

Preventive efforts to address online gambling behavior through islamic education learning with a deep learning approach for junior high school students

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ABSTRACT

The increasing involvement of students in online gambling activities has become a serious concern in the world of education, especially at the junior high school level. According to a 2024 report from the Indonesian Financial Transaction Reports and Analysis Center, approximately 960,000 students are involved in online gambling, which has a direct impact on declining academic achievement, psychological disorders, and moral degradation. Islamic Religious Education plays a strategic role in instilling religious values that can prevent deviant behavior such as online gambling. This study aims to: 1) analyze the application of the deep learning approach in Islamic Religious Education learning; and 2) identify preventive efforts carried out by teachers through Islamic Religious Education learning in tackling online gambling behavior. This study used a qualitative approach with a multi-site case study method in two Islamic boarding schools, namely Bhinneka Tunggal Ika Junior High School and Sunan Kalijogo Junior High School, which have implemented deep learning-based Islamic Religious Education learning. Data were obtained through classroom observations, in-depth interviews with teachers and students, and documentation studies. The results showed that the application of the deep learning approach through three principles: meaningful, mindful, and joyful learning has been proven to be effective in raising students' awareness of the dangers of online gambling. Furthermore, teachers play an active role in prevention through character building, discussions about religious values, and collaboration with parents and Islamic boarding school administrators. The results of this study are expected to contribute significantly to the development of learning models based on preventing deviant behavior in the digital age.

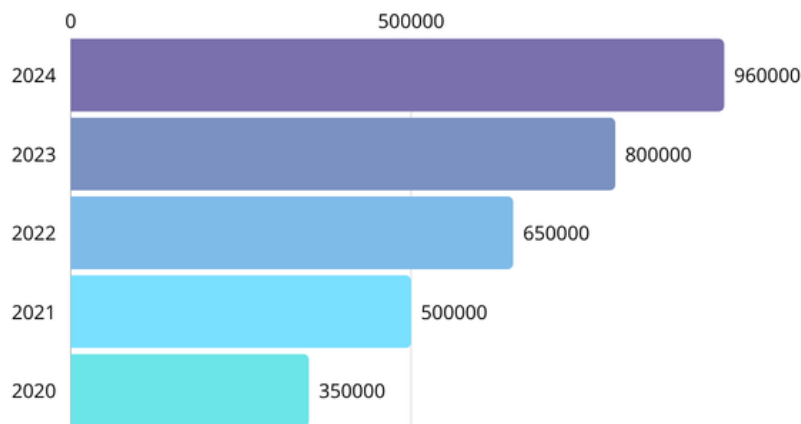
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Introduction

The development of digital technology has had a significant impact on various aspects of life, including the social behavior of adolescents. One worrying negative impact is the increasing involvement of students in online gambling. According to a report from the Financial Transaction Reports and Analysis Center (PPATK), by 2024, approximately 960,000 school and university students will be involved in online gambling, with 11% of them aged 10–20 (Andriyanto et al., 2024). This shows that online gambling is no longer just digital entertainment, but has become a serious social problem, especially among junior high school students who are in the process of character formation and self-control.

There has been a significant increase in the number of students caught in online gambling based on reports from the Financial Transaction Reports and Analysis Center (PPATK) from 2020-2024:



Sumber Data: PPATK 2020-2024

The above data shows an increasing trend in the number of students involved in online gambling each year, underscoring the urgency of preventive measures through appropriate learning approaches. Several factors that contribute to students' involvement in online gambling include: uncontrolled internet access, a lack of digital literacy and religious values, a permissive peer group, a lack of parental supervision, and a low awareness of the social and spiritual risks of such activities (Dzaki et al., 2024).

The online gambling phenomenon has systematically affected elementary and secondary education. A PAI learning model is needed that not only delivers cognitive material but also builds character and moral awareness in depth by incorporating dogmatic evidence derived from the Qur'an (Arifianto et al., 2025).

Online gambling has a negative impact on academic achievement, discipline, and encourages the emergence of deviant behavior such as lying, money manipulation, and even theft (Saefullah & Vaidyanatahan, 2025). Therefore, educational intervention is urgently needed as a preventative measure. In this regard, Islamic Religious Education (PAI) plays a crucial role in shaping students' character and moral awareness. One innovative approach that can be applied to PAI learning is Deep Learning, which emphasizes in-depth and reflective learning experiences (Weng et al., 2023).

There are three principles of the deep learning approach, namely: 1) meaningful learning; students not only receive information, but are actively involved in understanding the deeper meaning (Rizwan Martiadi et al., 2025) of Islamic Religious Education (PAI) material, for example through case studies of students who are victims of online gambling, or interpretations of verses regarding the prohibition of gambling. This strategy builds conceptual awareness and religious values, 2) *Mindful Learning*; Students are trained to reflect and be aware of the personal and social impacts of deviant behavior such as gambling (Sodikin, 2024). Teachers encourage students to reflect on real experiences and make responsible ethical decisions in their digital lives, 3) Joyful Learning; so that the preventive approach can be well received, the learning process is packaged in a fun and relevant way (Wicaksono, 2020), for example through group discussions, interactive quizzes, creative projects, or social media-based anti-gambling campaigns.

This framework is applied in thematic Islamic Religious Education (PAI) learning in the chapter "Creating a Healthy Generation by Avoiding Alcohol, Gambling, and Quarrels" (Pudjiani & Mustakim, 2021) and a reflection on the Molimo philosophy as a guideline for students in Islamic boarding schools (Dwi Wijaya, Mukhammad Handy, 2021). The learning strategy is

designed not only to transfer information but also to build students' attitudes, value awareness, and moral resilience against negative external influences.

The research locations were Bhinneka Tunggal Ika Junior High School, located within the Ngalah Islamic Boarding School in Pasuruan, and Sunan Kalijogo Junior High School, located within the Sunan Kalijogo Islamic Boarding School in Malang. These two schools, accredited A, have substantially implemented a deep learning approach in Islamic Religious Education (PAI) teaching through reflection on Islamic values and strengthening the Molimo philosophy (Dwi Wijaya, Mukhammad Handy, 2021). This study aims to analyze the application of the deep learning approach in Islamic Religious Education (PAI) teaching and the preventive efforts taken by Islamic Religious Education teachers to address online gambling behavior.

Several previous studies have demonstrated the relevance of religious education to efforts to combat deviant behavior. Hasan Khariri emphasized the importance of instilling religious values through a literature review of the Independent Curriculum (Khariri, 2024), without empirical exploration of field practices. Tammardiyah researched the digitalization of Islamic Religious Education (PAI) learning to prevent online gambling, focusing on the use of social media and digital platforms like Canva and Instagram, but failed to integrate in-depth and reflective learning approaches (Tammardiyah, 2023).

This research differs in that it is empirical, field-based, and utilizes a multi-site approach in two Islamic boarding schools that have implemented thematic Islamic Religious Education (PAI) learning on the dangers of gambling. Thus, it allows for in-depth observation of contextual learning practices and internalized religious values.

The main novelty of this research lies in first; the direct integration of the deep learning approach with the issue of online gambling in the context of Islamic Religious Education learning, second; the focus on developing a thematic learning model that is not only preventive, but also transformative in shaping students' character, third; a participatory and collaborative approach, involving synergy between schools, parents, and the community in instilling religious values and ethical digital literacy, and fourth; the basis for implementation in Islamic boarding schools, which offer a different social and cultural context from public schools.

While Yolanda's research emphasized strengthening deep learning through a Design-Based Learning approach in design education (Yolanda & Fauziah, 2024), this study adapts it in religious education to build students' value awareness, moral resilience, and religious attitudes toward destructive social phenomena such as online gambling. Thus, this research contributes to the development of a values-based, field-based, and character-building approach to religious learning for the digital generation. The results of this study are expected to serve as an applicable preventive learning model that can be replicated in other schools.

Research Methods

This study used a qualitative approach with a multi-site case study method, conducted in two Islamic boarding schools: Bhinneka Tunggal Ika Junior High School (grade VIII with 9 study groups) and Sunan Kalijogo Junior High School (grade VIII with 7 study groups). The case study approach was chosen because it can provide an in-depth and contextual understanding of the practice of deep learning-based Islamic Religious Education (PAI) as a preventive strategy against online gambling behavior in the school environment (Yin, 2017).

This research design refers to the qualitative data analysis model proposed by Creswell, namely: (1) preparing data, (2) reading the data as a whole, (3) analyzing the data in detail, (4) describing the data, (5) explaining the information that has been analyzed, (6) interpreting the data. Data collection techniques include participant observation, in-depth interviews, and documentation. Data were collected in the natural environment of the school in order to describe the learning practices and interactions that occur authentically (Creswell & Creswell, 2018).

The primary data sources were determined intentionally, namely; (1) Islamic Religious Education Teachers (three teachers from each school). They were chosen because they are the direct implementers of Islamic Religious Education learning, who have a strategic role in conveying religious values to students. Islamic Religious Education teachers are also the main

parties in integrating the deep learning approach into the learning process, as well as being preventive agents against deviant behavior such as online gambling, (2) Grade VIII Students. They were chosen as the primary data source randomly, because at this level there is a discussion of online gambling in chapter 3. Moreover, students at this level begin to show independence in the use of digital and social media, which are vulnerable to exposure to negative content, including online gambling. Students are also the main subjects of the process of internalizing religious values through Islamic Religious Education learning, (3) Principals (one from each of the two schools). The principals were chosen as one of the primary data sources because they have managerial and policy responsibilities that influence the implementation of learning approaches and strengthening student character. They also have perspectives on the dynamics and policies of the school in dealing with deviant behavior, (4) Educational Practitioners. An educational practitioner was involved as a partner of the research team in the process of validating the results and testing the feasibility of the developed learning model. These practitioners provide professional input from both applied and theoretical perspectives.

Furthermore, secondary data sources consist of; (1) Parents of class VIII students. Randomly selected to obtain family perspectives regarding monitoring children's behavior at home, as well as the extent of collaboration between schools and parents in dealing with moral and social issues, including online gambling, (2) Chairperson of the School Committee. To obtain data on the role in bridging the interests of schools with the community, as well as having insight into public participation in the process of educating students' character, (3) Guardians and Administrators of Islamic Boarding Schools. Because the school is in an Islamic boarding school environment, guardians and administrators of Islamic boarding schools have an influence on the formation of students' religious values, as well as spiritual policies implemented outside of school hours, (4) Institutional Documents. As supporting data for research analysis including learning tools, learning outcome reports, lesson implementation plans (RPP), and school policy documents. These documents are used to trace the planning and implementation of PAI learning based on values and their involvement in preventing deviant behavior.

Results and Discussion

Implementation of the deep learning approach in Islamic Religious Education learning

The deep learning approach in Islamic Religious Education (PAI) teaching in grade VIII in the chapter "Creating a Healthy Generation by Avoiding Alcohol, Gambling, and Quarrels" demonstrates an implementation that aligns with the three main principles of deep learning: Mindful Learning, Meaningful Learning, and Joyful Learning. Field data demonstrates how PAI teachers integrate religious values, social context, and creative methods to build students' awareness and resilience against online gambling.

1. The Principle of Mindful Learning

The principle of mindful learning emphasizes a learning process that encourages students to be aware of moral and spiritual values, as well as the impact of learned behavior on themselves and their environment (Baidya & Baidya, 2023).

During the observation, the teacher began the lesson by reciting Surah Al-Ma'idah verse 90;

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allāh], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful"

The above verse explicitly prohibits destructive acts, including gambling (Nasaruddin et al., 2024). The teacher then explained the names of several online gambling sites that

frequently appear in advertisements on social media and streaming platforms, such as Slot88, Pragmatic Play, Higgs Domino Island, Poker88, and Mega Jackpot. These real-life examples are not intended to promote the site, but rather to provide critical insight to students so they can recognize and avoid these sites when surfing the digital world. The teacher emphasized that many of these sites use aggressive promotional strategies, including fake bonuses and advertisements targeting young people, which can trigger curiosity and ultimately lead to addiction (Damanik & Muhammad, 2025).

Furthermore, the teacher linked the material to faith in angels, specifically the angels Raqib and Atid, who record every good and bad deed of humankind. This explanation strengthened students' spiritual awareness that every action, including accessing online gambling sites, has consequences, both in this world and the afterlife. This learning process aligns with Suyanto's view that religious instruction that fosters moral awareness through value reflection will be more effective in shaping preventative behavior in students (Zein Risty et al., 2025).

2. The Principle of Meaningful Learning

This principle requires that learning materials be linked to students' real lives to foster a deep understanding (Emma Kostianen, Tuija Ukskoski, Maria Ruohotie-Lyhty, Merja Kauppinen, Johanna Kainulainen, 2018) Teachers link the prohibition on gambling to the Molimo philosophy of Sunan Ampel, specifically the principle of "Moh main" (no gambling). This local wisdom serves as a bridge between religious teachings and Islamic boarding school culture, enabling students to internalize moral messages not only as a religious obligation but also as part of the cultural identity upheld in their community (Yusuf, 2019).

This approach aligns with Ausubel's concept that learning will be more meaningful when new information is substantively linked to students' existing knowledge (Agra et al., 2019). By integrating sacred texts, cultural teachings, and real-life social phenomena (e.g., online gambling), teachers successfully position Islamic Religious Education (PAI) material as a relevant guide to life, not simply memorization.

3. The Principle of Joyful Learning

Fun learning encourages active student engagement through creative methods that foster interest in learning (Conklin, 2014). Teachers use storytelling to convey concrete examples of the negative impacts of online gambling. These stories are drawn from both classic tales and real-life experiences in the students' environment. The interactive storytelling, accompanied by light-hearted questions and answers, keeps students emotionally engaged and motivated to learn the moral lessons from the stories.

The use of storytelling in the context of Islamic Religious Education (PAI) has been shown to enliven the classroom atmosphere and facilitate learning that is not only informative but also inspiring. This supports the findings of Weng, Chen, & Ai, who stated that learning involving narrative experiences can deepen students' thinking and reflection (Weng et al., 2023).

Based on the overall data, the implementation of deep learning in eighth grade on the prohibition of gambling successfully met three main principles: 1) Raising awareness through instilling Quranic values and spiritual awareness of the supervision of Allah and the angels, 2) Meaningfully linking the prohibition of gambling to Molimo cultural philosophy and actual social phenomena, and 3) Engaging through the use of interactive storytelling methods relevant to students' experiences.

This model demonstrates that Islamic Religious Education (PAI) learning using a deep learning approach not only teaches religious concepts but also builds awareness, strengthens character, and instills moral values to prevent online gambling behavior.

Table 1.
Analysis of Deep Learning Principles in Islamic Religious Education Learning for Online Gambling Prevention

Number	The Principle of Deep Learning	Basic theory	Field Findings	Analysis
1	Mindful Learning	A learning process that fosters moral and spiritual awareness through reflection on religious values (Suyanto, 2020)	The teacher reads the QS. Al-Ma'idah verse 90, explains the names of online gambling sites, and relates it to faith in the angels Raqib and Atid who record human deeds.	Raising awareness that gambling is religiously prohibited and impacts life in this world and the afterlife. Linking religious teachings to the digital realities students face.
2	Meaningful Learning	The material will be more meaningful if it is linked to students' knowledge and experience (Ausubel, 2000)	The teacher linked the prohibition on gambling to the Molimo philosophy taught by Sunan Ampel (<i>Moh main</i> – don't gamble) which has become a culture in the Islamic boarding school environment.	Connecting religious teachings with local wisdom so that moral messages are more easily internalized by students and relevant to their identity.
3	Joyful Learning	Fun learning encourages active student engagement through creative methods (Weng, Chen, & Ai, 2023)	Teachers use storytelling methods to illustrate the negative impacts of online gambling, with relevant stories from real experiences and classic tales.	The story method makes the learning atmosphere more lively, motivates students, and makes it easier for them to remember moral messages, thereby fostering a preventive attitude.

Preventive Efforts by Islamic Religious Education Teachers in Addressing Online Gambling

Based on observations, interviews, and document analysis at Bhinneka Tunggal Ika Junior High School and Sunan Kalijogo Junior High School, it was found that Islamic Religious Education teachers play a central role in raising awareness, providing understanding, and developing students' resilience against the dangers of online gambling. The preventive efforts undertaken can be grouped into several main strategies:

1. Integration of Religious Values into Learning Materials

Islamic Religious Education teachers consistently link the subject matter to the basic principles of Islamic law (naqli), particularly verse 90 of Surah Al-Maidah, which prohibits gambling. This verse is not merely taught through memorization, but is also accompanied by simple interpretations relevant to students' lives. Teachers also link the discussion to the pillars of faith, particularly belief in the angels Raqib and Atid, whose duty is to record human good and bad deeds. This approach instills a spiritual awareness that gambling is a sin with both worldly and eternal consequences.

2. Providing Critical Information about Online Gambling Sites

As a form of digital literacy, Islamic Religious Education teachers explain the names of online gambling sites that frequently appear in social media advertisements, such as Slot88, Pragmatic Play, Higgs Domino Island, Poker88, and Mega Jackpot. This information is not provided to promote them in a positive light, but rather to raise students' awareness of the traps of promotions and fake bonuses that are often offered. This aligns with findings that digital literacy based on religious values can be a primary barrier to preventing deviant behavior among adolescents (Ramlan, 2025)

3. Use of the Storytelling Method

Teachers use real and fictional stories drawn from Islamic history and everyday life to illustrate the harmful effects of gambling. One teacher recounted the case of a student who became addicted to online gambling (slot games), subsequently experiencing declining academic performance and losing his parents' trust, before ultimately changing his ways through collaborative coaching. This storytelling method effectively fosters empathy and deep understanding in students, aligning with Rahmi Hidayat's view that storytelling can be a powerful medium for internalizing values (Hidayat, 2024).

4. Strengthening Character through the Molimo Philosophy

At Bhinneka Tunggal Ika Junior High School, located within the Ngalah Islamic Boarding School, preventive efforts are strengthened through a Pesantren Decree signed by Kiai M. Sholeh Bahrudin. One key point is *Molimo—Moh Main* (no gambling), a teaching of Sunan Ampel to avoid gambling in all its forms. Islamic Religious Education teachers actively integrate this philosophy into their lessons as a moral guide for students.

5. Collaboration with Parents and Guidance and Counseling Teachers

Handling cases of students involved in online gambling is carried out through a collaborative approach, involving Islamic Religious Education (PAI) teachers, Guidance and Counseling teachers, and parents. The PAI teacher acts as a mediator, connecting religious values with behavioral development at home, while the Guidance and Counseling teacher assists in the counseling process. This collaboration aligns with Khariri's view that preventing online gambling requires synergy between schools, families, and the community (Khariri, 2024).

6. Strengthening the Pancasila and Rahmatan lil 'Alamin Student Profile

Islamic Religious Education (PAI) teachers integrate learning with a graduate profile that emphasizes faith, piety, critical reasoning, and health. Students are not only asked to understand the prohibition on gambling, but are also encouraged to think critically about digital content that has the potential to corrupt morals, while simultaneously developing a healthy lifestyle free from gambling (Satria, 2022).

These results demonstrate that Islamic Religious Education (PAI) learning using a deep learning approach is effective in instilling moral awareness, providing in-depth understanding, and shaping students' preventive behaviors regarding online gambling. The integrative strategy of religious material, digital literacy, storytelling methods, local philosophy, and cross-stakeholder collaboration creates a learning environment that is not only cognitive, but also affective and psychomotor. This model aligns with the principles of Mindful Learning, Meaningful Learning, and Joyful Learning, which can have a tangible impact on changing students' attitudes.

Conclusion

Based on the research results, it can be concluded that the implementation of the deep learning approach in Islamic Religious Education (PAI) teaching at Bhinneka Tunggal Ika Middle School and Sunan Kalijogo Middle School is structured, prioritizing three main

principles: Mindful Learning, Meaningful Learning, and Joyful Learning. PAI teachers begin lessons with an understanding of religious values derived from the Quran, specifically Surah Al-Maidah verse 90, linking this to the concept of faith in angels, and using storytelling to foster students' understanding and deep reflection on the prohibition on gambling. This learning strategy encourages active student involvement, strengthens moral awareness, and makes the material more relevant to their lives.

Preventive efforts undertaken by PAI teachers to address online gambling behavior include: (1) integrating religious-based digital literacy through the provision of information about online gambling sites frequently accessed by teenagers; (2) strengthening character through the local philosophy of Molimo—"Moh Main" (not gambling)—as a noble value of Islamic boarding schools; (3) collaboration with counselors and parents in handling cases of students involved in online gambling; and (4) strengthening the Pancasila Student Profile which focuses on faith, piety, critical reasoning, and health. The synergy of the deep learning approach with this preventive strategy has proven effective in increasing awareness, building resilience, and shaping student behavior that is able to consciously and sustainably reject online gambling.

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