



A DEEP LEARNING ADMINISTRATION PATTERN FOR ISLAMIC RELIGIOUS EDUCATION TEACHERS IN THE 21ST CENTURY

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ABSTRACT

This study aims to find a pattern for in-depth learning administration management for Islamic Religious Education teachers in the 21st century, especially in the administrative aspects of learning planning. This research is based on literature studies, using documentation techniques to find the necessary data from various digital and printed reference sources. Data analysis was conducted in two stages: first, analysis during data collection, and second, analysis after data collection was obtained, primarily to build a conceptual model for managing learning planning administration for Islamic Religious Education teachers. The results of the study found that the in-depth learning administration planning model can be based on the systematics contained in the in-depth learning guidelines from the Ministry of Primary and Secondary Education of the Republic of Indonesia, and analyzed through Ralph Tyler's curriculum development theory, which includes: First, determining learning objectives. Second, determining the learning experiences that students will gain. Third, organizing materials and learning experiences. The design of learning experiences and materials is then incorporated into the planning by teachers as an integral part of the learning steps. Fourth, determine learning evaluation techniques and instruments. This is developed by the teacher, not solely to measure cognitive achievement, but also psychomotor and affective aspects. This in-depth learning administration model can support the creation of meaningful Islamic Religious Education learning, fostering student awareness, and engaging learning.

Keywords: deep learning, learning administration, Islamic Religious Education

INTRODUCTION

The challenges of learning in the 21st century are increasingly complex, driven by rapid technological developments, globalization, and social change. Therefore, education is required to adapt to the ever-evolving needs of the times (Abdul Manan, 2023; Budi Agus Sumantri, 2019). In today's digital era, students are no longer limited to mastering reading, writing, and arithmetic; they must also possess critical thinking, creativity, communication, collaboration, and digital literacy skills to compete and adapt in modern life (Saifudin Zuhri et al., 2024; Yeyendra et al., 2024). One major challenge is the rapid flow of information easily accessible via the internet, but not all of it is accurate and of high quality. Therefore, students need to be equipped with the skills to filter, analyze, and utilize information wisely. Another challenge is the persistent disparity in access to education and technology across various regions, preventing all students from receiving equal learning opportunities (Dedi Sugari & Hilalludin, 2025). Furthermore, changes in the character and learning patterns of the younger generation, who tend to get bored easily and prefer visual and practical learning, demand innovation in learning strategies to ensure optimal achievement of educational goals. Therefore, a quality learning process appropriate for the 21st century is imperative.

One way to respond to 21st-century developments is to implement in-depth learning (Ahmad Syaifuddin Zuhri et al., 2025; Muhammad Feri, 2025; Nofamataro Zebua, 2025; Wafa Taqiyya et al., 2025). The immersive learning approach emphasizes comprehensive conceptual understanding, critical and reflective thinking skills, and the application of knowledge to real-life situations. This allows students to not only memorize material but also understand the meaning, relationships, and benefits of what they learn. In today's world, immersive learning is crucial because the rapid development of science, technology, and information demands that students have the ability to analyze, solve problems, adapt, and make appropriate decisions in various situations. This approach also encourages students to be more active, creative, collaborative, and independent in their learning, thus developing 21st-century skills that are essential for both the workplace and social life (Ira Fatmawati, 2025). Furthermore, immersive learning helps improve students' understanding and retention because they learn through experience, discussion, exploration, and direct involvement, rather than simply passively receiving information. This immersive learning approach urgently needs to be implemented in every learning process in every school, including Islamic Religious Education.

Islamic Religious Education itself is closely related to the concept of in-depth learning because, in essence, Islamic education aims not only to provide theoretical knowledge of religious teachings but also to instill a comprehensive and continuous understanding, appreciation, and practice of Islamic values in daily life (Ali Wafa et al., 2025; Moh Restu Hoeruman et al., 2025). In in-depth learning, students are encouraged to grasp the meaning behind each subject, think critically about various issues, and connect knowledge to the realities of life. This aligns with the goals of Islamic Religious Education, which emphasize the development of noble morals, faith, piety, and good character. Through an in-depth learning approach, Islamic Religious Education materials no longer focus solely on memorizing verses, hadith, or religious theory, but also focus on understanding values, self-reflection, developing attitudes, and applying Islamic teachings to social life, the environment, and technological developments in the modern era (Saridudin, 2025). Furthermore, in-depth learning in Islamic Religious

Education can help students develop stronger spiritual awareness, problem-solving skills based on Islamic values, and foster a strong sense of tolerance, responsibility, and social awareness.

The implementation of in-depth learning in Islamic Religious Education subjects cannot be separated from the role of a teacher in it (Waluyo et al., 2025; Winda Fibri Yana et al., 2026). The teacher's role in this case is very important because the teacher functions not only as a conveyor of material but also as a facilitator, guide, motivator, and role model in shaping the understanding and character of students as a whole. In the implementation of in-depth learning, Islamic Religious Education teachers are required to be able to create an active, meaningful, and contextual learning process so that students not only memorize religious concepts but also understand the wisdom, values, and their application in everyday life. In addition, Islamic Religious Education teachers also have a strategic role in instilling the values of morality, tolerance, responsibility, honesty, and spirituality through a humanistic and inspirational learning approach, so that students can experience a learning process that is not only oriented towards cognitive aspects, but also affective and psychomotor. Thus, the role of Islamic Religious Education teachers in in-depth learning is an important key in creating students who are not only academically intelligent, but also have strong faith, good morals, critical thinking skills, and are prepared to face the dynamics of modern life based on Islamic values.

The role of Islamic Religious Education teachers in carrying out in-depth learning needs to be based on good learning administration management (Desy Paramuditha et al., 2026; Feri Riski Dinata et al., 2025). This is because administrative management is a crucial foundation for designing, implementing, and evaluating the learning process in a focused, effective, and meaningful manner (Meti Fatimah & Muhammad Ilyas, 2024; Nur Aini et al., 2025). In implementing in-depth learning, Islamic Religious Education teachers are not only required to deliver religious material but also to develop learning plans that encourage students to understand, internalize, and apply Islamic values in their daily lives. Therefore, systematic administration is required that aligns with 21st-century learning objectives. Good administrative management includes the development of learning tools such as teaching modules, learning objectives, assessments, learning media, and student-centered learning strategies that emphasize critical, reflective, collaborative, and contextual thinking. Furthermore, well-organized administrative management also assists Islamic Religious Education teachers in monitoring student progress, evaluating competency achievement, and determining appropriate follow-up actions. With sound in-depth learning administration, Islamic Religious Education (PAI) teachers can implement the educational process in a more professional, structured, and high-quality manner. This ensures that learning objectives are achieved not only in terms of knowledge but also in developing character, noble morals, and students' abilities to face the challenges of modern life based on Islamic values.

In this regard, developing a model for in-depth learning administration for Islamic Religious Education (PAI) teachers is crucial and strategic, particularly in the administrative aspects of in-depth learning planning. This is because the administrative planning of in-depth learning implementation is fundamental for teachers in creating a focused, systematic, and innovative learning process that develops critical thinking skills, character, and student skills in line with the demands of 21st-century education.

RESEARCH METHODS

This research uses a qualitative method with a library study design, where the researcher collects library data, reads and records, and processes library materials related to the research being conducted (Magdalena et al., 2021). The data collection technique is based on documentation, both printed documents and documents in file form (digital). The data analysis technique in this study is carried out in two main stages. First, the analysis is carried out during the document collection process, namely by selecting and reviewing literature relevant to the theme of in-depth learning, administration of learning planning, and Islamic Religious Education learning. At this stage, the researcher has begun to conduct an initial assessment of the document content, identifying important concepts and noting the relationships between emerging variables. Second, data analysis is carried out after all relevant documents have been collected, namely by organizing, comparing, and synthesizing findings from various sources to gain a comprehensive understanding of the research topic (Milya Sari & Asmendri, 2020), namely the management and administration of in-depth learning planning in Islamic Religious Education lessons. This process allows the researcher to draw conclusions based on patterns, similarities, and differences found in the reviewed literature.

RESULTS AND DISCUSSION

The administrative stages of in-depth learning planning in Islamic Religious Education (PAI) are outlined, for example, in fifth-grade elementary school, specifically in the Al-Quran and Hadith element in the second semester (Soleh Baedowi & Hairil Muhammad Anwar, 2021b, 2021a). The administrative description of in-depth learning planning utilizes the systematic principles in the in-depth learning guidelines from the Ministry of Primary and Secondary Education (Anisyah Dasa Astarina, 2025; Tim Pengembang Pembelajaran Mendalam, 2025), as follows:

1. Identification and mapping, regarding: a) Students are expected to have the initial ability to read the Qur'an fluently and correctly. b) Learning materials are focused on the main points of the Qur'an, Surah Al-Baqarah: 256. This material is relevant to students' daily lives, preventing them from imposing their religious teachings on others, including insulting or criticizing their beliefs. c) The graduate profile dimensions are directed toward three dimensions: faith and devotion to God Almighty, citizenship, and critical reasoning. The selection of these graduate profile dimensions can be outlined as follows:

Table 1. The reasons for selecting graduate profile dimensions

Dimensions	Reasons for selecting graduate profile dimensions
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Dimension of Faith and Devotion to the One Almighty God.	Religious values essentially teach mutual respect, appreciation of differences, and harmonious living amidst diversity of ethnicities, cultures, languages, and beliefs. Students with strong faith and devotion will be able to demonstrate tolerant behavior, refrain from imposing their will, and uphold humanitarian values as a manifestation of practicing religious teachings in their daily lives. By understanding diversity, students can also cultivate empathy, brotherhood, and social peace, thereby creating a harmonious, inclusive environment that reflects noble morals in accordance with the values of the One Almighty God.
Citizenship Dimension	Students need to develop an awareness of being citizens capable of living side by side harmoniously in a pluralistic society. Understanding the diversity of ethnicities, cultures, religions, languages, and customs can foster tolerance, respect for the rights of others, and strengthen a sense of national unity. Furthermore, the ability to understand diversity also helps students adopt a democratic attitude, respect differences of opinion, and actively participate in community life in accordance with the values of Pancasila and the spirit of Bhinneka Tunggal Ika (Unity in Diversity).
Critical reasoning dimension	Students are required to think openly, objectively, and wisely in responding to the various differences that exist in their environment. Through understanding diversity, students learn to analyze various perspectives, evaluate information logically, and avoid stereotypes, prejudice, and discrimination. Furthermore, diversity also trains students to make appropriate decisions based on facts, human values, and rational considerations, thus fostering a critical attitude that respects differences in community life.

d) The final learning outcome of phase C is understanding several short surahs and verses of the Qur'an and hadiths about diversity, e) Learning is focused on the main content of the Qur'an, Surah Al-Baqarah, verse 256, which, among other things, has relevance to the Pancasila Education material for grade V, especially the main material on Pancasila in My Life (Pancasila Education textbook)(Adi Darma Indra et al., 2023).

2. Developing a learning design, including: a) Determining Learning Objectives, in this case, the learning objective is for students to be able to correctly explain the main messages of the Qur'an, Surah Al-Baqarah/2: 256. b) Determining the learning topic, in this case, the learning topic is the main content of the Qur'an, Surah Al-Baqarah/2: 256. c) Designing pedagogical practices, in this case carried out by implementing a lecture learning method based on the Guided note-taking strategy(Silberman, 2013), as well as discussions based on the small group discussion strategy(Ismail, 2008). The reasons for choosing these two methods and strategies are as follows:

Table 2. The reasons for choosing methods and strategies

Pedagogical Practices	Rationale
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The lecture method, based on the guided note-taking strategy	The lecture method, based on the guided note-taking strategy, helps students focus on the material while actively taking notes on important points presented by the teacher. The material, which focuses on understanding the main points of Surah Al-Baqarah, verse 256, holds significant significance in every student's daily life. Therefore, direct explanation from the teacher is necessary to ensure a focused understanding and avoid misunderstandings. Through guided note-taking, students are not merely passive listeners but are also trained to identify important information, complete notes, and systematically understand concepts. This strategy can also improve concentration, learning engagement, and the ability to understand the values of diversity, thus achieving learning objectives more effectively.
Discussion strategy-based small group discussion	This strategy provides opportunities for students to interact directly, exchange opinions, and learn to appreciate differing perspectives in small groups. Through discussion, students can understand that each individual has a different background, experience, and perspective, fostering tolerance, empathy, and cooperation. Furthermore, the small group atmosphere allows students to be more active in expressing ideas, asking questions, and responding to each other's opinions openly and democratically. Thus, learning not only helps students understand the concept of diversity theoretically but also trains them in applying the values of diversity, as outlined in the main points of Surah Al-Baqarah:256, in everyday social interactions.

d) Determining learning partners, especially through collaboration between students in the classroom. e) Designing a learning environment by providing opportunities for students to express their ideas in direct class discussions. f) Designing the use of digital technology, using learning videos.

3. Designing Learning Experiences, including:

a. Initial Activities, with the principle of being fun and meaningful. This is planned with the main activity of providing motivation to students and providing three opening questions that lead to learning objectives to explain the main messages of the Quran, Surah Al-Baqarah: 256. The questions are:

- 1) Do students have friends/neighbors of different religions?
- 2) When our friends/neighbors of different religions are sick, are we allowed to visit them?
- 3) Should we also be polite and courteous to our neighbors of different religions?

b. Core Activities, including three main stages: understanding, applying, and reflecting. The description is as follows:

Table 3. The stages, principles and activities in in-depth learning

Stages	Principles	Activities
Understanding	Encouraging and Awareness	1. The teacher displays a short video, image, or story about interfaith harmony in the community. 2. Students are asked to observe and express their feelings and opinions about the video. 3. The teacher directs the discussion on the importance of respecting others' beliefs. 4. Students reread Surah Al-Baqarah: 256 and its meaning, and the teacher guides them in understanding the verse's meaning using simple and contextual language.
Applying	Consciously and Meaningfully	1. Students work in small groups to complete a case study on differences in belief in social life. 2. Each group discusses how to behave in accordance with the teachings of Q.S. Al-Baqarah: 256. 3. Students practice the results of their discussions through role-play or simple simulations. 4. The teacher assigns a simple, hands-on assignment: creating a flyer/poster containing a message about the tolerance campaign.
Reflecting	Consciously and Meaningfully	1. The teacher invites students to self-reflect by asking the following questions: a. "Have I respected the beliefs of others?" b. "What attitudes do I need to improve to live harmoniously in diversity?" 2. Students are asked to write down a commitment to concrete actions they will take at home, school, or in their community.

c. Closing Activities, conducted with the principles of meaningfulness, joy, and awareness. The activity involves drawing a final conclusion to the learning content, stating that Surah Al-Baqarah verse 256 teaches that there is no compulsion in religion and the importance of tolerance and mutual respect. Furthermore, the teacher emphasizes that differences in belief must be addressed wisely, peacefully, and compassionately. Before concluding the lesson, the teacher invites students to applaud enthusiastically.

4. Designing Learning Assessments, including:

The techniques to be used include test and non-test techniques (Susilo Rahardjo & Gudnanto, 2013; Yogi Anggraena et al., 2025). The following observation sheet will be used for non-test techniques:

Table 4. The Examples of non-test instruments

No.	Aspects assessed	Indicator	Description (V)			
			Poor	Sufficient	Good	Very good
1	Tolerance	Respects the opinions and beliefs of peers				
2	Cooperation	Actively collaborates in group discussions				
3	Politeness	Speaks politely during discussions				
4	Self-Awareness	Demonstrates an attitude of not imposing opinions on others				

The chosen testing technique will be implemented by asking students the following questions:

- a. Explain the meaning of the prohibition on imposing religion on others according to the teachings of the Quran!
- b. Give an example of respecting differences in beliefs in the school environment!

The administrative stages of in-depth learning planning in Islamic Religious Education (PAI) are an important foundation for creating a focused, meaningful, and student-centered learning process. Through systematic and reflective planning, teachers are able to deliver Islamic Religious Education (PAI) learning that is not only oriented toward mastery of material but also toward character development, spiritual awareness, and the practice of Islamic values in daily life.

The model of administrative stages of in-depth learning planning that was implemented in the second semester of Islamic Religious Education (PAI) in the second semester of the Qur'an and Hadith element can be analyzed using Ralph Tyler's curriculum development theory (David J. Parks, 2011; Marie Kirchner Stone, 1985; Tariq Mehmood Bhuttah et al., 2019). This is important because learning planning is an integral part of curriculum development, translating objectives, learning outcomes, and curriculum material into concrete classroom learning activities. In the context of a subject, lesson planning helps teachers adapt strategies, methods, media, and assessments to the characteristics of the material and the needs of students so that curriculum objectives can be achieved effectively, purposefully, and meaningfully. The discussion of the in-depth lesson planning administrative stage model, which has been developed using Ralph Tyler's theory, can be outlined as follows:

Table 5. The Relevance of Ralph Tyler's Theory and Systematics of Administrative Planning In-depth Learning

No.	Stages in Ralph Tyler's theory	Stages of in-depth learning planning	In-depth learning content included in the administrative stages of Islamic Religious Education learning planning.
1	Objectives	a. Identification stage, especially the aspect of determining the graduate profile. b. Learning design development stage	a. Six approaches to in-depth learning. b. Three principles of in-depth learning: joyful, conscious, and meaningful. c. Graduate profile dimensions: faith and devotion to God Almighty, citizenship, and critical reasoning. d. Three aspects: cultivating the heart, cultivating feelings, cultivating the mind.
2	Selecting Learning Experiences	The stage of developing learning experiences is divided into three parts:	e. Learning experiences: understanding, applying, and reflecting.
3	Organizing Learning Experiences		
		a. Beginning of learning. b. Core learning activities. c. Closing learning activities.	
4	Evaluation	The stage of designing assessment techniques and instruments	

The analysis shows that, in general, the administration of in-depth learning planning can be developed based on Ralph Tyler's curriculum development theory. However, certain sections require sharpening and strengthening of the in-depth learning aspects targeted/to be implemented in the classroom learning process. This certainly requires Islamic Religious Education teachers to be responsive to current developments and also possess the skills to articulate religious teachings in accordance with the existing context, including responding to developments in society without losing their identity as noble and ideal teachings. Through this model, it actually shows that the in-depth learning planning format can be developed flexibly and without worrying about getting caught up in burdensome administration, so that teachers can develop it independently and more appropriately to the context of the class they will teach

CONCLUSION

An in-depth learning planning administration pattern for Islamic Religious Education (PAI) can be developed based on the systematics contained in the in-depth learning guidelines from the Ministry of Primary and Secondary Education. This systematics is broadly relevant to Ralph Tyler's curriculum development theory, which

includes: determining learning objectives, determining the learning experiences to be gained by students, organizing materials and learning experiences, and determining learning evaluation techniques and instruments. Through this model, Islamic Religious Education teachers have flexibility in designing in-depth learning implementation while maintaining a systematic approach. This is important because the design will later serve as a guideline in the learning process, so that learning does not only focus on delivering material but also on developing a comprehensive understanding, appreciation, and practice of Islamic teachings. Through this flexible and systematic learning planning administration model, teachers can present learning that encourages students to think critically, reflectively, and contextually about everyday life issues. Furthermore, it can help create active, meaningful, and student-centered learning experiences so that students not only understand religious concepts theoretically but also are able to apply these values in real-life attitudes and behaviors in an atmosphere filled with joy, awareness, and meaning.

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