, N., Faisal, A., Rahayu, D.H., & Hartini, H. (2024). *Quantitatif Research Methods: A Complete Guide to Writing Scientific Works*. Yogyakarta: PT. Sonpedia Publishing Indonesia.
- Lu, J. I. (2021). Educational models of spiritual formation in theological education: Introspection-based spiritual formation. *Teaching Theology & Religion*, 24(1), 28–41.
- Lubis, H. S., Lubis, S. A., & Daulay, N. (2024). Multiple intelligences-based learning strategies for Islamic religious education in private elementary schools. *Al-Hayat: Journal of Islamic Education*, 8(2), 612–632.
- Mahmudulhasan, M., & Abuzar, M. (2024). Ethical curriculum development: insights from islamic epistemology. *Jurnal pedagogy*, 17(2), 169–178
- Mamirjonovna, M. M. (2023). Mechanism of development of students' spiritual development following professional training. *ASEAN Journal of Religion, Education, and Society*, 3(1), 1–10.

- Mangestuti, R., & Aziz, R. (2023). Enhancing students' religiosity in educational context: A mixed-methods study in Islamic high school. *International Journal of Islamic Educational Psychology*, 4(2), 209–224.
- Mashoedi, M., Munif, M., & Suhermanto, S. (2025). Managing character education in pluralistic schools: A model of internalization of interfaith values. *Journal of Educational Management Research*, 4(2), 792–803.
- Milovanovic, M., Ekström, A., & Pärssinen, J. (2025). Students' and teachers' experiences of a novel feedforward pedagogical model in the context of problem-based learning. *Innovations in Education and Teaching International*, 1–15.
- Moslimany, R., Otaibi, A., & Shaikh, F. (2024). Designing a holistic curriculum: Challenges and opportunities in Islamic education. *Journal on Islamic Studies*, 1(1), 52–73.
- Mufid, M. (2025). The role of teachers as facilitators of critical learning: A literature review of reflective pedagogy approaches in the 21st century. *Archipel: Journal of Indonesian Interdisciplinary Studies*, 1(3), 36–43.
- Munadirin, A., Muslim, R., & Fatah, Z. (2023). Transformation of PAI learning through approaches to active deep learning experience (ADLX) in the digital era. *Nadwa: Journal of Islamic Education*, 17(2), 185–202.
- Mundofi, A.A. (2025). Integration of Deep Learning Approach in Transforming Islamic Religious Education Learning in Schools: A Pedagogical and Technologi Study. *Journal of Asian Primary Education (JoAPE)*, 2 (1), 79-90
- Munif, M. (2025). Internalization of Qur'anic values in shaping students' character. *International Journal of Islamic Pedagogical Research*, 1(1), 52–71.
- Nida, S., Rahmawati, N. W., Hidayat, Y., Mandar, Y., Hidayah, A. L., & Damayanti, N. (2025). Innovative attitude assessment in Islamic education: Techniques, instruments, and technology integration from primary to higher education. *Heutagogia: Journal of Islamic Education*, 5(1), 1–17.
- Ober, T. M., Hong, M. R., Rebouças-Ju, D. A., Carter, M. F., Liu, C., & Cheng, Y. (2021). Linking self-report and process data to performance as measured by different assessment types. *Computers & Education*, 167, 104188.
- Oktaviani, R. (2024). Integration of deep learning technology in Islamic religious education learning in the digital era. *Journal of Educational Sciences*, 1(1), 61–67.

- Rifkhan, R. (2023). *Guidelines for panel data research methodology and questionnaires*. Yogyakarta: CV Andanu Abimata.
- Rosadah, L. L., Koswara, A., & Wahyuni, Y. (2025). Love-based curriculum meets deep learning: Transforming Islamic education at SMAN 3 Palembang. *IJGIE (International Journal of Graduate of Islamic Education)*, 7(1), 41–51.
- Sasson, I., Yehuda, I., Miedijensky, S., & Malkinson, N. (2022). Designing new learning environments: An innovative pedagogical perspective. *The Curriculum Journal*, 33(1), 61–81.
- Sugiyono. (2016). *Quantitative, qualitative, and R&D research methods*. Bandung: Alfabeta.
- Uri, F., & Harahap, N. (2025). Strengthening character education (adab) through Islamic religious education (PAI) in Islamic elementary schools. *Widyagodik: Journal of Elementary School Education and Learning*, 13(1), 50–67.
- Wilder, S. A. (2022). *A mixed methods study of preferred learning environments for ethical development of graduate students in research ethics education* (Doctoral dissertation). The University of New Mexico.
- Yamin, S. (2021). *Statistical tutorials: SPSS, LISREL, WARPPLS & JASP*. Jakarta: PT Dewangga Energi International.
- Yıldız, K. (2025). Exploring the theoretical connections between psychology of religion and religious pedagogy: An in-depth analysis. *Psychology*, 11, 145–178.