

Management of Islamic Value-Based Deep Learning in Primary Education: An Integrative Review

Dinul Koyyimah

Sekolah Tinggi Agama Islam Az-Zain Sampang, Indonesia

email: dinulkoyyimah04@gmail.com

Abstract

Deep learning (DL) holds significant pedagogical importance within the management of primary education in Indonesia. It emphasizes mindful, meaningful, and joyful learning; holistic human development; and the ability to transfer knowledge to real-life contexts. Current DL policy frameworks lack an explicit pedagogical model for integrating Islamic values into daily classroom practices in primary education. This study aims to formulate a conceptual management model for DL based on Islamic values for primary education, utilizing an integrative literature review. The study focuses on policy documents, literature on deep and meaningful learning, research regarding reflection and knowledge transfer, and studies on the philosophy of Islamic Education (IE). The analysis identifies six points of convergence: humanizing education, intentional and self-managed learning, meaningful knowledge construction, relational and compassionate learning, authentic application for social well-being, and reflective assessment. The study proposes a "Deep Learning Based on Islamic Values" (DLBIV) model comprising five learning stages: tauhid-oriented intention, reflective exploration, civil collaboration, beneficial application, and muhasabah-based (self-accounting) reflection. Adab (proper conduct/etiquette) and rahmah (compassion) serve as the relational climate underpinning all learning stages. The model positions Islamic values not merely as supplementary religious content, but as an axiological framework shaping learning objectives, teacher-student relationships, knowledge construction, actions, and assessment. The resulting model is conceptual and requires empirical validation in primary schools and Madrasah Ibtidaiyah (Islamic primary school) through design-based research, experiments, and qualitative approaches.

Keywords: Deep learning; Integrative study; Islamic education; Value-based pedagogy.

INTRODUCTION

Basic education faces increasingly complex demands. Schools need to help students grasp concepts, connect knowledge with experience, apply knowledge to problem-solving, and cultivate character as well as lifelong learning skills. Learning outcomes indicate that many Indonesian students still struggle to apply their knowledge to challenges requiring reasoning. PISA 2022 data reveals that the proportion of Indonesian students reaching at least Level 2 in mathematics, reading, and science remains low.¹ Learning that stops at the reproduction of information is insufficient to develop the ability to transfer knowledge, reason, and solve problems.

The government is reinforcing a learning orientation that emphasizes depth of understanding through changes to the curriculum and educational standards. Regulation of the Minister of Primary and Secondary Education Number 13 of 2025 outlines the

direction for curriculum development at the primary and secondary education levels.² The 2025 Graduate Competency Standards encompass eight dimensions of the graduate profile: faith and devotion to God Almighty, citizenship, critical reasoning, creativity, collaboration, independence, health, and communication.³ The orientation of learning is further reinforced by the DL framework, which defines learning as an approach that honors the students through a conscious, meaningful, and joyful process, holistically and integratively engaging the mind, heart, sensibilities, and body. Learning experiences are organized through a process of understanding, applying, and reflecting.⁴

Theoretically, DL shifts the learning orientation from the reception of knowledge toward the creation and application of knowledge within authentic contexts, accompanied by the development of competencies such as character, citizenship, collaboration, communication, creativity, and critical thinking.⁵ The distinction between rote learning and meaningful learning has also been examined in educational psychology. Meaningful learning leads to the ability to understand and transfer what has been learned to new situations.⁶ DL pedagogically oriented, requiring the interconnection of objectives, learning experiences, pedagogical relationships, real-world contexts, and reflection.

DL framework presents conceptual issues when applied to primary education in Islamic schools. Policy documents have incorporated faith and piety as dimensions of the graduate profile and positioned the cultivation of the heart and sensibilities as integral to holistic human development. Furthermore, guidelines for instruction and assessment have linked the DL framework to planning, implementation, and assessment processes.⁷ The religious dimension within a policy does not automatically explain the function of Islamic values in the design of the learning experience. There is a risk that religious values appear merely as an add-on – such as a scriptural verse, a prayer, or a moral message – following the lesson itself. The ways in which students construct knowledge, interact, take action, and reflect on their experiences proceed without a consistent value framework.

Tradition of IE does not view education merely as the transfer of knowledge. Concepts of *tarbiyah*, *ta'lim*, *ta'dib*, dialogue, and self-formation can be employed to rethink the goals, relationships, curriculum, and assessment of education in a more coherent manner within the Islamic worldview.⁸ *Ta'dib* and *adab* are important concepts that link knowledge to the recognition of the proper place of things within the order of existence. Education cannot be separated from ethical and spiritual orientation.⁹ Discourse on IE at pedagogical level also emphasizes the relationship between authority, students, dialogue, and the formation of the Moeslim self – a process not reduced to passive obedience.¹⁰

Elementary school-aged students require concrete experiences, secure relationships, role models, space to ask questions, activities relevant to real life, and opportunities to reflect on their actions in a manner appropriate to their developmental stage. Islamic values are ineffective if conveyed merely as normative abstractions. The cultivation of Islamic character can be achieved through teacher role-modeling, habituation, behavioral modeling, and daily activities that allow students to tangibly experience and practice values such as honesty, discipline, responsibility, compassion, and care.¹¹ The ability to reflect is not a capacity that must wait until adulthood. Reflection can be developed systematically through the design of learning activities.¹²

There is a gap between the relatively robust DL framework at the policy level and the need for a pedagogical model that articulates the role of Islamic values in guiding the entire learning cycle in primary education. This study does not proceed from the assumption that DL and IE are identical; they originate from distinct conceptual traditions

and differ in their terminology, normative sources, and areas of emphasis. The integration process must be critical: seeking common ground, identifying differences, and avoiding the cosmetic application of Islamic terminology to pre-existing pedagogical models.

This study aims to formulate the DLBIV Model for primary education through an integrative literature review. It addresses three questions: First, which principles of DL share substantive common ground with IE values? Second, how can this common ground be translated into operational pedagogical components? Third, what conceptual boundaries must be observed to ensure that value integration does not devolve into indoctrination, mere symbolization, or the superficial addition of religious content? The study contributes a conceptual model that positions Islamic values as the axiological framework of learning – shaping objectives, relationships, meaning-making processes, actions, and reflection – rather than as mere ornamental additions.

LITERATURE REVIEW

DL refers to a pedagogical approach, not to artificial intelligence. Within the Indonesian policy framework, the core principles of DL are that it be conscious, meaningful, and joyful; the learning experience consists of understanding, applying, and reflecting; and the learning framework encompasses pedagogical practices, learning partnerships, the learning environment, and digital utilization.¹³ DL is not synonymous with more difficult material. Depth emerges when students understand learning objectives, engage actively, construct meaning, apply knowledge authentically, and re-evaluate their learning processes and outcomes.

The concept of DL is closely related to the literature on meaningful learning and transfer. Mayer distinguishes between learning outcomes that merely enable students to recall information and those that allow them to understand and apply knowledge flexibly.¹⁴ McTighe and Silver position meaning-making as the core of deeper learning and emphasize the need for thinking activities that move students beyond the absorption of information toward the formation of understanding.¹⁵ The understanding phase in DL goes beyond merely receiving a teacher's explanation; students need to connect new knowledge with prior knowledge, ask questions, compare perspectives, and re-explain concepts in their own words.

The second dimension is application. Deep understanding is characterized by the ability to apply knowledge in new contexts, to real-world problems, or to products serving authentic purposes. In primary education, application need not take the form of a major project. Students might use the concept of fractions to plan a fair distribution of food, apply ecosystem concepts to audit classroom waste, use reading skills to evaluate simple information, or employ the concept of responsibility to resolve shared social issues. This orientation toward knowledge transfer is crucial because it connects knowledge to real life while creating opportunities for values to be shaped through action.

The third dimension is reflection. Reflection transforms students from mere participants in activities into students capable of recognizing what they understand, the strategies they employ, the difficulties they encounter, and the consequences of their actions. Research on reflective elementary classrooms indicates that the ability to recognize the limits of one's knowledge and identify learning needs can be cultivated during the primary school years, provided that instruction is specifically designed to facilitate this process.¹⁶ Reflection in DL needs to be understood as a metacognitive and ethical activity, rather than merely a concluding question such as "how do you feel today?"

IE knowledge possesses an orientation that is not axiologically neutral. The Qur'an links the acts of reading and learning to divine awareness (*Q.S. al-'Alaq* [96]: 1–5), directs human beings to reflect upon creation (*Q.S. Ali 'Imran* [3]: 190–191), and connects knowledge with moral responsibility. In the context of education, the concept of *tauhid* (divine unity) can be understood as an orientation that integrates knowledge, life's purpose, and responsibility, rather than merely an obligation to insert scriptural references into every subject matter. At the pedagogical level, the *tauhid* orientation requires students to understand that the capacity to know is a trust (*amanah*) and that knowledge acquires value when utilized correctly and for the common good.

The second concept is *adab*. In al-Attas's formulation, education is inextricably linked to the cultivation of *adab*; thus, the process of acquiring knowledge is simultaneously a process of shaping how one appropriately positions oneself, others, knowledge, and reality.¹⁷ The implications for the classroom are quite concrete: teachers honor their students without relinquishing the responsibility to guide them; students learn to listen, ask questions politely, acknowledge mistakes, respect sources of knowledge, uphold academic integrity, and treat peers as learning partners. This concept shares common ground with the character trait of "honoring" found in DL, yet it establishes a more explicit normative foundation for the pedagogical relationship.

The third concept encompasses *tafakkur* (contemplation) and *tadabbur* (deep reflection). While neither is identical to "critical thinking" in the modern psychological sense, they overlap through activities such as observing, connecting, deliberating, and deriving lessons from reality. In the proposed model, these terms are used specifically to denote a reflective orientation that encourages students to perceive the meaning behind facts and avoid rote learning. This orientation also serves to correct the tendency to reduce DL merely to the enhancement of higher-order cognitive skills. In IE, deep thinking remains inextricably linked to questions regarding goodness, responsibility, and the purpose to which knowledge is put.

The fourth concept involves *rahmah* (compassion) and *ta'awun* (mutual cooperation). A joyful learning experience is not synonymous with one that is consistently lighthearted, amusing, or devoid of challenges. The joy of learning emerges when students feel secure, valued, and connected to others, and when they perceive the possibility of success through effort. Within an Islamic value-based educational framework, *rahmah* functions as a relational ethos: teachers offer support without condescension, provide correction without humiliation, and set academic expectations without disregarding the students' personal circumstances. *Ta'awun* directs collaboration beyond the mere division of tasks, transforming it into an exercise of mutual assistance in goodness. Empirical findings regarding the integration of Islamic values in *madrasah* settings demonstrate that compassion, empathy, gratitude, and resilience can be linked to social, spiritual, and academic development.¹⁸

The fifth concept is *amal salih* (righteous deeds) and the responsibility of the caliphate. Knowledge in Islam is not ideal if it is disconnected from good action. In basic education, the relationship between science and charity can be interpreted as an opportunity to use knowledge to improve conditions close to students' lives: maintaining cleanliness, helping friends, caring for the environment, making fair decisions, conveying correct information, or producing useful work. This is where the applying phase in DL acquires an axiological orientation. Applications are not only judged by whether the concept is used correctly, but also by the purpose and impact of its use.

The sixth concept is *muhasabah*. Pedagogically, *muhasabah* can be positioned as a self-reflection that combines metacognitive and moral dimensions: what I understand, how I learn, what attitude I show, who is helped or harmed by my actions, and what needs to be improved. Use of this term must be proportional and age appropriate. In the lower classes, *muhasabah* can take the form of a conversation or a simple selection of images; in high grades it can take the form of a reflective journal, learning conference, or self-assessment with clear indicators. Thus, reflection does not turn into a verbal ritual, but becomes part of self-regulation and the formation of responsibility.

The strongest meeting point between DL and IE is the orientation of the formation of the whole person, the meaning of knowledge, ennobling relationships, the use of knowledge in life, and reflection. There are also differences that must be maintained. DL is a pedagogical framework that can be used in various value views. IE has normative sources and transcendent goals. An academic integration does not equate the two; rather, it employs Islamic values to provide an axiological direction to compatible pedagogical components.

STUDY STATEMENT

If the principles of mindfulness, meaningfulness, and joy – along with the processes of understanding, applying, and reflecting – are consistently grounded in the values of *tauhid* (divine oneness), *adab*, *tafakkur*, *rahmah*, *amal salih*, and *muhasabah*, then a primary education learning management model will emerge. This model fosters cognitive depth while simultaneously linking knowledge to character building, social responsibility, and spiritual awareness.

METHOD

The study uses an integrative literature review approach. Combining literature of different types and traditions to produce a new conceptual framework. An integrative review allows combining empirical and theoretical sources and organizing the review process through problem identification, literature search, data evaluation, data analysis, and presentation of results.¹⁹ Systematic reviews are generally narrower in scope and oriented towards synthesizing strictly comparable evidence. Integrative reviews are more appropriate when researchers aim to critique and synthesize perspectives to generate a model or theoretical framework.²⁰

The study focuses on three bodies of literature. First, Indonesian policy documents and official guidelines regarding *Pembelajaran Mendalam*, curricula, graduate competency standards, instruction, and assessment. Second, educational literature concerning deeper learning, meaningful learning, transfer, reflection, and learning in primary education. Third, literature on IE philosophy and pedagogy addressing educational goals, *adab*, self-formation, dialogue, values, and the relationship between knowledge and action. An iterative search was conducted across ERIC, scholarly indices and publisher websites, institutional repositories, and the official website of the Ministry of Primary and Secondary Education, with the final search performed on August 9, 2025. Keywords used – in a combination of Indonesian and English—included “*pembelajaran mendalam*,” “DL education,” “deeper learning,” “meaningful learning,” “learning transfer,” “reflection elementary,” “Islamic Education,” “Islamic values,” “*adab*,” “*ta’dib*,” and “primary education” or “K-12.” Priority was given to works with direct conceptual relevance to the research questions, key methodological works, peer-reviewed articles, academic books, and current policy documents.

Inclusion criteria include: sources that substantively explain the core construct; sources relevant to primary education or offering pedagogical implications for primary education; IE literature addressing values as an educational framework rather than merely as subject matter; and national policy documents outlining the DL framework. Sources were excluded if they used the term “DL” solely in the context of machine learning, lacked a connection to pedagogical design, merely repeated definitions without analytical contribution, or originated from online sources with unverifiable authority. The primary timeframe for contemporary literature is 2002–2025, while classic conceptual works were retained if they exerted a direct influence on the construction of the model.

Data evaluation was conducted based on source authority, relevance to the study’s focus, conceptual clarity, and contribution to the synthesis. Policy documents were used to establish an operational definition of “DL” within the Indonesian context, rather than to demonstrate its effectiveness. Empirical studies were utilized to examine the potential operationalization of reflection and values in educational practice, while philosophical literature served to articulate the axiological orientation. Distinguishing the functions of these sources is crucial to ensure that normative arguments are not presented as if they were empirical findings.

The analysis is conducted through concept reduction, comparison, thematic grouping, and the structuring of relationships between concepts. Integrative review analysis must move beyond summarizing literature toward critique and synthesis, yielding new knowledge or a more coherent perspective.²¹ Each DL concept is compared with concepts from IE to determine the nature of the relationship – whether convergent, complementary, or characterized by tension. The analysis results are translated into design principles and learning phases. The resulting model is an initial conceptual model; its practical validity and effectiveness have not yet been tested through field research.

RESULTS

There are six points of convergence that form the foundation of DLBIV. The first point is education that honors the human being in their entirety. DL integrates the cultivation of the intellect, the heart, the sensibilities, and the physical self, while IE positions the human being as a moral and spiritual subject who cannot be reduced merely to cognitive achievements. This convergence corrects two extremes: academic learning that neglects character, and values-based learning that lacks intellectual depth. In DLBIV, these two are brought together through learning objectives that simultaneously encompass knowledge competencies, modes of action, and value orientations.

The second point is purpose awareness and self-regulation. The principle of mindfulness requires students to understand their learning goals and strategies. In DLBIV, this principle is deepened through a *tauhid* (monotheistic) orientation and the concept of *niyyah* (intention). Intention is not treated as a verbal formula to be recited at every session, but rather as an awareness that learning carries a righteous purpose and entails responsibility. Teachers help students answer simple questions: what is to be learned, why it is important, what skills are to be developed, and for what good the knowledge can be utilized. At the primary level, these questions give concrete form to the relationship between learning awareness and value orientation.

The third point is meaning-making through *tafakkur* (contemplative reflection). The principle of meaningfulness requires a connection between new knowledge, prior experience, and real-life situations. Process of finding meaning in DLBIV is enriched by

the habit of observing signs, relationships, cause-and-effect, and moral consequences. Teachers need not “Islamize” every fact with irrelevant scriptural citations; instead, they design questions that encourage students to understand reality more holistically. In a science lesson on water, for instance, students do not merely explain the water cycle; they also examine water usage at school, identify waste, and consider human responsibility in preserving resources. The religious dimension is present through an orientation of gratitude, *amanah*, and responsibility – all directly linked to the learning experience.

The fourth point is a relationship characterized by civility and *rahmah*. Joyful learning within the DLBIV framework is measured by the quality of the learning environment: one that is safe, challenging, appreciative of contributions, and allows students to make mistakes without being humiliated. *Adab* forms the structure of relationships, while *rahmah* serves as the guiding ethos. Teachers retain pedagogical authority, yet this authority is exercised to guide rather than to coerce. Learners are given the space to articulate their reasoning, ask questions, offer polite counter-arguments, and collaborate. A dialogic perspective in IE demonstrates that the shaping of a Moeslim identity need not conflict with the development of students.²²

The fifth point is the application of knowledge as beneficial action. The application phase in DL gains depth of value when students not only demonstrate their ability to use concepts but also consider their benefits and impacts. Application can take the form of authentic tasks, problem-solving, simple service projects, or decision-making. For instance, upper-grade students studying data might collect data on classroom waste, present it in charts, interpret patterns, and then propose changes in habits. Competencies in numeracy, communication, collaboration, and environmental responsibility are cultivated within a single experience. The connection between knowledge and action becomes an integral part of the learning design, rather than a moral message tacked on after the activity.

The sixth point is reflection as a form of learning introspection. Reflection in DLBIV, incorporates three questions: what I understand, how I learn, and how values are reflected in my actions. This structure enriches formative assessment, as teachers gain insight into students’ understanding alongside their self-regulation and social processes. This aligns with the latest process standards, which position the planning, implementation, and assessment of the learning process as integral components of educational delivery.²³ Reflection based on *muhasabah* (self-examination) should not be used to attach moral labels to students. Its purpose is to help them recognize choices, consequences, and steps for improvement.

Table 1. DL Principles and IE Values

DL Components	Islamic Values/ Orientation	Pedagogical function	Operational indicators
Mindful.	<i>Tauhid</i> and intention.	Clarity of purpose and self-regulation.	Learners are able to explain the purpose, benefits, and strategies of learning.
Meaningful.	<i>Tafakkur</i> and <i>tadabbur</i> .	Connecting concepts, experiences, and consequences.	Learners explain the relationships of cause, meaning, and life relevance.
Delightful.	<i>Rahmah</i> and <i>adab</i> .	Building a sense of security, positive challenges, and appreciation.	Students are willing to ask questions, experiment, make mistakes, and value their peers’ contributions.

Understand.	<i>Ta'lim</i> and <i>tafakkur</i> .	Building conceptual understanding.	Students explain concepts in their own words and use evidence.
Applying.	<i>Amal salih</i> and the responsibility of the <i>khalifah</i> .	Using knowledge for authentic and beneficial action.	Students produce appropriate solutions or products and consider their impact.
Reflecting.	<i>Muhasabah</i> .	Developing metacognition and responsibility.	Students identify understandings, strategies, attitudes, impacts, and improvements.

Source: Author's synthesis based on literature review.

Based on those six points of convergence, the DLBIV model is structured around five cyclical learning phases. The first phase is the orientation of *tauhid* and intention; the teacher activates prior knowledge, states objectives, links these objectives to their benefits, and establishes learning readiness. The second phase is reflective exploration, where students observe, read, engage in dialogue, experiment, or solve problems to build understanding, while the teacher employs *tafakkur* questions that connect facts, causes, meanings, and consequences. The third phase is civil collaboration, in which students test ideas, explain their reasoning, listen to perspectives, and provide feedback within an environment grounded in *adab* and *rahmah*. The fourth phase is the application for *maslahat*; students apply their knowledge to authentic tasks and evaluate the benefits and impacts of their actions. The fifth phase is reflection and *muhasabah*, involving the assessment of understanding, strategies, attitudes, impacts, and plans for improvement.

Table 2. Operational Phases of the DLBIV Model

Phase	Teacher focus	Student activities	Evidence of learning/assessment
<i>Tauhid</i> -centered orientation and intention.	Activating prior knowledge, clarifying objectives and benefits.	Connecting learning goals with experiences and responsibilities.	Initial response, concept map, guiding questions.
Reflective exploration.	Providing sources, phenomena, issues, and questions for contemplation.	Observing, reading, experimenting, comparing, and constructing explanations.	Observation notes, reasoned answers, exploration artifacts.
Civilized collaboration.	Maintaining dialogue, feedback, compassion, and rules of interaction.	Explaining reasons, listening, politely refuting, and helping a friend.	Process observation, collaboration rubric, peer feedback.
Application of <i>maslahat</i> .	Provide authentic tasks that are relevant to life.	Applying concepts to simple solutions, decisions, works, or services.	Product/performance, presentation, impact argument.
Reflection- <i>muhasabah</i> .	Facilitate self-assessment and follow-up.	Assessing understanding, strategies, attitudes, impact, and improvement plans.	Oral journals/reflections, exit tickets, learning conferences.

Source: Conceptual model derived from the author's integrative synthesis.

These five phases are not intended to be a rigid sequence. Teachers may combine two phases into a single activity or carry out one phase over several sessions. The more important principle is maintaining the flow: learning begins with an awareness of the objective, progresses through meaning-making and dialogue, leads to the application of knowledge, and concludes with reflection that influences the subsequent cycle. In this way, DLBIV remains consistent with the nature of DL as an approach rather than a fixed curriculum or a single method.

DISCUSSION

The DLBIV model offers a conceptual shift from “integrating values into the material” to “integrating values into the learning architecture.” This distinction is crucial. Common integration practices often begin with academic material, then look for verses or moral messages to add. This pattern can create artificial connections if the arguments lack substantive relevance to the concepts being learned. DLBIV takes the opposite approach: values serve to guide how objectives are set, how teachers treat students, how students interact with knowledge, what purposes knowledge is used, and how the process is assessed. Therefore, mathematics lessons do not have to become interpretation lessons to be Islamic; they become values-based learning when accuracy, honesty, justice, responsibility, perseverance, and usefulness are present in the problem-solving process.

Theoretically, this model also demonstrates that “depth” should not be reduced to higher-order thinking. Critical reasoning is important, but educational depth in an Islamic context encompasses the relationship between knowledge and self-formation. The literature on meaningful learning emphasizes transfer and understanding.²⁴ The philosophy of IE introduces questions regarding the direction in which knowledge is applied and the qualities of the knowing subject. Ahmed and Chowdhury demonstrate that the framework of IE can be used to coherently rethink K-12 educational structures, rather than merely attaching a religious label to existing practices.²⁵ The axiological contribution of DLBIV lies in the premise that the capacity for thought is insufficient unless accompanied by *adab*, responsibility, and an orientation toward *maslahat*.

At the same time, this model must maintain critical space to ensure that values education does not devolve into indoctrination. While Islamic values provide a normative orientation, the pedagogical process must still allow room for questioning, explaining rationales, comparing evidence, and acknowledging complexities. In primary education, teachers certainly employ age-appropriate scaffolding, yet leading by example and engaging in dialogue are more productive than imposing moral answers. Nor should the concept of *adab* be used to silence questions. If *adab* is understood as maintaining a proper relationship with knowledge and others, then asking earnest questions, admitting ignorance, and correcting errors are actually integral parts of academic *adab*.

A further implication concerns the teacher’s role. In the DLBIV model, the teacher is neither merely a conveyor of material nor a completely passive facilitator. Instead, the teacher acts as an experience designer, a model of *adab*, a facilitator of reflection, a provider of feedback, and a guardian of the quality of dialogue. Teachers must possess adequate mastery of content, pedagogy, and Islamic literacy to avoid superficial integration. This requirement is particularly relevant to teacher education – specifically for *Madrasah Ibtidaiyah* teacher training programs – as prospective teachers need to learn how to design cross-subject experiences that are both academically robust and coherent in terms of values. The DLBIV model can serve as an analytical framework for both instructional materials and microteaching practices.

This model also necessitates a shift in assessment methods. If learning objectives encompass understanding, application, and reflection, then rote-memory tests are insufficient. Teachers require a combination of formative assessments, performance tasks, tangible products, process observations, self-reflection, and feedback. However, indicators for values must be carefully formulated. Internal aspects – such as sincerity (*ikhlas*) – should not be scored by teachers, as they cannot be validly observed. What can be assessed are observable behaviors and processes: for instance, the accuracy of citing

sources, responsibility in completing tasks, the ability to listen to peers, the willingness to correct errors, or the quality of reasoning behind a decision. This distinction prevents values assessment from turning into a judgment regarding a student's internal religious state. For primary schools and *Madrasah Ibtidaiyah*, the DLBIV framework holds the potential for cross-curricular application. In Natural Sciences, values can be directed toward ecological stewardship; in Mathematics, toward precision, fairness, and the use of data for the common good; in Language studies, toward truthful information, dialogue, and empathy; in Social Studies, toward social responsibility and citizenship; and in the Arts, toward the appreciation of beauty and expression. Meanwhile, in Islamic Religious Education, these concepts can be studied more explicitly while simultaneously being put into practice. This cross-curricular approach aligns with a graduate profile that places faith alongside critical reasoning, creativity, collaboration, independence, health, communication, and citizenship. The dimension of faith is not separated from other competencies but rather provides an orientation for their application.

There are also reasons not to regard this model as definitive. First, the integrative review is selective and does not guarantee comprehensive coverage of the entire body of literature. Second, concepts such as *tauhid*, *adab*, *tafakkur*, *rahmah*, *amal salih*, and *muhasabah* possess extensive intellectual histories; this article employs them in a limited, pedagogical sense and does not replace deeper theological or philosophical inquiries. Third, the model's suitability likely differs between lower and upper grade levels. Fourth, the model's effectiveness regarding learning outcomes, self-regulation, character, or classroom climate cannot yet be determined, as it has not undergone empirical testing.

The contribution of this study should be viewed as a conceptual tool for design and research. The model's strength lies not in the number of Islamic terms employed, but in its ability to generate more coherent pedagogical decisions. If the *tauhid* orientation does not alter learning objectives, *adab* does not change interaction patterns, *tafakkur* does not deepen inquiry, *amal* does not transform the form of application, and *muhasabah* does not improve reflection, then the integration remains merely symbolic. Conversely, if these values tangibly reshape the design of the learning experience, DLBIV can serve as a productive bridge between contemporary pedagogical transformation and the goals of IE.

CONCLUSION

DL and IE share substantive common ground regarding education that honors the human being, learning awareness, meaning construction, positive pedagogical relationships, the application of knowledge in life, and reflection. DL is a pedagogical approach open to diverse value orientations, whereas IE brings a normative and transcendent orientation. A responsible integration must therefore preserve these distinctions while utilizing Islamic values to provide an axiological direction for instructional design.

The resulting DLBIV model comprises five phases: *tauhid* orientation and intention, reflective exploration, civil collaboration, application for the *maslahah* and *muhasabah*. *Adab* and *rahmah* serve as the relational climate permeating all phases. The model positions values not as supplementary content, but as a framework influencing objectives, relationships, the process of making meaning, knowledge application, and assessment. At the primary education level, this approach enables the simultaneous development of academic competence, character, social responsibility, and spiritual awareness within a unified learning experience. The model remains conceptual and cannot yet be claimed effective until tested in real classroom settings.

RECOMMENDATIONS

Future research is advised to test DLBIV through design-based research in primary schools and *Madrasah Ibtidaiyah* to examine the implementation of each phase, student responses, teacher workload, and the evolution of the instructional design from one cycle to the next. Once the model prototype is stable, a quasi-experimental study could be conducted to assess its impact on conceptual understanding, transfer, self-regulation, and learning engagement. Qualitative research is also needed to examine how teachers interpret the concepts of *adab*, *rahmah*, and *muhasabah* to ensure they do not devolve into excessive moral control. The PGMI study program can utilize this model in microteaching and the development of teaching modules, subsequently evaluating the quality of value integration within the lesson plans created by prospective teachers.

IMPLICATIONS

Theoretically, DLBIV expands the discourse on DL by incorporating an explicit axiological dimension. The depth of learning is determined not only by cognitive complexity and transfer but also by the relationship between knowledge, self-formation, and responsibility. Practically, this model provides a framework for teachers to avoid superficial value integration: each learning unit can be examined through five questions – namely, whether learning objectives foster awareness, whether activities generate meaning, whether interactions reflect propriety and compassion, whether application yields tangible benefits, and whether reflection encourages self-improvement.

At the policy and teacher education levels, this model can serve as a framework for translating the dimensions of faith and piety into the learning process without divorcing them from critical reasoning, creativity, collaboration, communication, and independence. This approach aligns with the direction of graduate competency and process standards, which mandate holistic competency development. However, implementation must take into account institutional contexts, students' developmental stages, teacher competencies, and the diversity of IE practices. Therefore, DLBIV is best positioned as an adaptive design framework rather than a standardized package of methods to be applied uniformly.

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