

Exploring the Values of the Prophet Muhammad's Hijrah through a Deep Learning Approach in Islamic Education at Primary School

Tumin Tumin¹, Sella Fadia Septariani²

¹ Universitas Muhammadiyah Yogyakarta, Indonesia; tumin@umy.ac.id

² Universitas Negeri Yogyakarta, Indonesia; sellafadia.2022@student.uny.ac.id

Keywords:

(Deep Learning; Islamic Religious Education; Hijrah Values; Primary School)

Abstract

This research examines deep learning approach in the construction of teaching Hijrah of Prophet Muhammad SAW in an elementary Islamic school. This is the research objectives were to explore how reflective, contextual and experiential approaches in the teaching of Islamic religious education (IRE) can internalize moral and spiritual values in young children. This was basic qualitative research with interviews of teachers and students, observations in the classroom, and analysis of documents which was conducted at SDIT Jabal NUR Yogyakarta. The results indicated that deep learning induces emotional involvement in students, increases reflective ability and helps transform behavior through technology integration, storytelling and value activities. Role play, multimedia support and Canva-based reflection activities were used by teachers to facilitate the communication of students' ideas. Nonetheless, issues such as the restriction of instructional time and lack of affective assessment models and training were revealed. The study finds that the use of deep learning in IRE provides meaningful learning experiences and fosters a cohesive approach to the development of Islamic character during primary education. It also suggests flexibility of the curriculum, reflection with faculty guidance and institutional support to enhance effectiveness of the model.

Abstrak

Studi ini berfokus pada implementasi deep learning pada penelitian pembelajaran Hijrah Nabi Muhammad SAW di taman minat jalan usaha. Penelitian ini dimaksudkan untuk menentukan proporsi pengalaman reflektif, keadaan eksistensial, dan konteks bersejarah di Sekolah Dasar pada Pendidikan Agama Islam yang membantu pelajar muda menginternalisasi nilai-nilai moral dan spiritual. Penelitian dilakukan pada SDIT Jabal NUR, Yogyakarta dan dilakukan dengan menggunakan pendekatan kualitatif melalui wawancara dengan guru dan siswa, observasi setara dengan studi kelas, dan dokumentasi penelitian. Hasil studi tersebut menunjukkan bahwa deep learning adalah cara yang menggerakkan emosi pelajar, meningkatkan kapasitas reflektif pelajar, dan meruntuhkan perilaku eksternal dengan penggunaan teknologi, alur cerita, dan kegiatan valoris. Guru SDIT menggunakan role-playing, multimedia, dan refleksi di Canva menerima perintah yang lebih baik. Namun, beberapa masalah seperti pengukuran waktu, model perfor dimensi afektif, kurangnya pelatihan guru, dll. Difaktorkan. Namun, penelitian ini menunjukkan bahwa pengajaran deep learning dalam PAI menyediakan platform pembelajaran yang memperhitungkan jalur pengembangan karakterubishi ISLAM di Sekolah Dasar.

Kata kunci:

(Pembelajaran Mendalam; Pendidikan Agama Islam, Nilai- Nilai Hijrah; Sekolah dasar)

Article history:

Received: 15-10-2025

Revised 14-01-2026

Accepted 05-02-2026

Corresponding Author:

Tumin Tumin

Universitas Muhammadiyah Yogyakarta, Indonesia; tumin@umy.ac.id

INTRODUCTION

The Hijrah of Prophet Muhammad SAW is a pivotal event in Islamic History which encompasses important moral, spiritual, and educational values (Chotimah et al., 2025). Hijrah in addition to being historically significant, is also a transformative process which is described by the words, 'sincerity, patience, sacrifice, perseverance, and reliance on the Almighty.' These words are of great significance to contemporary Islamic education, especially at the primary level (Zaenudin, 2024). The issue of basic Islamic education is not simply a matter of being historically oriented; it is the solid and deep internalization of these values into the emotional, cognitive, and behavioral domains of the students (Muhayanah, 2024). Qualitative research show Islamic Religious Education (IRE) in the majority of schools is characterized by a pedagogy of rote learning dates, names, and events which leads to a lack of understanding and moral void (Auliyah et al., 2025). This is an important educational problem that needs research and attention.

As for now, there is a very rich collection of research on the Islamic values education and prophetic pedagogy combined with technology in religious lesson (Hassan, 2025). For example, research shows the use of interactive components such as Lectora-based media and multimedia storytelling enhances students' understanding and engagement of the Hijrah narratives (Zaenudin, 2024), while some studies show the use of reflective and dialogical methods develop moral reasoning and spiritual awareness (Supriadi & Islamy, 2023). Other studies describe the necessity of prophetic educational methods such as narratives, questioning, comparisons, experiential learning, and the like, as essentials for effective Islamic education (Badrasawi et al., 2017). Still, it is striking that in more and more of these pieces of scholarship the main focus is on the instructional effectiveness, media development, or character education broadly defined, leaving a large gap on empirical studies addressing the role of deep learning pedagogy as a harmonizing framework for internalization of Hijrah values among primary school students (Rohman et al., 2024)

Moreover, contemporary learning environments, especially involving Gen Z learners, demand teaching models that incorporate reflection, experience, and technological integration (Safa, 2024). Gen Z learners have heightened visual literacy, emotion articulation, and immersion in technology, which requires teaching techniques that go beyond traditional forms of instruction (Muhayanah, 2024). Studies recognize the significance of early value internalization and comprehensive Islamic character development (Osman et al., 2024). There remains a deficiency of research that methodically investigates deep learning as a pedagogical conduit between Islamic moral narratives and students' experiential realities. Consequently, Islamic education curriculum sometimes struggle to transform significant Islamic themes, such as Hijrah, into experiential and reflective learning experiences that foster ta'dib, the holistic development of intellect, character, and spirituality (Khafiyya, 2023).

In response to these deficiencies, the current study seeks to investigate the application of Hijrah values through a deep learning methodology within Islamic Religious Education at the primary school level. This study, conducted at SDIT Jabal NUR in Yogyakarta, aims to enhance and expand current research by examining how reflective, contextual, and experiential learning strategies facilitate students' emotional engagement with, contemplation of, and internalization of the moral and spiritual values of Hijrah (Azzam & Leany, 2024). Unlike previous studies which center on learning outcomes or specific teaching aids, this study examines students' reflective processes, behavioral reactions, and value building during authentic classroom practices (Sodiq et al., 2024).

This study believes that deep learning is more than a teaching methodology. It is an essential teaching framework for value-based Islamic education. This study attempts to show that teaching Hijrah through storytelling, role play, use of technology, and reflective practice, students will emotionally and cognitively connect, become more aware of the morals, and show an appreciable change in their behavior (Sumarna et al., 2025; Muhammed Thani et al., 2021). This study intends to prove that deep learning is one of the means through which Islamic positive historical stories and modern-day character education, via Hijrah, as a historical narrative, and continues to serve as an educational framework for psychosocial and moral refinement (Nasir et al., 2024).

RESEARCH METHOD

Descriptive qualitative research method was used to study the embedding and dissemination of the values of the Hijrah of the Prophet Muhammad in the Islamic Religious Education (IRE) in primary school. The study was conducted at SDIT Jabal NUR in Gamping, Sleman, Yogyakarta. It is a private Islamic school, integrating both religion and technology in the classroom.

For the purpose of this study, data was collected from four purposely selected participants; two IRE teachers and two fourth-grade students. Participant selection was based on their involvement in the process of assimilation of values, specifically, the Hijrah values, thus ensuring the collection of adequate data that is relevant and specific within the context of this study. Three data collection methods were used: (1) semi-structured interviews that focused on the data participants' thoughts, justifications, and experiences from the classroom; (2) classroom observations that documented the direct manifestation of the Hijrah values during the lesson through activities, teacher-learners interactivity, and instructional media, and (3) analysis of documents that included teaching materials, lesson plans (RPP), and student learning artifacts related to the Hijrah theme.

We followed Miles and Huberman's interactive model to analyze the data. Interaction describes the model's capabilities in connecting the different aspects of qualitative data. For example, data reduction (in this case, coding and categorization), data display (streaming the information into manageable and systematic constituents), and drawing and verifying conclusions can be used to analyze the information while still preserving the context. It is this aspect of the model that makes it so unique (Miles et al., 2014). To enhance the quality and accuracy of the data, we implemented triangulation of techniques and sources, which is the reason we spent extensive time in the field and had the teacher participants review and confirm the data. Sugiyono (2019), states that these are qualitative credibility techniques.

This methodological framework aligns with the most recent educational research exploring the intersection of values-based instruction with interviews, observations, and documentations as primary techniques (Kusumawati & Umam, 2025; Govender & Brás, 2025). In particular, it fits studies of Islamic education within classroom contexts, where meaning is sociologically and religiously contented and existentially experienced.

DISCUSSION

Implementation of Deep Learning in Teaching the Hijrah of Prophet Muhammad SAW

At the elementary level, Deep Learning is used to teach some values and emotion and spirituality to the students, alongside IRE history. Advanced Teaching Methods such as interviews, classroom observation, and recordings were used to teach the story of the Prophet Muhammad’s Hijrah. They used reflective, contextual, and experiential methods. Teacher A used role play to motivate students about the history of the Hijrah: *“I asked the students to do role-play because I believe this allows them not only to memorize but also to deeply understand the story through acting out the roles.”*

It aligns with Yusnitawati et al, (2025), noting that contextual teaching strategies, in this case dramatization, improve emotional involvement and students’ understanding morals in relation to the situations of the participants in the religious context. On the other hand, Teacher B used narrative along with multimedia, and group discussion pl strategies: *“I usually tell the story first, then use visual aids like pictures or videos to help students visualize the atmosphere, and finally facilitate group discussions.”*

This multimodal strategy caters to diverse learning preferences and has shown improvements in cognitive retention and emotional resonance (Fadillah & Hidayat, 2025).

Both teachers helped students to think reflectively, dialogue about problem solving, and emotionally reason about the values of religion. The students made connections to the story and their own lives and demonstrated interest and spiritual curiosity. *“I felt touched by the story. It made me want to be more like the Prophet, to be patient and never give up.”*

This demonstrates the development of profound learning as the students emotionally engage with content. As stated by Sumarna et al. (2025), the combination of personal reflection and religious narratives fosters students’ empathy and spiritual consciousness.

Evidence of documentation also affirms the deep learning framework: lesson plans included reflective pieces on the use of Canva, student written reflections or posters, and assessments which integrated the cognitive, affective, and behavioral domains. This fusion of technology and spirituality aligns with contemporary best practices in Islamic education (Yusup et al., 2025).

Below is a table comparing the implementation of deep learning approaches by both teachers:

Table 1. Comparison of Deep Learning Implementation by Teacher A and Teacher B

Learning Aspect	Teacher A	Teacher B
Teaching Strategies	Role-Playing	Storytelling, discussions, poster projects
Supporting Media	Canva for reflections	Images, videos, group discussions
Reflection Activities	Chapter-end reflections	Short reflections after stories
Assessment	Formative and summative	Formative (tasks, reflections), summative (test, observation)
Student’s Emotional Engagement	Immersed in acting roles	Touched, inspired to emulate the prophet
Relevance to life values	Linked to daily life situations	Discussion on patience & migration

Challenges	Time, student capability	Student's reflective ability & time constraints
-------------------	--------------------------	---

Students' Activities and Constructive Roles in Meaningful Learning

Within the scope of Islamic Religious Education (IRE), the involvement of learners is an essential parameter of successful deep learning. The interviews and observational data from this study indicate that learners were at no time passive in the acquisition of knowledge, but rather were engaged in active participation in numerous learning activities that promoted, reflection, empathy and the construction of values.

Students described how they were emotionally and cognitively affected by the story of the Prophet Muhammad's Hijrah during the interviews. As one student put it, "The story moved me... I want to be like the Prophet, patient, and never give up."

Such kind of feelings indicates an engagement that goes hand in hand with the objectives of deep learning, which is personalizing and internalizing the knowledge acquired. As per (Rosmala et al., 2025), emotionally reflective student-centered Islamic education facilitates the construction of enduring positive moral traits.

Students also took part in constructive learning tasks, such as creating posters, engaging in group discussions, writing reflective pieces, and participating in role-plays. As one student shared: "I liked drawing the Hijrah story and talking about it with my friends in groups. It felt like we were learning while playing."

This finding mirrors the tenants of networked knowledge construction, which stresses peer construction and the interaction meaning. Siregar (2025) illustrated that Jigsaw collaborative strategies and techniques in the learning of Islamic Religious Education can contribute significantly to increasing moral reasoning and understanding of content by enabling peer interaction as well as group sense making.

There were observational data that also supported the fact that students were being actively involved in the process: asking questions, discussing and relating the story to their lives. The found are in line with the theory of constructivist learning where knowledge is constructed actively absorbed by learners and not passively (Widodo, 2023).

Moreover, the use of student perspective storytelling, Canva reflective journaling, and drama had the power to inspire and evoke personal learning. These methods help metacognition which Dalminah and Chandra (2025) consider to be critical in the effectiveness of religious education. Appraising own beliefs, thinking about thinking and the inculcation of a moral value is crucial.

Students went further than just remembering the events of the Hijrah. They connected it to their own lives. Students explained behavioral changes such as being more diligent in their prayers and trying to be more patient. These behavioral reflections, which refer to an ability to make a personal link, are a sign of meaningful learning (Rosyidah & Ali, 2025).

Student activities documented in this study show a strong adherence to the principles of deep learning. Students moved from storytelling to thinking about their stories and collaborating to create meaning. This process shifted them from being passive learners to active creators of moral and spiritual understanding.

Reflection of Moral and Spiritual Values in the Learning Process

An important aspect of Islamic Religious Education (IRE), particularly when employing deep learning methods in the early years, is the integration of moral and spiritual reflection. This research outlines how the educators involved knowingly tap

the potential of reflection to help students assimilate the good values of the story of the Hijrah of Prophet Muhammad (SAW). The interviews indicated that both educators sustained the need to intertwine religious stories and students' everyday lives. *"Every chapter has to end with a reflection, and I always design the reflection template with Canva."*

This indicates an effort to integrate metacognition, in this case, needing students to think even about the value of what they learned, and how what they learned would change their behaviors and attitudes. Yusup (2025) supports such reflection practices, stating that in religious studies, the scaffolding of reflection aids students in the self-assessment of their spiritual values and their internalization.

Teacher B added another layer by involving emotional reflection through questions such as: *"If you were asked to leave your home like the Prophet, how would you feel?"* This invokes empathy, an important dimension of spirituality, and enables students to face the pain of others and think about identity, the value of giving, and the belief. As Sumarna (2025) mentions, Religious

The students' experiences can be described as transformative as the students acknowledged the story of the Hijrah deeply influenced them emotionally and morally, inspiring them to strive to become better individuals. Reflecting on the story helped them to overcome feelings of sadness and lethargy. The learning was successful as the students morally and ethically connected to the story and assumed the hardships of the Prophet.

The learning was successful as the students morally and ethically connected to the story and assumed the hardships of the Prophet. Ernawati (2025) articulates that when students notice a disconnect between their lives and the learning, the religious story ceases to be informative and becomes transformative.

This is also corroborated by data collected through observations. Various strategies to promote reflection, such as oral conversations, journaling, and poster creations, were used by the teachers. The fact that all these strategies and techniques used for moral and spiritual reflection emphasized the varied and multiple layers of reflection reinforces the use of varied strategies to support the affective domain of IRE (Dalminah & Chandra, 2025).

Commenting on the students' behaviour, the increased frequency of praying and the students' greater patience, one is inclined to conclude that the spiritual teachings of the IRE were not just spoken but were also acted upon. Deep learning increases the internal understanding of the student values, which represents the core goal of character-based Islamic education (Rosyidah & Ali, 2025).

Evaluation and In-Depth Assessment of Students' Understanding

Assessment within the scope of deep learning goes beyond the mere recall of information. It involves the integration, application, and reflection of learning in relation to self and in relation to others. The result of the study indicates that in Islamic Religious Education (IRE), both teachers employed various assessment techniques to address the cognitive, the moral, and the spiritual dimensions. Teacher A mentioned that in addition to quizzes and homework, she does formative assessment through reflective exercises at the end of each learning chapter using Canva-based reflection template spreadsheets,9, and she does summative assessment at the end of the semester. *"I do formative assessment through reflections at the end of each chapter, daily quizzes, and assignments. Summative assessment takes place at the end of the semester during the final exam."* This indicates an even distribution of formative and summative assessment, and this is consistent with what

Widodo (2023) referred to as comprehensive Islamic assessment, where both the spiritual and the cognitive are taken into consideration.

In the same way, Teacher B incorporated reflective writing and the observation of students' during and post teaching into her strategy, and she spoke of affective assessment. She noted: *"I give small tasks, ask for written reflections, and observe their behavior... I don't just evaluate from memorization, but also from their attitude and application."* This, in fact, validates Fathurrohman (2023) observations where he stated that, for most teacher, attitude evaluation is influenced by knowledge and what students do.

Reinholtz for example requested for performance based and affective assessments in IRE to understand the breadth of the development of the students.

One thing I observed from the students' end, was the sense of engagement and purpose in the evaluation process. One of the students said: *"At the end of the lesson, we were doing the lesson reflection using Canva. I enjoyed responding to the questions because it made me think about myself."*

It is clear there seems to be some higher order thinking as students were exercising some self-control and reflection about themselves and what they value and what they have learned. As noted by Rosmala (2025), *"these techniques will help for forming the skill of self-assessment,"* which is one of the most important aspects of the spirituality and morality of the learners.

In the session, it was noted that teachers employed strategies beyond the written assessments. They had learners do a number of things including class participation, sincerity in role plays, and discussion of the scenarios. This seems to have addressed the need to acknowledge the presence of the more abstract variables, such as sincerity, empathy and the desired change in character. In the context of IRE, such variables do not go to waste (Yusup et al, 2025).

Challenges and Recommendations for Implementing Deep Learning in Elementary Schools

The use of deep learning in Islamic Religious Education (IRE) is very beneficial but difficult to apply in elementary school settings. The challenges are: limited time; cognitive shortcomings of students; diversity of research; absence of structures for affective and spiritual education.

Both Teacher A and Teacher B mentioned the same challenge concerning time constraints for teaching. Teacher A said: *"The biggest challenge is time, student ability, and limited teaching methods and media that I know."*

These findings correspond to those of our study as well the study by Yusup (2025) where he found that gamified and immersive religious learning (escape room model) foster deeper engagement, but these teaching models require high time preparation and teacher adaptation.

There's also the issue of students' readiness for development. Teacher B reported that the student often found it difficult to think critically, deeply and connect stories with their own lives. Though the above-mentioned concept tends to be an abstract rule, which is needed in deep learning, this ought to be scaffold with visual aids and narrative technique suitable for young learners (Suriani et al., 2025)

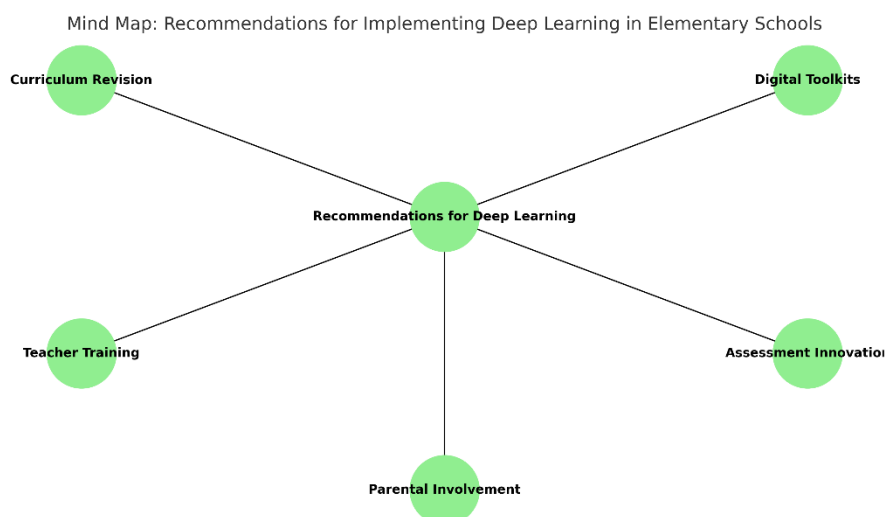
In terms of teacher development, both mentioned not being aware of sophisticated digital tools or reflective strategies. This is parallel to Dalminah & Candra (2025) stating that teacher is in need of continuous professional development in order to employ reflective model such as the discovery learning in religious education effectively.

Testing was another problem area. Although both teachers included student reflections and witnessed classroom behaviors, they did not have any official rubrics by which to measure affective goals. Leksono & Ramadhani (2025) also reported that numerous religious educators are confronted with the same challenges whether in performing point-by-point evaluation of faith-related activities, or mapping success track of spiritual experiences; thus, requiring an overarching evaluation model to be developed immediately.

Finally, more pervasive institutional barriers, such as poor technology infrastructures and weak parent school engagement culture may hinder the sustainability of wealth generation in moral education at home. Salsabila (2024) asserts that for religious values to have deep roots in students' life, it is important is institutional support and family involvement.

Some Mind Map ideas by which I suggest that and based on these findings; The proposed few suggestions Below are recommended as mind map recommendations for Implementing deep Learning in Elementary School:

Figure 1. Mind Map Implementing Deep Learning in Elementary School



Curriculum renovation is a must in order to allow for the proper application of deep learning in Islamic Religious Education at primary level. The fixed nature of the curriculum, itself immovable in order to 'cover content', undermines reflection, discussion and experience. With the teaching system incorporating more flexible time allotments as well as reflective learning, it will be able to better accommodate more value-based teaching activities that help students internalize Islamic knowledge, especially on the morally and spiritually related to Hijrah. This degree of flexibility in learning extends opportunity for deeper engagement with content and allows curriculum objectives to be connected with more holistic aims of Islamic education

Teacher Training professional development is crucial for bridging the gap between the theory of deep learning and classroom practice. Limited preparation in student-centered and affective oriented pedagogies leads to difficulty for teachers with implementation. Continuing professional development programs that emphasize deep learning strategies, reflection facilitation and affective domain assessment is therefore vital. Trained teachers are better able to lead students in moral reasoning, emotional

engagement and value formation so that learning becomes something deeper than mere rote learning thousands of years after Plato they can process information into knowledge.

Digital Toolkits rise of the digital toolkit as a response to the needs of today's primary school child is evident. Aging-appropriate digital tools such as interactive story telling media, reflective digital journals, and visual learning platforms may increase students' involvement with spiritual reflection. Well-designed digital tools can serve not only as aids but also as pedagogical bridges between Islamic moral narratives and real-life contexts (experiences) of students to increase understanding and value internalization.

Innovations in assessment are required to redress the weaknesses of traditional people's evaluation emphasis on cognitive achievement. Inside the SOs in IRE, there are outcome domains

Recommendation For Deep Learning Moral Attitudes, Spiritual Awareness, and Behavioral Change The rubrics that measure the affective spiritual domains help teachers gain systematic ways of noting and recording these dimensions in contrast to the traditional writing of tests and quizzes. These assessment measures highlight, once again, the importance of the cultivation of the learner's character as a primary focus of education, and not simply as a concealed or marginal secondary outcome.

Parental involvement is an important extension to school-based value education. Islamic moral and spiritual values are learned and absorbed when reinforced within the home and everyday life. Homeschool collaboration is initiated for parents to help their child reflect and model Islamic values, as well as reinforce the connection between what is learned in class and its application. This collaboration strengthens the sustainability of deep learning experiences and further aids in the formation of student's life-long Islamic characteristic.

RESULTS

The research findings illustrate that IRE (Islamic Religious Education) at the Muslim Elementary School (MES) deepened learning using reflective, contextual and experiential learning strategies for teaching the Hijrah of Prophet Muhammad SAW. Using interviews, observations and document analysis and teachers pushed student-centered learning through role play, story-telling with visual media, collaborative dialogue, creative work. Teacher A stressed role-play to let students dive into the historical setting, Teacher B combined narratives with photos, videos and group discussion. When I visited classrooms, students were so engaged: taking part in exchange of ideas, thinking and asking questions. I could see them developing posters writing reflections on Canva[example above], engaging with empathy towards the learning. Students responded emotionally to the story and were able to relate the qualities of patience, persistence, and sacrifice depicted in the Hijrah to their own lives.

Students were encouraged to reflect on the implications of the Hijrah, which was done systematically by guided reflection questions from teachers and verbal discussions between students or written and creative expression. Students' reflections showed that personal moral cognizance and behavioral intentions were raised, for example being more patient, praying better or facing difficulties. Reflective data indicated the ability of students to express emotional, spiritual and ethical responses was facilitated through reflection across a number of domains based on these associations. These reflective activities not only let students remember events of the past, but also to internalize religious principles and apply them to mundane events.

The results show that teachers used a number of different ways to test their students, such as looking at how well they understood the material, how they felt about it, and how they acted. Quizzes, reflective assignments, classroom activities, and watching how interested and engaged students were all part of formative assessments. Semester exams were used for summative assessments. Students indicated that reflective assessments stimulated profound contemplation regarding their learning and emotional reactions thereto. The results show that there are a number of problems with putting deep learning into practice. These include not having enough time for instruction, students not being able to engage in reflective learning at different levels, teachers not being very good with digital tools, and not having formal rubrics to measure emotional and spiritual outcomes. Absence of parental involvement and insufficient digital infrastructure made sustaining moral and spiritual education outside of school extremely difficult.

CONCLUSION

This research clarifies an important yet overlooked issue regarding the embedding of Hijrah values in primary students. The study focused on how the embedding of Hijrah values in primary students transcends the mere transmission of content or the use of digital technology, but rather occurs through sophisticated reflective and experiential deep learning processes that emotionally, morally, and behaviorally engage students. The study showed that teaching the values of Hijrah through deep learning methodologies, such as role playing, reflective storytelling, and the use of technology, not only results in improved understanding, but also creates morally and behaviorally transformed students, characterized by increased levels of patience, perseverance, and religiosity. This finding challenges the prevailing assumption that the teaching of elementary level Islamic Religious Education is confined to a superficial level of morality because of the perceived cognitive immaturity of the students. This study shows that with the right guidance, young children can engage in deep levels of moral thinking.

This study is consistent with other studies emphasizing the role of prophetic pedagogy, reflective learning, and learner-centered approaches in Islamic education, while also providing a new line of thinking that deep learning can be a pedagogical model for the internalization of values. Furthermore, this study contributes to the literature by shifting the focus from the effectiveness of the teaching or the use of media in the development of primary education to the processes of integrating values and the spiritual contemplation in the teaching of primary students.

This research contributes to the evolving discussion regarding ta'dib-oriented pedagogy by enhancing the integration of Hijrah values into Islamic Religious Education through fully developed and conceptually valid Defensible Deep Learning, thus providing an empirically based correlation between the traditional Islamic educational values and the modern educational theories.

This work, however, is bounded by a number of challenges. For example, the research is based on a limited scope covering one school, one grade, and a small number of respondents, which considerably limits the research findings. The research overview was also limited with regards to the respondents' age, gender, level of education, and school background. Moreover, the research was qualitative, and although this gave the research a certain depth, it limited the ability to generalize or to reach wider causal conclusions. Future research can focus on wider and more representative research samples, and may use cross-sectional or panel research designs and a combination of

qualitative and quantitative research methods to investigate the impacts of Defensible Deep Learning on the moral and spiritual values of learners. Such research may help improve Islamic education by providing empirical evidence to establish curricula, train teachers, and formulate relevant educational policies.

REFERENCES

- Abdul-Fattah, M. (2023). *Toward an Islamic Model*. Mishkah.
- Auliyah, R., Nasih, M., & Agustia, D. (2025). Determinants of business success at Sunan Drajat Islamic Boarding School, east java Indonesia. *Cogent Business and Management*, 12(1). <https://doi.org/10.1080/23311975.2025.2492828>
- Azzam, D. A., & Leany, M. N. (2024). Childhood Education and Popular Islam : Islamic Psychology as a Pattern of Early Childhood Education in the Authoritative Affinity of Popular Islam. *Al-Athfal: Jurnal Pendidikan Anak*, 10(2), 179–190.
- Badrasawi, K. J. I., Preece, A. S., Hashim, C. N., & Azizi, N. M. S. (2017). The concept of Murabbi in Muslim education with reference to selected teaching methods of the prophet Muhammad (The Greek passage). *Al-Shajarah, Special Issue*, 327–357.
- Chotimah, C., Qudsy, S. Z., & Yusuf, M. (2025). Superficial implementation of religious moderation in Islamic educational management. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2024.2442235>
- Dalminah, & Chandra, P. (2025). Improving Student Learning Outcomes through the Discovery Learning Model among Junior High School Students. *Jurnal Indonesia Pendiidkan Profesi Guru*, 2(2), 60–68.
- Ernawati, S. (2025). Improving Student Learning Motivation in Islamic Education Learning Using an Activity-Based Approach at SD Negeri Inpres Baralau. *Journal of Educational Research*, 1(1), 1–12.
- Fadillah, M. R., & Hidayat. (2025). Blended Approaches A Mixed-Methods Study Of 10 Th Grade Students At Man 1 Samarinda Article Info : The teaching and learning of Quranic and Hadith studies in In- sacred knowledge is transmitted across generations . torically emphasized memorization (tahf. *Jurnal Ilmiah Pendidikan Islam*, 1–12.
- Fathurrohman, R., Rahmah, E. T. A., & ... (2023). Learning Assessment Techniques for Islamic Religious Education Curriculum 2013. *Journal of Islamic ...*, 4(01). <https://doi.org/10.35719/jier.v4i1.296>
- Govender, N., & Brás, L. J. (2025). Teachers' Beliefs about the Use of Simulations in Inquiry-based Science Teaching in Mozambique. *African Journal of Research in Mathematics, Science and Technology Education*, 0(0), 1–15. <https://doi.org/10.1080/18117295.2025.2498181>
- Hassan, Y. J. (2025). Innovation of Questioning Strategies and Techniques by the Prophet Muhammad (pbuh) in Education System, with Particular Reference to the Hadith Reported by Abu Umamah. *Pakistan Journal of Islamic Philosophy*, 7(1), 1–8.
- Khafiyya, N. (2023). Konsep Ta'dib dan Relevansinya Terhadap Pendidikan Karakter Anak Usia Dini. *Taqaddumi: Journal of Quran and Hadith Studies*, 2(2), 79–92. <https://doi.org/10.12928/taqaddumi.v2i2.7059>
- Kusumawati, E., & Umam, K. (2025). Strengthening teacher competence for leading and sustaining the implementation of the Merdeka Curriculum. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2025.2501458>
- Leksono, S. F., Ramadhani, A. P., & Nugraha, E. (2025). Implementasi Penilaian Sikap pada Pelajaran Pendidikan Agama Islam Materi Sholat Fardhu untuk Meningkatkan Iman Kepada Allah Swt Kelas V di sekolah Dasar. *Jurnal Riset Ilmu*

Pendidikan Islam, 2.

- Miles, M., Huberman, M., & Saldana, J. (2014). *Qualitative Data Analysis*. SAGE.
- Muhammed Thani, T., Dahiru Idriss, I., Abubakar Muhammad, A., & Sulaiman Idris, H. (2021). The Teaching Methods and Techniques Of The Prophet (PBUH): An Exploratory Study. *Journal Of Hadith Studies*, 6(1), 61-69. <https://doi.org/10.33102/johs.v6i1.128>
- Muhayanah, L. (2024). Upaya Komunitas Terang Dalam Menanamkan Nilai-Nilai Agama Islam Pada Generasi Z Di Kota Malang.
- Nasir, M., Rizal, S., Basri, & Pabbajah, M. (2024). Revolutionizing Teungku Dayah learning model: exploring the transformative impact of technological advancements on Islamic education in Aceh. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2335720>
- Osman, K., Sham, F. M., Khusyri, A., & Don, A. G. (2024). Expert Consensus on Educational Concepts according to Hamka and its Alignment with Practices in Malaysia. *International Journal of Religion*, 5(3), 484-493. <https://doi.org/10.61707/a5yw4c30>
- Rohman, A., Mudis Taruna, M., Wahab, Mustolehudin, & Mintarti. (2025). Islamic boarding school policy in response to the transmission of transnational religious ideologies in Klaten, Indonesia. *Cogent Education*, 12(1). <https://doi.org/10.1080/2331186X.2024.2436291>
- Rosmala, P., Darmayanti, & Yahya, S. (2025). The Application of Mind Mapping in Enhancing Students' Understanding of Fiqh : A Study in Grade V at MI Jabal Nur. *Journal of English Language and Education*, 10(2), 383-388.
- Rosyidah, N., & Ali, H. (2025). Islamic Religious Education Learning in Elementary School Plus at Islamic Boarding School. *TARSIB: Jurnal Program Studi PGMI*, 2(April), 38-49.
- Safa, A. H. (2024). Revolutionizing Initial Teacher Education : Embracing Prophet Muhammad's Pedagogy for Inclusive Empowerment. *Journal of Research in Islamic Education*, 6(1). <https://doi.org/10.25217/jrie.v6i1.4513>
- Salsabila, S. (2024). Strengthening Literacy Competencies through Islamic Religious Education Learning in Elementary Schools. *Jurnal Elementaria Edukasia*, 7(4), 3325-3343. <https://doi.org/10.31949/jee.v7i4.11770>
- Šašala, M., Hrivniak, L., Svetlík, J., & Ondočko, Š. (2021). Research of creating mold for crayons with use of additive manufacturing technique. *IOP Conference Series: Materials Science and Engineering*, 1199(1), 012094. <https://doi.org/10.1088/1757-899x/1199/1/012094>
- Siregar, S. K., Negeri, S. D., & Ujung, P. (2025). Implementation of the Jigsaw Method in Improving Learning Outcomes of the Pillars of Islam and Pillars of Faith Material at SD Negeri 0404 Pasar Ujung Batu. 2025, 2(March).
- Sodiq, A., Tri Ratnasari, R., & Mawardi, I. (2024). Analysis of the effect of Islamic Leadership and Job Satisfaction on sharia engagement and employee performance of Islamic Banks in Indonesia. *Cogent Business and Management*, 11(1). <https://doi.org/10.1080/23311975.2024.2362772>
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. AFABETA.
- Sumarna, E., Surahman, C., & Indonesia, U. P. (2025). Development Of The Pai Curriculum System Through Integration of Riwayat Ahmad. *Jurnallivinghadis*, X, 23-42.
- Supriadi, U., & Islamy, M. R. F. (2023). Development of Siroh An-Nabawiyyah Learning Media in Fiqh Siroh Ramadhan Al-Buthi Through the Concept of NPT (Narrative,

- Pedagogical, and Theological). *Jhss (Journal of Humanities and Social Studies)*, 7(1), 072-081. <https://doi.org/10.33751/jhss.v7i1.7388>
- Suriani, I. F., Negeri, S. D., & Bulan, L. (2025). Implementation of Problem Based Learning Model to Improve Learning Outcomes at SD Negeri Lawe Bulan. *Journal of Educational Research*, 1(2), 44-54.
- Widodo, R. (2023). From Control To Collaboration: The Emerging Trend Of Student-Centered Classroom Management To Boost Academic Achievement. *Journal of Islamic Education Studies*, 4(1), 195-212.
- Yusnitawati, Surianti, & Hasibuan, E. M. (2025). Penerapan Model Pembelajaran Berbasis Masalah untuk Meningkatkan Pemahaman Siswa terhadap Ajaran Islam pada Mata Pelajaran PAI di Kelas IV SD Negeri 011 Rambah. *Journal of 21st Century Learning*, 1(2017), 457-461.
- Yusup, R., Adawiyah, R., & Rosyidah, H. (2025). Penerapan Escape Room Edukatif dalam Pembelajaran SKI di kelas V MI Assa ' adah Ulujami. *Jurnal Studi Tindakan Edukatif*, 1(2), 130-134.
- Zaenudin, F. (2024). Pengembangan Media Pembelajaran Interaktif Dengan Software Lectora Tentang Kisah Hijrah Nabi Muhammad S.A.W Ke Madinah Untuk Mendorong Keaktifan Siswa. In *Magister Pendidikan Agama Islam* (Vol. 15, Issue 1).