



DEEP LEARNING-BASED PAI LEARNING RECONSTRUCTION TO BUILD STUDENTS' SPIRITUAL-REFLECTIVE AWARENESS IN 5.0 ERA

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ABSTRACT

Islamic Religious Education (PAI) plays a normative role in shaping students' faith, piety, and moral character. However, its implementation remains largely cognitive, textual, and teacher-centered, limiting the development of students' affective and spiritual dimensions. This study aims to reconstruct a deep learning-based PAI model to enhance students' spiritual-reflective awareness in the Society 5.0 era. Using a mixed methods approach with a Design-Based Research (DBR) framework, the study was conducted through iterative stages: needs analysis, model design, implementation, evaluation, and revision. Data were collected through observations, interviews, questionnaires, and reflective journals. The findings indicate a significant transformation from surface to deep learning, evidenced by increased student engagement, reflective thinking, and spiritual awareness. Quantitative results show an improvement in overall scores from 3.05 (moderate) to 4.2 (high), while qualitative data reveal shifts in students' perspectives from exam-oriented learning to meaningful spiritual understanding. The integration of experiential learning, reflective inquiry, and spiritual internalization proved effective in fostering self-reflection (*muhasabah*) and value internalization. Furthermore, the model demonstrates strong relevance to Society 5.0 by integrating technology with humanistic and spiritual values. This study concludes that deep learning-based PAI reconstruction is a strategic approach to developing holistic, reflective, and spiritually aware learners.

Keywords: Deep Learning, Islamic Education, Spiritual Awareness, Reflective Learning, Society 5.0.

ABSTRAK

Pendidikan Agama Islam (PAI) memainkan peran normatif dalam membentuk iman, kesalehan, dan karakter moral siswa. Namun, implementasinya sebagian besar masih bersifat kognitif, tekstual, dan berpusat pada guru, sehingga membatasi pengembangan dimensi afektif dan spiritual siswa. Studi ini bertujuan untuk merekonstruksi model PAI berbasis pembelajaran mendalam untuk meningkatkan kesadaran spiritual-reflektif siswa di era Masyarakat 5.0. Dengan menggunakan pendekatan metode campuran dengan kerangka Penelitian Berbasis Desain (DBR), studi ini dilakukan melalui tahapan iteratif: analisis kebutuhan, desain model, implementasi, evaluasi, dan revisi. Data dikumpulkan melalui observasi, wawancara, kuesioner, dan jurnal reflektif. Temuan menunjukkan transformasi signifikan dari pembelajaran permukaan ke pembelajaran mendalam, yang dibuktikan dengan peningkatan keterlibatan siswa, pemikiran reflektif, dan kesadaran spiritual.



Hasil kuantitatif menunjukkan peningkatan skor keseluruhan dari 3,05 (sedang) menjadi 4,2 (tinggi), sedangkan data kualitatif mengungkapkan pergeseran perspektif siswa dari pembelajaran berorientasi ujian ke pemahaman spiritual yang bermakna. Integrasi pembelajaran berbasis pengalaman, penyelidikan reflektif, dan internalisasi spiritual terbukti efektif dalam menumbuhkan refleksi diri (muhasabah) dan internalisasi nilai. Lebih lanjut, model ini menunjukkan relevansi yang kuat dengan Masyarakat 5.0 dengan mengintegrasikan teknologi dengan nilai-nilai humanistik dan spiritual. Studi ini menyimpulkan bahwa rekonstruksi PAI berbasis pembelajaran mendalam merupakan pendekatan strategis untuk mengembangkan pembelajar yang holistik, reflektif, dan sadar spiritual.

Kata Kunci: *Pembelajaran Mendalam, Pendidikan Islam, Kesadaran Spiritual, Pembelajaran Reflektif, Masyarakat 5.0.*

INTRODUCTION

Islamic Religious Education (PAI) normatively plays a strategic role in shaping the personalities of students who are faithful, pious, and have noble morals. However, in practice, PAI learning in various educational institutions still faces serious problems, particularly related to pedagogical approaches that tend to be cognitive, textual, and normative. Learning often focuses solely on the transfer of religious knowledge without accompanying the process of internalizing values and in-depth spiritual experiences. This phenomenon demonstrates a gap between the ideal goals of PAI and the reality of its implementation in the field. PAI, which should be a means of fostering religious awareness, is often reduced to a rote subject that under-emphasizes the affective and spiritual dimensions of students. This aligns with criticisms of the modern education system, which overemphasizes the rational-instrumental aspect while neglecting the humanistic and spiritual dimensions of humankind (Tilaar, 2012; Al-Attas, 1999).

Furthermore, this situation is exacerbated by the dominance of teacher-centered learning approaches, which leave students with little room to experience, reflect on, and interpret religious teachings in real life. In fact, Islamic education is not only intended to transfer knowledge but also to transform the human personality holistically (Azra, 2012; Langgulung, 2003). In this context, Islamic Religious Education (PAI) learning requires a paradigm reconstruction that emphasizes not only cognitive aspects but also deeply integrates affective, spiritual, and reflective dimensions. The Society 5.0 era, envisioned as a continuation of the Industrial Revolution 4.0, presents a new paradigm in human life, where technology is not merely a tool but also an integral part of social life. In this era, humans are required to integrate technological intelligence with humanitarian values (Kobayashi, 2019).

This change has significant implications for education, including Islamic religious education. Students in the Society 5.0 era live in a digital environment saturated with information, often lacking in meaning. They have extensive access to knowledge, but not necessarily the reflective capacity to interpret that



information wisely. This situation creates a paradox: on the one hand, access to religious information increases, but on the other, the quality of understanding and appreciation of spiritual values declines. This suggests that the primary challenge facing Islamic education in this era lies not merely in the transfer of knowledge, but in fostering a deep and reflective spiritual awareness (Hayati et al., 2024; Kesuma et al., 2025). Therefore, Islamic Religious Education (PAI) learning must be able to address this challenge by presenting an approach that is not only adaptive to technology but also able to strengthen the spiritual and human dimensions of students.

Deep learning, in an educational context, refers to a learning process that emphasizes in-depth understanding, meaning-making, and critical reflection on the material being studied. Unlike surface learning, which relies on memorization, deep learning encourages students to connect knowledge with life experiences and build meaningful understanding (Biggs & Tang, 2011; Fullan & Langworthy, 2014). According to this approach, effective learning occurs not only at the cognitive level but also involves emotional and reflective dimensions. Students not only learn but also understand, feel, and apply what they learn in real life (Hattie & Donoghue, 2016). From an Islamic educational perspective, the concept of deep learning aligns with learning principles that emphasize *tadabbur* (contemplation), *tafakkur* (deep reflection), and *tazkiyatun nafs* (purification of the soul) (Al-Ghazali, 2005; Shihab, 2002). This demonstrates that the integration of deep learning into Islamic Religious Education (PAI) is not foreign but rather relevant to Islamic values. However, to date, the concept of deep learning has not been systematically integrated into Islamic Religious Education (PAI) learning, necessitating the reconstruction of learning models that can accommodate this approach.

Spiritual-reflective awareness is an individual's ability to deeply understand, feel, and reflect on their relationship with God, fellow human beings, and the environment. This awareness is not only cognitive but also involves affective and existential dimensions (Zohar & Marshall, 2000; Goleman, 1995). In Islamic education, spiritual-reflective awareness is a primary goal, as it is through this awareness that students can internalize religious values in their daily lives. Without this awareness, religious learning will only produce superficial knowledge and have no impact on behavior (Al-Attas, 1999). Unfortunately, in Islamic Religious Education (PAI) learning practices, the reflective dimension often receives little attention. Learning focuses more on normative knowledge, leaving students with no room for self-reflection (*muhasabah*) and spiritual experiences (Zakiyyah, 2025; Az-zahrah & Ginting, 2025). Reflection is a crucial process in developing awareness, as it allows individuals to understand the meaning of their life experiences and relate them to their values (Schön, 1983; Boud et al., 1985). Therefore, a learning model is needed that integrates the reflective process as part of Islamic Religious Education (PAI) learning.



Islamic Religious Education (PAI) has a normative mandate to shape students who are faithful, pious, and have noble character. However, in practice, PAI learning is still dominated by cognitive and textual approaches, thus failing to address the affective and spiritual dimensions of students (Nasution, 2010; Saifuddin et al., 2025). This situation demonstrates a gap between the ideal goals of Islamic education and their implementation on the ground. This phenomenon has become increasingly complex in the era of Society 5.0, an era that emphasizes the integration of intelligent technology and humanitarian values. Today's students live in a digital environment rich in information but often poor in meaning. Therefore, Islamic Religious Education (PAI) learning requires not only the transfer of knowledge but also the development of reflective and spiritual awareness.

From an Islamic perspective, the importance of reflection and spiritual awareness is emphasized in the Quran: *"Indeed, in the creation of the heavens and the earth... there are signs for people of understanding: those who remember Allah standing, sitting, and lying down, and ponder..."* (QS. Ali Imran: 190–191). This verse demonstrates that the process of deep thought (tafakkur) and reflection are integral to spiritual awareness. According to academic interpretations, this verse emphasizes the integration of intellect and spirituality in understanding reality (Shihab, 2002). Apart from that, Rasulullah ﷺ also emphasized the importance of self-reflection: *"An intelligent person is one who is able to reckon with himself and do good deeds for life after death"* (HR. Tirmidhi). This hadith demonstrates that reflective awareness (muhasabah) is an indicator of spiritual intelligence in Islam.

In the context of modern pedagogy, this concept aligns with the deep learning approach, which emphasizes in-depth understanding, reflection, and meaning-making (Biggs & Tang, 2011; Fullan & Langworthy, 2014). However, the integration of deep learning into Islamic Religious Education (PAI) learning remains very limited. Based on a literature review, most research on Islamic Religious Education (PAI) learning still focuses on methods, media, and cognitive learning outcomes (Almardiah & Muis, 2025; Astuti, 2024). Research examining the integration of deep learning with the development of spiritual awareness is still very limited. Furthermore, there are still few studies developing Islamic Religious Education (PAI) learning models that explicitly combine deep learning approaches, spiritual-reflective awareness, and the context of Society 5.0 (Rochyati, 2025; Rizal, 2025). This gap indicates both an opportunity and a need to reconstruct Islamic Religious Education (PAI) learning models that are more relevant to current developments and student needs. This reconstruction is not only technical but also paradigmatic, shifting the perspective on Islamic Religious Education (PAI) learning from merely transferring knowledge to a process of transforming consciousness.

The humanistic approach to education emphasizes the development of human potential as a whole, including emotional, social, and spiritual aspects



(Rogers, 1969; Maslow, 1987). This approach aligns with the goals of Islamic education, which emphasize the formation of the *insan kamil* (perfect human being) (Al-Attas, 1999). In this context, Islamic Religious Education (PAI) learning needs to be directed toward a transformative approach that not only imparts knowledge but also changes students' perspectives and behaviors. This transformation can only occur if learning involves experience, reflection, and deep meaning-making (Mezirow, 1991; Freire, 2000). Thus, the integration of deep learning and a humanistic-transformative approach is crucial in the reconstruction of Islamic Religious Education (PAI) learning. This research is expected to provide theoretical contributions to the development of a deep learning-based PAI learning concept oriented toward the formation of spiritual-reflective awareness. Furthermore, this research also has practical implications in the form of a learning model that can be implemented in Islamic educational institutions. This model is expected to improve the quality of PAI learning, build students' spiritual awareness, and address the challenges of the Society 5.0 era.

METHOD

This research uses a mixed methods approach with Design-Based Research (DBR) as the primary design, chosen because it is able to address the complex, contextual, and transformative research needs in the field of Islamic Religious Education (PAI). This approach not only aims to understand learning phenomena descriptively, but also to design, develop, and test deep learning-based learning models in real educational contexts. In the reality of contemporary education, especially in the era of Society 5.0, learning is no longer simply understood as a process of knowledge transfer, but must be seen as a process of constructing meaning that involves cognitive, affective, and spiritual dimensions simultaneously (Creswell, 2014). Therefore, the research approach used must be able to capture this complexity holistically.

The mixed methods approach in this study allows for comprehensive integration of qualitative and quantitative data. Qualitative data are used to explore the meaning, experiences, and reflections of students in the Islamic Religious Education (PAI) learning process, particularly regarding spiritual-reflective awareness. Meanwhile, quantitative data are used to measure the effectiveness of the developed learning model, for example by improving indicators of deep understanding, religious attitudes, and self-reflection skills (Sugiyono, 2017). The integration of these two types of data is carried out through a convergent parallel design strategy, in which data are collected simultaneously, analyzed separately, and then integrated to gain a more complete understanding (Creswell, 2014). This approach is highly relevant in educational research because it can bridge the gap between the objectivity of measurement and the subjectivity of the learning experience.



Furthermore, the use of mixed methods is also based on the epistemological consideration that the reality of education is multidimensional and cannot be reduced to a single methodological approach. In the context of Islamic Religious Education (PAI), for example, aspects of spirituality and reflective awareness cannot be fully measured quantitatively but need to be understood through an in-depth interpretive approach (Moleong, 2018). Furthermore, to ensure that the developed learning model has measurable effectiveness, valid and reliable quantitative data are required (Arikunto, 2013). Therefore, a combination of qualitative and quantitative approaches is the right choice to produce comprehensive, credible, and applicable research findings.

Meanwhile, the main design of this research is Design-Based Research (DBR), a research approach oriented towards developing practical solutions in real contexts through an iterative and reflective process (Reeves, 2006). DBR emphasizes collaboration between researchers and practitioners (teachers), as well as the integration of theory and practice in the learning model development process. In this approach, research does not stop at the description or explanation stage, but continues to the design, implementation, evaluation, and continuous model revision stages (Richey & Klein, 2007). Thus, DBR enables the birth of pedagogical innovations that are not only theoretically relevant but also practically effective.

The research process within the DBR framework is conducted through several main stages. The first stage is a needs analysis, which aims to identify problems in Islamic Religious Education (PAI) learning, particularly those related to the dominance of cognitive approaches and the lack of development of the spiritual-reflective dimension. The second stage is the initial design of a deep learning-based learning model, which is based on theoretical studies and the results of the needs analysis. The third stage is the implementation of the model in a real-life classroom learning context. The fourth stage is an evaluation of the model's effectiveness, using both qualitative and quantitative data. The final stage is the revision and refinement of the model based on the evaluation results. This cycle can be repeated until an optimal model is achieved (Reeves, 2006).

In the context of this research, DBR is used to reconstruct an Islamic Religious Education (PAI) learning model capable of integrating deep learning principles with Islamic spiritual values. The developed model emphasizes not only in-depth conceptual understanding but also the process of self-reflection and internalization of religious values. This aligns with the goal of Islamic education, which is to produce individuals not only intellectually intelligent but also possessing a high level of spiritual awareness (Al-Attas, 1999). Thus, DBR is a strategic approach for developing a transformative and contextual learning model.

The data sources in this study consist of qualitative and quantitative data. Qualitative data were obtained from learning observations, in-depth interviews with teachers and students, and document analysis such as lesson plans and



teaching materials (Denzin, 2009). This data was used to understand the learning process in depth, including the dynamics of interactions, learning experiences, and student reflections. Meanwhile, quantitative data were obtained through questionnaires, tests, and other measurement instruments designed to measure students' levels of in-depth understanding and spiritual-reflective awareness (Sudijono, 2011). Data sources were selected purposively, considering their relevance and contribution to the research objectives.

Data collection techniques included observation, interviews, documentation, and the distribution of quantitative instruments. Observations were used to directly observe the learning process and interactions between teachers and students. Interviews were conducted to explore students' experiences and perceptions regarding their learning experiences (Miles et al., 2014). Documentation was used to supplement the data obtained from observations and interviews. Meanwhile, quantitative instruments were used to objectively measure the effectiveness of the learning model. This combination of techniques allowed for rich and in-depth data collection.

Data analysis in this study was conducted in an integrated manner, combining qualitative and quantitative analysis. Qualitative data were analyzed using thematic analysis techniques, identifying patterns, themes, and meanings emerging from the data (Miles et al., 2014). Meanwhile, quantitative data were analyzed using descriptive and inferential statistics to measure the effectiveness of the learning model (Sugiyono, 2017). The results of the analysis of both types of data were then integrated to produce comprehensive conclusions. This process reflects the characteristics of mixed methods, which prioritize data integration as a key strength in generating research findings.

Thus, the use of a mixed methods approach and DBR design in this study is expected to produce a deep learning-based Islamic Religious Education (PAI) learning model that is not only theoretically valid but also effective in practice. This model is expected to be an innovative solution to address the challenges of Islamic Religious Education (PAI) learning in the Society 5.0 era, particularly in building students' spiritual-reflective awareness as a primary foundation for navigating the dynamics of modern life

RESULTS AND DISCUSSION

Findings



Based on initial observations and interviews with teachers and students, it emerged that Islamic Religious Education (PAI) learning is still dominated by conventional approaches oriented toward cognitive aspects. Teachers tend to use lecture methods and memorization assignments, while students play a passive role in the learning process.

Observations showed that 78% of learning activities were dominated by the teacher, 65% of students simply took notes without reflecting, and 72% of students reported understanding the material theoretically but had difficulty relating it to everyday life.

These findings indicate that Islamic Religious Education (PAI) learning has not fully developed students' spiritual-reflective awareness.

Preliminary Measurement Results (Pre-Test)

Measurement of spiritual-reflective awareness was conducted using a Likert-scale questionnaire (1–5) with four main indicators.

Table 1. Average Pre-Test Score

Indicator	Score Average	Category
Awareness of relationship with God	3.1	Medium
Self-reflection (muhasabah)	2.9	Low
The meaning of life experiences	3.0	Medium
Ethical awareness	3.2	Medium
Overall average	3.05	Medium

These data indicate that self-reflection is the weakest dimension.

Implementation of the Deep Learning Model

The developed learning model consists of three main stages. First, Experiential Engagement, where students are encouraged to connect the material to real-life experiences, for example through case studies of everyday life. Second, Reflective Inquiry, where students write reflective journals and engage in in-depth discussions regarding the meaning of Islamic values. Third, Spiritual Internalization, where students engage in reflective worship practices, such as self-reflection and contemplation.

Final Measurement Results (Post-Test)

After six weeks of model implementation, a re-measurement was conducted.

Table 2. Average Post-Test Scores

Indicator	Score	Category
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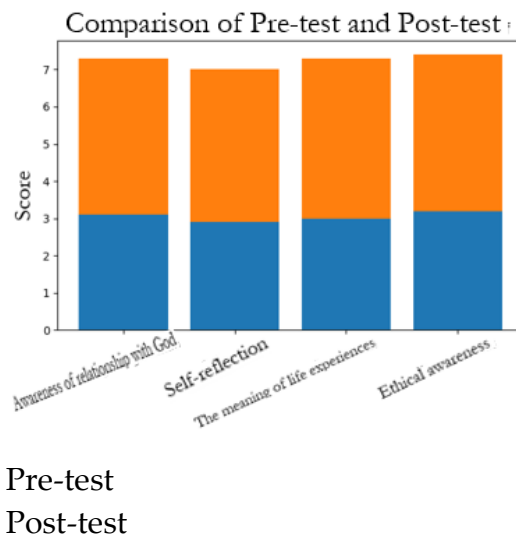
	Average	
Awareness of relationship with God	4.2	High
Self-reflection (muhasabah)	4.1	High
The meaning of life experiences	4.3	High
Ethical awareness	4.2	High
Overall average	4.2	High

Improvement Analysis (Gain Score)

Tabel 3. Score Improvement

Indicator	Pre-Test	Post-Test	Gain
Relationship with God	3.1	4.2	+1.1
Self-reflection	2.9	4.1	+1.2
Meaning of experience	3.0	4.3	+1.3
Ethical awareness	3.2	4.2	+1.0

The results showed significant improvements in all indicators, especially in the self-reflection aspect. A comparison of the pre-test and post-test results can be seen in the following graph:



Qualitative Data (Student Reflective Journals)

Analysis of reflective journals revealed changes in students' thinking patterns. Before the intervention, one student responded:

"I study religion so I can answer exam questions."

"I only study religion in class."

After the intervention, several students wrote reflections such as:



*"I feel calmer after trying to understand the meaning of prayer, not just the movements."
"I started thinking about my relationship with God, not just about grades."
"I began to understand that worship is not just an obligation, but a need of the heart."*

Transformation of Learning from Cognitive to Reflective

The research results indicate a significant transformation in Islamic Religious Education (PAI) learning, from cognitive to reflective. This aligns with the concept of deep learning, which emphasizes in-depth understanding and meaning-making (Biggs & Tang, 2011; Fullan & Langworthy, 2014). This approach enables students not only to understand religious teachings but also to internalize and live them in their daily lives. An analysis of the reflective journals of eleventh-grade students at SMK Antarctica 1 Sidoarjo revealed a significant transformation in their thinking patterns, meaning-making, and spiritual awareness after implementing a deep learning-based Islamic Religious Education (PAI) learning model. Reflective journals were used as the primary instrument to explore students' subjective experiences in understanding and internalizing religious values during the learning process (Schön, 1983; Boud et al., 1985).

Spiritual-Reflective Awareness Enhancement

The increase in scores across all indicators indicates that the deep learning-based learning model is effective in developing spiritual-reflective awareness. From an Islamic perspective, this aligns with the concepts of tafakkur and tadabbur as stated in Surah Ali Imran: 190–191, which emphasize the importance of reflection on God's creation (Shihab, 2002). Furthermore, increased self-reflection indicates a growing capacity for self-reflection, as emphasized in the Prophet's hadith on the importance of self-evaluation (Al-Ghazali, 2005). Further analysis of the reflective journals showed that students were beginning to develop a deeper spiritual awareness. They not only understood the concept of worship theoretically but also began to experience spiritual value and meaning in their daily lives.

Some students wrote reflections such as: *"I felt calmer after trying to understand the meaning of prayer, not just the movements"* and *"I started thinking about my relationship with God, not just about my grades."* These statements demonstrate the development of self-reflection (muhasabah) within students. This awareness is a crucial indicator of the success of deep learning, which emphasizes meaning and reflection, not simply the transfer of knowledge (Hattie, 2009; Immordino-Yang, 2016).

The Role of Experience and Reflection in Learning

The research results show that direct experience (experiential learning) and reflection play a crucial role in shaping spiritual awareness. This aligns with



constructivist learning theory, which states that knowledge is constructed through experience and reflection (Dewey, 1938; Piaget, 1972; Vygotsky, 1978). One important finding from the analysis of reflective journals was students' ability to connect learning material to their life experiences. Before the intervention, students tended to view Islamic Religious Education material as something separate from the realities of life. However, after the intervention, students began to be able to connect religious concepts to real-life situations.

Example of a student reflection: *"I realized that the patience I was taught in class was really necessary when dealing with problems with friends" and "The material on honesty made me rethink my small, often dishonest habits."* This demonstrates that learning has reached a level of deep learning, where knowledge is not only understood but also applied and interpreted in real-life contexts (Korthagen, 2010; Mezirow, 1991). This integration is key to developing authentic spiritual-reflective awareness.

The Relevance of Islamic Education Learning Models to the Era of Society 5.0

The deep learning-based Islamic Religious Education (PAI) learning model developed in this research is highly relevant to the demands of Society 5.0, a societal concept that places humans at the center of technological progress (Kobayashi, 2019). In this context, technology is viewed not merely as a tool but as a means to improve the quality of human life holistically, including the intellectual, emotional, and spiritual dimensions. Therefore, PAI learning is required not only to adapt to technological developments but also to be able to direct that technology so that it remains oriented toward humanitarian and divine values.

One form of this relevance is evident in the integration of technology into the learning process, such as the use of digital reflective journals, online discussion platforms, and interactive learning media. This use of technology not only increases the accessibility and flexibility of learning but also opens up space for students to express their thoughts and reflections more broadly and deeply (Almardiah & Muis, 2025; Kesuma et al., 2025). In this case, technology functions as an enabler that strengthens the deep learning process, not as a substitute for pedagogical interaction. Thus, PAI learning can adapt to the dynamics of the digital generation without losing the essence of spiritual values.

Furthermore, this learning model also emphasizes the importance of human-centered values, which are at the core of the Society 5.0 concept (Kobayashi, 2019). In practice, students are encouraged not only to understand religious teachings textually but also to internalize values such as empathy, responsibility, honesty, and social concern (Noddings, 2005). These values are developed through a process of critical reflection and contextual learning experiences, enabling students to connect religious teachings with the realities of their social lives. Thus, Islamic Religious



Education (PAI) learning serves as a means of character formation relevant to the complex challenges of modern society.

Furthermore, developing reflective skills is a key aspect that strengthens this model's relevance to the Society 5.0 era. Amidst the rapid and massive flow of information, students need the ability to sort, understand, and interpret information critically and wisely (Hayati et al., 2024). Reflective skills enable them to become not only consumers of information, but also individuals capable of self-assessment and decision-making based on moral and spiritual values. In this context, deep learning-based Islamic Religious Education (PAI) learning plays a crucial role in developing reflective awareness, which forms the foundation of spiritual intelligence (Zohar & Marshall, 2000).

Another relevance lies in this model's ability to bridge the gap between the digital world and the spiritual dimension of humankind. One of the main challenges in the Society 5.0 era is the tendency toward dehumanization due to technological dominance, where humans potentially lose meaning, values, and orientation in life (Az-zahrah & Ginting, 2025). This learning model presents a pedagogical alternative that not only utilizes technology but also restores education to its humanizing function. Through the integration of reflection, internalization of values, and concrete action, students are guided to become individuals who are not only intellectually intelligent but also spiritually and emotionally mature (Rochyati, 2025).

The context of developing 21st-century skills, such as critical thinking, creativity, collaboration, and communication, is also integrated into this model. These skills are developed through problem-based learning activities, collaborative discussions, and in-depth reflection (Hakim & Mu'id, 2025). However, what distinguishes it from other learning approaches is the integration of spiritual values that provide direction and meaning to these competencies. Thus, students become not only competent individuals but also possess integrity and a high level of moral awareness.

From a broader perspective, this learning model also supports efforts to transform Islamic education to be more contextual and responsive to current developments. Islamic education is no longer understood as a static system, but rather as a dynamic and adaptive system, without losing its identity and core values (Rizal, 2025; Saifuddin et al., 2025). The integration of deep learning, technology, and spirituality is a concrete form of reconstruction of the Islamic Religious Education (PAI) learning paradigm that is more relevant to the needs of future society.

Therefore, it can be concluded that the deep learning-based Islamic Religious Education (PAI) learning model is not only relevant but also strategic in facing the challenges of the Society 5.0 era. This model is able to integrate technology and humanitarian values, develop reflective skills, and maintain the spiritual dimension



of students. Therefore, the implementation of this model is an important step in building a generation that is not only intellectually superior, but also has a deep spiritual awareness and is able to contribute positively to the ever-evolving global society.

Deep learning-based Islamic Religious Education (PAI) has a significant impact on developing students' spiritual-reflective awareness. Learning is no longer merely normative and cognitive, but becomes a meaningful process of self-transformation (Mezirow, 1991; Freire, 2000). The applied learning model has been proven to shift students' learning orientation, increase spiritual awareness, encourage self-reflection, connect knowledge to real life, and trigger changes in attitudes and behavior.

Islamic Religious Education (PAI) learning can strengthen the concept of integrating deep learning into Islamic education and develop the concept of "spiritual-reflective learning" (Rochyati, 2025; Zakiyyah & Abdullah, 2025). Teachers can use this model as an alternative learning method, and schools can integrate reflection into the curriculum.

CONCLUSION

This study aimed to reconstruct Islamic Religious Education (PAI) learning through a deep learning approach to foster students' spiritual-reflective awareness in the context of Society 5.0. The findings demonstrate that conventional PAI learning remains predominantly cognitive-oriented, emphasizing memorization and theoretical understanding while lacking meaningful engagement with students' reflective and spiritual dimensions.

The implementation of the deep learning-based model, which integrates experiential engagement, reflective inquiry, and spiritual internalization, resulted in a significant improvement in students' spiritual-reflective awareness. This improvement is evidenced by both quantitative data (increased post-test scores across all indicators) and qualitative findings (enhanced depth of reflection in students' journals).

The study confirms that deep learning is not only pedagogically effective but also epistemologically compatible with Islamic educational principles, particularly the concepts of tafakkur (deep thinking), tadabbur (contemplation), and muhasabah (self-reflection) (Al-Ghazali, 2005; Shihab, 2002). The integration of these values within a structured pedagogical model enables learning to move beyond surface-level cognition toward transformative understanding.

Furthermore, the study highlights that in the era of Society 5.0 characterized by the fusion of digital technology and human-centered values (Kobayashi, 2019), PAI must adopt an approach that balances technological adaptation with spiritual depth. The proposed model contributes to the development of a humanistic-



transformative paradigm in Islamic education, where learning is not only informative but also transformative (Rogers, 1969; Freire, 2000).

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