

Development of an Islamic Religious Education Learning Model Based on the Deep Learning Approach and Malay Philosophy to Strengthen the Religious Character of Senior High School Students in the Meranti Islands Regency

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ABSTRACT

Character erosion among adolescents in the digital era has become a pressing concern for Islamic Religious Education (Pendidikan Agama Islam, hereafter PAI) in Indonesian senior high schools. Conventional PAI instruction, which often relies heavily on memorization and doctrinal transmission, tends to fall short of internalizing values into students' daily conduct. Meanwhile, the Kurikulum Merdeka's pedagogical concept of "deep learning" — built on the principles of mindful, meaningful, and joyful learning — offers a promising alternative for cultivating reflective and value-internalizing learning experiences. At the same time, Kepulauan Meranti Regency, situated in the Riau Archipelago and rooted in Malay cultural heritage, possesses a rich reservoir of local ethical wisdom (falsafah Melayu) that has historically shaped community character through concepts such as budi, adab, and the ethical teachings embedded in texts like the Gurindam Dua Belas. This mini research proposes the development of a PAI learning model that integrates deep learning pedagogy with Malay philosophical values as a contextualized strategy to strengthen the character of senior high school students in Kepulauan Meranti. Employing a research and development (R&D) approach informed by qualitative literature review and preliminary needs analysis, this study formulates a conceptual model consisting of four stages: contextual reflection (grounded in local Malay wisdom), meaningful value exploration (through Qur'anic and Hadith-based inquiry), joyful collaborative practice (through community and culture-based projects), and character actualization (through habituation and assessment). This study aims to develop an Islamic Religious Education learning model based on the deep learning approach, integrating Malay local wisdom values grounded in the philosophy. The study argues that anchoring deep learning principles in local Malay philosophy can bridge universal Islamic values with regional cultural identity, thereby producing a learning model that is both religiously grounded and culturally responsive.

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Introduction

Islamic Religious Education (PAI) at the senior high school level holds a strategic role in shaping students' personalities to be not only cognitively intelligent but also

spiritually and socially robust. In practice, however, PAI instruction in the field is still frequently trapped in patterns of memorization and surface-level knowledge transfer, such that religious values have not yet been fully internalized into character that is lived out in students' daily lives. PAI in senior high schools plays a strategic role in shaping students into individuals who are not only cognitively competent but also spiritually grounded and socially responsible. However, the implementation of IRE in schools remains largely dominated by rote learning and surface-level knowledge transmission. As a result, Islamic values have not been fully internalized into students' daily attitudes, behaviors, and character.

Recent curriculum policies in Indonesia have encouraged the implementation of a **deep learning** approach, which emphasizes three fundamental principles: **mindful learning**, **meaningful learning**, and **joyful learning**. This approach is highly relevant to Islamic Religious Education because the essence of Islamic teachings lies not merely in the acquisition of textual knowledge but in the internalization, reflection, and practical application of religious values in everyday life.

Furthermore, the Meranti Islands Regency, as a region with a strong Malay cultural heritage, upholds the philosophy of "**Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah**" (Customs are founded upon Islamic law, and Islamic law is founded upon the Qur'an). This philosophy affirms that Malay customs and traditions must be aligned with Islamic teachings, while Islamic law is derived from the Qur'an. Such cultural wisdom represents a valuable cultural asset that can strengthen Islamic Religious Education, as traditional Malay values—including deliberation (*musyawarah*), mutual cooperation (*gotong royong*), courtesy, honesty, and social responsibility—are fundamentally consistent with Islamic principles.

Unfortunately, the potential integration between the deep learning approach and Malay local wisdom has not been systematically utilized in the development of Islamic Religious Education learning models in senior high schools across the Meranti Islands Regency. In practice, IRE instruction is often delivered independently of students' local cultural context, causing the religious values being taught to appear abstract and disconnected from students' real-life experiences. Consequently, there is a pressing need to develop an instructional model that explicitly integrates the principles of deep learning with the rich values of Malay local wisdom in order to foster the contextual internalization of students' religious character.

Based on these considerations, this study seeks to develop an Islamic Religious Education learning model based on the deep learning approach through the internalization of Malay local wisdom values grounded in the philosophy of "**Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah**." This model is expected to provide a practical and theoretical contribution to strengthening the religious character of senior high school students in the Meranti Islands Regency through culturally contextualized and meaningful learning

Research Methods

Several previous studies have investigated the implementation of deep learning, local wisdom, and Islamic Religious Education (IRE) from different perspectives. However, the integration of these three dimensions into a comprehensive learning model remains limited.

Research conducted by Fullan, Quinn, and McEachen (2018) emphasizes that deep learning

is not merely concerned with improving students' academic achievement but also with developing character, collaboration, creativity, communication, critical thinking, and citizenship competencies. Their study demonstrates that meaningful learning experiences are achieved when students actively construct knowledge through authentic contexts rather than memorizing isolated facts. Nevertheless, their framework was developed within a general educational context and does not specifically address Islamic Religious Education or the integration of local cultural values.

Similarly, Darling-Hammond et al. (2020) argue that meaningful and student-centered learning encourages learners to develop higher-order thinking skills, social responsibility, and lifelong learning competencies. Their findings indicate that contextual and experiential learning significantly enhances students' engagement and learning outcomes. However, the study pays little attention to the role of indigenous cultural values in shaping religious character education.

Within the field of Islamic Religious Education, Muhaimin (2012) explains that effective IRE should move beyond the transfer of religious knowledge toward the internalization of Islamic values in students' daily lives. Learning should integrate cognitive, affective, and psychomotor domains to foster holistic character development. Nevertheless, Muhaimin's framework has not incorporated the concept of deep learning as promoted in the recent Indonesian curriculum reforms.

Furthermore, Abuddin Nata (2021) emphasizes that Islamic education should be contextual, transformative, and responsive to societal changes while maintaining its spiritual foundation. According to him, integrating local culture into Islamic education enables students to understand religion within their own socio-cultural environment. However, his discussion remains conceptual and does not propose a systematic instructional model integrating deep learning with local wisdom.

Research concerning Malay local wisdom has also attracted scholarly attention. Tenas Effendy (2004) argues that Malay culture embodies Islamic ethical values reflected in the philosophy of "Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah." According to his findings, values such as honesty, mutual cooperation, deliberation, respect, responsibility, and social harmony have become integral components of Malay identity. However, these cultural values have rarely been transformed into structured pedagogical components within Islamic Religious Education classrooms.

More recently, studies conducted in Indonesia regarding local wisdom-based learning indicate that integrating local cultural values into classroom instruction can strengthen students' character formation and learning motivation. For instance, Suyitno et al. (2022) found that local wisdom-based learning enhances students' cultural awareness, social responsibility, and collaborative skills. Nevertheless, their research focused on social science education rather than Islamic Religious Education and did not adopt a de Overall, previous studies have substantially contributed to understanding deep learning, Islamic Religious Education, and local wisdom independently. However, a significant research gap remains. To date, limited studies have developed and validated an instructional model that integrates the principles of mindful learning, meaningful learning, and joyful learning with the internalization of Malay local wisdom based on the philosophy of "Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah" in Islamic Religious Education at the senior high school level. Therefore, this study seeks to fill this gap by developing an innovative Islamic Religious Education learning model that is culturally contextual, theoretically grounded, and practically applicable in senior high schools in the Meranti Islands Regency.

Results and Discussion

1. The Deep Learning Approach in Instruction

Deep learning in a pedagogical context differs from the term "deep learning" as used in the field of artificial intelligence. In education, deep learning refers to an instructional approach that encourages students to process information deeply, reflectively, and meaningfully, rather than merely memorizing facts at a superficial level (surface learning).

This approach is generally elaborated into three core elements: mindful learning, which emphasizes full awareness throughout the learning process; meaningful learning, which emphasizes the connection between content and students' real experiences and context; and joyful learning, which emphasizes an enjoyable and motivating learning atmosphere.

The application of deep learning in PAI instruction holds strong relevance, since Islamic teaching demands an integrated understanding across the cognitive (knowledge), affective (internalization), and psychomotor (practice) dimensions. Instruction oriented solely toward content mastery, without value internalization, risks producing a formalistic religious understanding that leaves no lasting impression on students' daily behavior.

2. Islamic Religious Education in Senior High Schools

Islamic Religious Education and Character Building (Pendidikan Agama Islam dan Budi Pekerti) at the senior high school level aims to shape students who are faithful, God-conscious, of noble character, and capable of applying Islamic values in personal, social, and national life. PAI content covers the domains of creed (akidah), morals (akhlak), jurisprudence (fikih), and the history of Islamic civilization, which ideally should be taught contextually so that students are able to connect normative teachings with the realities of their lives, including the socio-cultural realities of their local environment.

3. Malay Local Wisdom: The Philosophy of Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah

Malay communities, including those in coastal areas of Riau such as Kepulauan Meranti Regency, hold a life philosophy that places Islam as the primary foundation of culture, reflected in the customary expression "Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah." This philosophy conveys that the entire order of Malay custom must be grounded in Islamic law, and that Islamic law itself is sourced from the Kitabullah, namely the Qur'an. This principle positions Malay custom not as contrary to Islam, but as a cultural expression of Islamic values themselves.

Malay local wisdom values relevant for integration into PAI instruction include deliberation (musyawarah) in decision-making, mutual cooperation (gotong royong) and communal solidarity, courtesy in speech and conduct, respect for parents and teachers, and honesty and trustworthiness (amanah) in carrying out responsibilities. These values may serve as a contextual bridge for deepening students' understanding of Islamic teaching through cultural experiences they have known since childhood.

4. Religious Character of Students

Religious character is one of the primary character values reflecting compliance with and internalization of the teachings of one's faith, manifested in tolerance toward the religious practices of others, harmonious coexistence with adherents of other faiths, and earnestness in practicing one's own religious teachings. Religious character encompasses the dimensions of one's relationship with God, with fellow human beings, and with oneself — all of which need to be developed in an integrated manner through a learning process that is deep and continuous, rather than through cognitive content delivery alone.

5. Related Studies

Various prior studies indicate that integrating local wisdom into religious instruction can enhance the meaningfulness of learning and strengthen students' character, since cultural values already familiar to students facilitate the internalization of otherwise abstract religious values. Likewise, the application of mindful, meaningful, and joyful learning principles across various subjects has been reported to increase student engagement and deepen understanding compared with conventional instruction. Nevertheless, studies specifically integrating the deep learning approach with the philosophy of adat bersendikan syarak in PAI instruction within the Kepulauan Meranti region remain very limited, and this study is intended to help fill that gap.

6. Conceptual Framework

The conceptual framework of this study departs from the gap between the ideal of deep and meaningful PAI instruction and the reality of instruction that remains oriented toward memorization and has not yet optimally utilized local wisdom. To bridge this gap, this study designs a learning model that combines the principles of deep learning (mindful, meaningful, joyful) with the values of the philosophy of Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah, on the assumption that this combination will produce a PAI learning process that is more contextual, deeply internalized, and ultimately strengthens students' religious character on a sustained basis.

7. Description of Needs Analysis Results

Preliminary findings indicate that PAI instruction in a number of senior high schools in Kepulauan Meranti Regency remains dominated by lecture-based and memorization methods, with minimal connection to students' local cultural context. Teachers are generally aware of the importance of Malay customary values but have not yet had a learning model that systematically integrates these values into the syntax of PAI instruction. This condition reinforces the urgency of developing a learning model capable of combining depth of the learning process with local cultural wisdom.

8. Learning Model Design: The SYARAK Model

Based on the results of the needs analysis and theoretical review, a PAI learning model named the SYARAK Model was developed, an acronym of its six syntactic stages that simultaneously represents the spirit of the philosophy of Adat Bersendikan Syarak. This model is designed to integrate the three elements of deep learning (mindful, meaningful, joyful learning) with Malay local wisdom values at every stage. The details of the model's syntax are presented in the table below.

Stage	Focus	Teacher Activity	Student Activity	Local Wisdom Value Internalized
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Stage	Focus	Teacher Activity	Student Activity	Local Wisdom Value Internalized
S — Stimulasi Kesadaran (Awareness Stimulation)	Mindful Learning	Opens the lesson with a brief reflective moment (tadabur), linking the PAI theme to local Malay socio-cultural realities	Pray, observe a moment of silence, listen to an opening story with customary nuance	Self-awareness (muhasabah) and etiquette in opening a gathering

Stage	Focus	Teacher Activity	Student Activity	Local Wisdom Value Internalized
Y — Yakini Nilai (Affirming Values)	Strengthening Creed	Explains the scriptural basis (Qur'an and Hadith) that forms the "syarak" foundation of the customary value discussed	Identify the connection between the scriptural evidence and the related Malay proverb/custom	The principle of "adat bersendikan syarak" as the foundation of belief
A — Amati dan Analisis (Observe and Analyze)	Meaningful Learning	Facilitates group discussion examining real cases (customary deliberation, mutual cooperation, Meranti customary ceremonies)	Analyze the alignment of customary practice with Islamic law; engage in critical discussion	Deliberation, honesty, mutual respect
R — Rancang Aktualisasi (Design Actualization)	Action Planning	Guides students in designing forms of value actualization in school/community life	Develop a simple action plan (character project)	Responsibility and mutual cooperation
A — Amalkan (Practice)	Joyful Learning	Creates an active and enjoyable learning atmosphere through simulation, role play, or direct practice	Practice the value through customary simulation, community service, or presenting work	Exemplary conduct and solidarity (the spirit of "sehina semalu," shared honor and shame)
K — Konfirmasi dan Refleksi (Confirmation and Reflection)	Meaningful Evaluation	Guides collective reflection, provides reinforcement, and affirms the connection between the value and religious-cultural identity	Share self-reflection and a commitment to follow-up action	Steadfastness (istiqamah) and gratitude

Table 1.1The table above shows that each stage of the SYARAK Model

The table above shows that each stage of the SYARAK Model is oriented not only toward the achievement of academic PAI competencies, but also explicitly directs students to experience,. Blueprint of the Religious Character Strengthening Instrument

To support the measurement of the model's impact in further research, an observation instrument blueprint for religious character was developed, covering four main dimensions, as presented in the table below.

Dimension Indicator	Example Form of Observation
Relationship with God (Hablumminallah)	Devotional discipline, spiritual awareness, gratitude
Discipline in congregational prayer, participation in school religious activities/ Relationship with Others (Hablumminannas)	Deliberation, mutual

cooperation, respect for teachers and parents
Active participation in group discussion, social concern, courteous attitude

Relationship with Self
Honesty, responsibility, discipline, steadfastness Consistency in completing assignments, honesty during evaluation

Relationship with Culture/Custom Respect for custom, preservation of local values
Participation in school customary activities, appreciation of Malay tradition

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Tabel 1.2 lueprint of the Religious Character Strengthening Instrument

8. Implications and Advantages of Development of an Islamic Religious Education Learning Model Based on the Deep Learning Approach and Malay Philosophy to Strengthen the Religious Character of Senior High School Students in the Meranti Islands Regencysustainability.

Practically, the developed learning model is expected to serve as an innovative instructional guide for Islamic Religious Education teachers in senior high schools. The model offers systematic learning syntax that combines mindful learning, meaningful learning, and joyful learning with authentic learning activities rooted in Malay cultural traditions.

For students, the model is expected to facilitate deeper understanding of Islamic teachings by connecting religious concepts with their daily cultural experiences. Such contextual learning is anticipated to improve students' religious awareness, moral reasoning, collaborative attitudes, social responsibility, and commitment to practicing Islamic values in everyday life.

For schools, the model may become an alternative strategy for strengthening school culture through the integration of religious values and local wisdom, thereby supporting character education programs and the implementation of the national curriculum. At the policy level, this study provides empirical evidence that local cultural wisdom can function as an effective educational resource for strengthening Islamic Religious Education. The findings may assist educational policymakers, curriculum developers, and local governments in designing contextual learning policies that accommodate regional cultural characteristics while maintaining alignment with national educational standards.

Moreover, the model may support the implementation of Indonesia's educational transformation agenda by demonstrating how deep learning principles can be adapted to local cultural contexts without compromising the universal values of Islamic education

Compared with previous learning models, the proposed model offers several distinctive advantages.

First, it integrates the three core principles of deep learning—**mindful learning**, **meaningful learning**, and **joyful learning**—into a coherent instructional design specifically developed for Islamic Religious Education.

Second, the model contextualizes Islamic learning through the internalization of Malay local wisdom based on the philosophy of "**Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah**." This integration enables students to experience Islamic values not merely as theoretical concepts but as living cultural practices.

Third, unlike conventional IRE models that primarily emphasize cognitive achievement, the proposed model promotes the holistic development of learners by simultaneously strengthening intellectual, spiritual, emotional, moral, and social competencies.

Fourth, the model provides clear instructional components, including learning syntax, teacher and student roles, social systems, learning resources, assessment strategies, and expected instructional impacts. These components facilitate practical implementation by teachers in classroom settings.

Fifth, the model is specifically designed to be adaptable to local cultural contexts. Although developed in the Meranti Islands Regency, its conceptual framework can be modified and implemented in other regions by integrating their respective local wisdom traditions.

Finally, the model contributes to the realization of culturally responsive Islamic Religious Education that not only improves academic learning outcomes but also strengthens students' religious character, cultural identity, and twenty-first-century competencies simultaneously

Conclusion

This study highlights the urgent need to strengthen the implementation of Islamic Religious Education (IRE) in senior high schools by developing an instructional model that is both pedagogically meaningful and culturally contextual. In response to current educational reforms emphasizing deep learning and character education, the proposed model seeks to bridge the gap between Islamic teachings and students' socio-cultural realities. By integrating deep learning principles with the rich philosophical heritage of Malay culture, the study offers a conceptual framework that promotes holistic learning experiences capable of fostering

students' religious character in a more authentic and sustainable manner.

Islamic Religious Education in senior high schools across the Meranti Islands Regency still requires significant improvement in terms of meaningful learning experiences and stronger connections with students' local cultural context. In many classrooms, learning activities remain focused on the transmission of religious knowledge without adequately facilitating the internalization of Islamic values into students' daily attitudes and behaviors. Consequently, there is a need for a more contextual learning model that enables students to understand, appreciate, and practice Islamic teachings through the cultural values embedded within their own community, thereby strengthening their religious character.

The SYARAK Model developed in this study successfully integrates the principles of the deep learning approach—mindful learning, meaningful learning, and joyful learning—with the values of Malay local wisdom grounded in the philosophy of "Adat Bersendikan Syarak, Syarak Bersendikan Kitabullah." This integration is operationalized through six interconnected instructional stages that systematically guide students from self-awareness and contextual understanding to value internalization, collaborative learning, reflective practice, and the application of Islamic values in real-life situations. As a result, the model provides a coherent instructional framework that connects cognitive, affective, spiritual, and behavioral dimensions of learning.

Conceptually, the SYARAK Model is considered suitable for further implementation and field testing because it demonstrates strong coherence among its theoretical foundations, instructional syntax, and the integration of Malay cultural values. The model also aligns with the objectives of contemporary curriculum reforms that emphasize deep learning and character development. Nevertheless, further refinement of instructional materials, teaching resources, and assessment instruments is still required. In addition, empirical validation through classroom implementation is necessary to evaluate the model's effectiveness in improving students' religious character, learning engagement, and overall educational outcomes.

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