

ANALYSIS OF THE DEEP LEARNING APPROACH TO FIQH LEARNING IN FORMING STUDENTS' RELIGIOSITY (CASE STUDY AT MTS NEGERI 5 JAKARTA)

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Abstract

Fiqh learning in Islamic junior high schools is often trapped in a mechanistic memorization pattern (surface learning) so that it fails to internalize the spiritual values of worship into the real behavior of students. This study aims to analyze the application of the Deep Learning approach (mindful, meaningful, and joyful learning pillars) in Fiqh learning on obligatory prayer material, identify its contribution to the formation of five dimensions of religiosity, and map the supporting and inhibiting factors at MTs Negeri 5 Jakarta. The research method uses an embedded mixed approach (QUAL(quantitative)) with data collection through observation, in-depth interviews, documentation, and Likert-scale questionnaires to 16 grade VII students. The results show that the application of Deep Learning produces an average religiosity achievement of 85.75% (very strong category), with details of the achievement of the dimensions of faith (aqidah) of 88.75%, ihsan 87.81%, religious knowledge 85.94%, morals 83.75%, and worship 82.50%. The distribution of students' religiosity typology was dominated by the medium category (62.50%), followed by the high category (25.00%), and the low category (12.50%). The study's conclusion confirms that conscious, meaningful, and enjoyable classroom conditioning can transform pseudo-discipline into internal spiritual awareness (muraqabah) in students.

Keywords: Deep Learning, Jurisprudence Learning, Student Religiosity



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INTRODUCTION

National education functions to develop the potential of students to become people who are faithful, devoted to God Almighty, have noble morals, and are knowledgeable. Islamic educational institutions, particularly Madrasah Tsanawiyah (MTs), play a strategic role in realizing these goals through a curriculum that integrates general and religious knowledge

(Azam, 2026). The Islamic Jurisprudence (Fiqh) subject at the MTs (Islamic Junior High School) level occupies a central position because it contains Islamic teachings and guidelines for daily worship practices that must be mastered and practiced by every student. Ideally, mastery of Islamic Jurisprudence material should not stop at cognitive mastery but should also lead to the formation of solid religious attitudes and character (Abdullah, 2024).

The success of Islamic jurisprudence learning is measured by the extent to which students internalize the values of worship, thus establishing a holistic level of religiosity. The national education curriculum policy encourages a transformation of student-centered learning to increase the effectiveness of internalizing these religious values (Halomoan, 2023). Educators are required to present instructional methods that emphasize not only technical aspects or procedural memorization, but also link Islamic teachings to real-life contexts. This transformation is expected to create a conducive learning climate in the madrasah environment (Hanifuddin, 2024).

The Ministry of Primary and Secondary Education has formulated the Deep Learning paradigm as a pedagogical approach to create a mindful, meaningful, and joyful learning process. The Deep Learning framework integrates four main components: graduate profile dimensions, learning principles, learning experiences, and an instructional framework that holistically integrates thinking, feeling, and physical exercise. This approach facilitates students to experience the process of understanding, applying, and reflecting on each subject matter in depth (Solin, 2024).

KMA Number 1503 of 2025 emphasizes that the Deep Learning approach is a paradigm that honors students by emphasizing a conscious, meaningful, and joyful learning atmosphere through the holistic integration of thought, heart, feeling, and physical exercise. (Kadarisman, 2025) This regulation demonstrates that Deep Learning applies not only to general education but also serves as a strategic instrument in religious education under the auspices of the Ministry of Religious Affairs. The implementation of this framework in madrasahs aims to strengthen students' active involvement in absorbing and practicing Islamic values.

Religiosity from an Islamic perspective encompasses five interrelated primary dimensions: *akidah* (belief), *ibadah* (practice of sharia), *ihsan* (religious experience), religious knowledge, and morals. The integration of these five dimensions reflects the depth of a person's religiosity, manifested through daily attitudes and behavior. Developing comprehensive religiosity requires instructional strategies that address cognitive, affective, and psychomotor aspects in a balanced manner. MTs Negeri 5 Jakarta, a state madrasah in North Jakarta, has implemented Islamic jurisprudence (Fiqh) learning and various daily worship habituation programs to foster student character.

Islamic jurisprudence (Fiqh) instruction at the madrasah level is often trapped in a surface learning pattern dominated by one-way lectures and an emphasis on text memorization. Religious material, such as prayer, is often taught mechanically and cognitively, focusing on memorizing conditions, pillars, and practical procedures in order to pass exams. This instructional pattern, divorced from philosophical meaning, prevents the Fiqh material from

being deeply internalized in the minds of students. As a result, students' religious understanding remains merely an academic formality (Nabilah, 2025).

An academic gap exists between students' mastery of Islamic jurisprudence (Fiqh) in the classroom and their actual religious behavior in the field. Monitoring data on worship habits at MTs Negeri 5 Jakarta shows that students are still found to be undisciplined, joking, or playing around during congregational prayers. Students' religious discipline is largely dependent on the physical supervision of the on-duty teacher through external controls. This phenomenon of "mechanistic prayer" indicates that the established order is still pseudo-discipline and not yet rooted in internal awareness (self-awareness) (Said, 2025).

Taufiq, (2025) as well as Purwatiningsih, (2024) suggests that the Deep Learning approach shifts the focus of learning from simply transferring surface knowledge to a process of seeking meaning, critical thinking, and reflective self-evaluation. This theory emphasizes that internalization of values and behavioral change can only occur if learning experiences are contextually designed and involve students' metacognitive reflection. Ignoring Deep Learning principles in religious instruction risks perpetuating passive learning patterns that fail to foster a strong religious character.

Scientific studies on the application of the Deep Learning approach in Islamic Jurisprudence (Fiqh) subjects, specifically analyzing its contribution to the five dimensions of student religiosity, are still very limited. Previous research generally focused on cognitive learning outcomes, out-of-class religious activity programs, or the use of digital media separately (Cholily, 2025). There have been no empirical studies examining how the integration of mindful, meaningful, and joyful learning principles into prayer materials can contribute to the dimensions of faith, worship, good deeds, religious knowledge, and morals at the junior high school level. This lack of comprehensive research leaves a theoretical and practical gap in the literature on Islamic religious education (Hanapi, 2024).

Efforts to close this gap require an empirical analysis of how the mindful, meaningful, and joyful pillars of Deep Learning are applied to Islamic Jurisprudence (Fiqh) learning and how they contribute to shaping students' religiosity at MTs Negeri 5 Jakarta. This study employed an embedded mixed methods design (QUAL(quant)), which places a qualitative approach as the primary method and quantitative data from a religiosity questionnaire as supporting data. The use of this design allows for an in-depth analysis of the learning process through observation, interviews, and documentation, and is then confirmed by a profile of scores on the five dimensions of religiosity. This evidence is crucial for guiding the pedagogical transformation of Islamic Jurisprudence from mere mechanical memorization to conscious spiritual experience.

Gagne in his theory of learning outcomes states that the achievement of attitude capabilities and internalization of values is a function of the internal conditions of students which are built through meaningful and structured instructional stimulation (Azwar, 2024). The researcher formulated a hypothesis and a framework for thinking that a mindful, meaningful, and joyfully designed Islamic jurisprudence learning experience contributes positively to strengthening the dimensions of faith, worship, goodness, religious knowledge, and morals in students. This framework emphasizes the need to reconstruct Islamic jurisprudence teaching strategies to connect text comprehension, worship practices, and the formation of religious character (Agustina, 2024).

The main objective of this study is to analyze the application of the Deep Learning approach to Islamic Jurisprudence (Fiqh), identify its contribution to the formation of five dimensions of student religiosity, and map the supporting and inhibiting factors at MTs Negeri 5 Jakarta. The theoretical benefit of this study is to enrich the Islamic Religious Education (PAI) literature on innovations in Islamic Jurisprudence (Fiqh) learning based on Deep Learning. The practical benefit is to provide guidance for teachers in designing transformative teaching modules, and provide input for madrasah leaders in formulating policies for sustainable religious habits between schools and families (Nurjanah, 2025).

RESEARCH METHOD

Research Design

This study applies a mixed methods research approach with an embedded QUAL(qual) design. The qualitative approach serves as the primary method to deeply explore the implementation process of Deep Learning-based Islamic Jurisprudence (Fiqh) learning (Hamim, 2022). A quantitative approach was inserted as a secondary method to describe the profile and level of student religiosity. A case study strategy was applied to comprehensively examine the phenomenon of in-depth learning in a real-life context at MTs Negeri 5 Jakarta.

Research Target/Subject

The research subjects were determined through purposive sampling based on the criteria of direct involvement and in-depth understanding of the study's focus. The research informants consisted of the Principal of MTs Negeri 5 Jakarta, the Deputy Principal of Madrasah for Curriculum, the Fiqh Subject Teacher, and 16 seventh-grade students representing grades VII-1 to VII-8. The research object focused on the implementation of the Deep Learning approach covering the pillars of mindful, meaningful, and joyful learning on the material of obligatory prayers and its contribution to the formation of five dimensions of student religiosity.

Research Procedure

The research procedure was carried out in a structured manner through three main stages: pre-research, implementation, and completion. The pre-research stage included initial observations, obtaining agency permits, drafting a proposal, and developing interview guidelines and observation sheets (Noble, 2024). The implementation phase includes direct observation of the Islamic Jurisprudence teaching and learning process in the classroom, in-depth interviews with all informants, distribution of a religiosity questionnaire, and collection of relevant documents. The completion phase focuses on data reduction, qualitative interactive analysis, quantitative descriptive statistical processing, data integration at the interpretation stage, data validity testing, and preparation of the research report (Abdurrahman, 2022).

Instruments, and Data Collection Techniques

Data collection used four complementary primary techniques: observation, semi-structured interviews, documentation, and questionnaires. Non-participant observation utilized an observation sheet instrument to observe the implementation of the principles of mindful, meaningful, and joyful learning and student behavioral responses during teaching and learning (Faizin, 2025). In-depth interviews were conducted using interview guidelines to gather qualitative data from madrasah administrators, teachers, and students. Documentation collected supporting instruments such as teaching modules, Learning Objective Flow (ATP), assessment tools, madrasah profiles, and activity photos. A 4-level Likert-scale questionnaire was used as a

supporting quantitative instrument to measure five dimensions of student religiosity, including faith, worship, ihsan, religious knowledge, and morals.

Data Analysis Technique

Data analysis combined qualitative analysis techniques from the interactive model of Miles, Huberman, and Saldaña with quantitative descriptive statistical techniques. Qualitative data analysis proceeded through the stages of data collection, data condensation, data display, and conclusion drawing/verification. Quantitative data analysis processed questionnaire scores into achievement percentages and grouped student religiosity typologies (high, medium, and low) based on the average value (mean) and empirical standard deviation. The integration of both forms of data was carried out at the interpretation stage (Embedded Design) to provide richer and mutually reinforcing meaning. Data validity was tested through triangulation of sources, techniques, and time, adequacy of references, and re-examination of the results (member check) (Hasan, 2023).

RESULTS AND DISCUSSION

The collection of supporting quantitative data in this study involved 16 seventh-grade students at MTs Negeri 5 Jakarta who had participated in a series of Islamic jurisprudence (Fiqh) lessons on the subject of obligatory prayers. The questionnaire instrument was developed based on the five dimensions of religiosity according to the theory of Djamaludin Ancok and Fuad Nashori Suroso, which include the dimensions of faith, worship, ihsan, religious knowledge, and morals. The average overall achievement of student religiosity cumulatively was 17.15 out of a maximum score of 20, or equivalent to an achievement level of 85.75%. This figure reflects that the students' religious profile is generally in the very strong assessment category.

The measurement results show variations in average scores for each dimension tested in the questionnaire. The faith dimension recorded a total score of 284 with an average of 17.75, equivalent to 88.75%. The ihsan dimension followed in second place with a total score of 281 and an average of 17.56, equivalent to 87.81%. The religious knowledge dimension ranked third with a total score of 275 and an average of 17.19, equivalent to 85.94%.

The remaining two dimensions showed slightly lower scores compared to the previous three. The moral dimension achieved a total score of 268 with an average score of 16.75, equivalent to 83.75%. The worship dimension recorded the lowest score among the five dimensions, with a total score of 264 and an average score of 16.50, equivalent to 82.50%. Table 1 summarizes the detailed descriptive statistics for the five dimensions of student religiosity.

Table 1. Achievement of Five Dimensions of Student Religiosity

No.	Dimensions of Religiosity	Total Score	Average	Percentage	Category
1	Creed	284	17.75	88.75%	Very strong
2	Ihsan	281	17.56	87.81%	Very strong
3	Religious Knowledge	275	17.19	85.94%	Very strong
4	Morals	268	16.75	83.75%	Very strong
5	Worship	264	16.50	82.50%	Very strong

Overall	1,372	17.15	85.75%	Very strong
Average				

The highest achievement in the faith dimension demonstrates that the students' foundation of faith and belief in monotheism has been firmly established. Students believe that obligatory prayers are not merely a routine madrasa obligation, but rather a form of absolute obedience to Allah SWT. Fiqh instruction, which begins with an explanation of the meaning of the Isra' Mi'raj event, successfully instills a deep theological awareness in students. This in-depth understanding effectively fortifies students from doubts about fundamental Islamic values.

The high scores on the dimensions of ihsan and religious knowledge demonstrate the effectiveness of combining mental and emotional development in the teaching and learning process. Students not only memorize the pillars and requirements for valid prayer but also experience the presence of Allah SWT while practicing their worship. The sense of calm and serenity experienced by students demonstrates that spiritual experience grows alongside their understanding of Islamic jurisprudence. Religious knowledge serves as a rational foundation that strengthens students' inner devotion during worship.

The lowest ranking of the worship dimension indicates challenges in the consistency and technical aspects of daily worship. Some students still face difficulties maintaining perfect movements, fluent recitation, and punctuality in prayer outside of school hours. These findings suggest that developing physical habits requires more time and intensive practice than cultivating cognitive understanding. Regular evaluation and repeated practice are still necessary to perfect students' worship dimensions.

The typology of student religiosity was grouped based on categorization norms using empirical average values and standard deviations. The distribution of total scores from 16 students resulted in three typology levels: high, medium, and low. A score range of 91 to 97 is categorized as high. A score range of 81 to 90 falls into the medium typology, while scores below or equal to 80 fall into the low typology.

The moderate typology group of students significantly dominated the sample population. Ten students, or 62.50%, fell into this moderate category. The high typology group comprised four students, or 25.00% of the total respondents. The low typology group was represented by two students, or 12.50% of the total sample. Table 2 presents a detailed frequency distribution of student religiosity typologies.

Individual student scores showed a wide range of variation between the highest and lowest scores. Langit achieved the highest score of 97, followed by Kayla and Aditya Pratama, who both scored 96. Syakirah Hiza achieved the lowest score of 58, while Nyssa Niken achieved a score of 76. The majority of the other students were evenly distributed in the 82 to 89 range.

Table 2. Distribution of Student Religiosity Typology

No.	Typology of Religiosity	Score Range	Number of Students	Percentage
1	Tall	91 - 97	4	25.00%
2	Currently	81 - 90	10	62.50%
3	Low	≤ 80	2	12.50%

Total	16	100.00%
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The predominance of students in the moderate typology reflects a relatively good and stable level of general religiosity. Most students have mastered the basic concepts of Islamic jurisprudence and perform routine religious practices under the supervision of teachers. This group's religious motivation still requires external encouragement to transform into a sustainable sense of independence. This moderate group has significant potential for development with appropriate guidance.

The existence of a high-typical student group provides an ideal illustration of optimally successful internalization of religious values. Students in this group have embraced prayer as an inner need and a means of spiritual communication with God. Their sense of worship grows from within, independent of the supervision of the on-duty teacher or madrasah rules. The daily social and moral behavior of these high-typical students consistently reflects religious habits.

The emergence of low-achieving groups indicates internal and external challenges for certain students. Students like Syakirah Hiza and Nyssa Niken struggle to focus while studying and are often distracted by other thoughts during prayer. A lack of family support also hinders the development of consistent prayer habits. This phenomenon indicates the need for differentiated learning approaches for at-risk students.

The relationship between the implementation of the Deep Learning approach and students' religious profiles appears to be directly mutually supportive. The principle of mindful learning focuses students' attention and awareness, thus significantly contributing to high levels of faith (aqidah) and goodness (ihsan). The principle of meaningful learning connects Islamic jurisprudence (Fiqh) theory with real life, thereby increasing scores on the religious knowledge dimension. The principle of joyful learning creates a positive learning environment that encourages active participation and strengthens students' morals.

The integration of these three pillars of in-depth learning creates a comprehensive learning experience for each student typology level. High-level students respond deeply to reflection and practice activities, enabling them to become peer tutors for their peers. Medium-level students benefit from a variety of Canva media and group worksheets to understand the function of prayer. Low-level students are given the opportunity to correct their prayer movements through supportive, fearless guidance.

The matrix of relationships between Deep Learning activities and the five dimensions of religiosity is presented in Table 3. The learning process does not stand alone but rather continuously mobilizes all dimensions of students' religiosity. Prayer practices followed by direct feedback narrow the gap between cognitive knowledge and the application of worship. The formation of students' religious character occurs as a cumulative effect of a mindful, meaningful, and joyful learning process.

Table 3. Integration of Deep Learning Approach with Religiosity Dimension

Characteristics of Deep Learning	Main Activities of Related Jurisprudence Learning	Dimensions of Religiosity
<i>Mindful Learning</i>	Initial prayer, awareness of intention, calmness of movement (tuma'ninah), reflection on the meaning of	Faith, Goodness, Worship

<i>Meaningful Learning</i>	prayer Discussion of the wisdom of prayer, linking it to daily discipline, life case studies	Knowledge of Religion, Morals, Creeds
<i>Joyful Learning</i>	Media video viewing, interactive practice, peer tutoring, Canva poster projects	Worship, Morals, Religious Knowledge

A case study at MTs Negeri 5 Jakarta reveals the implementation of Fiqh learning on the subject of obligatory prayers for grade VII under the guidance of teacher Nanda Ayu Prastiwi, S.Pd. The initial learning activities were filled with classroom arrangement, reciting prayers together, and an icebreaker of focused clapping to condition students' mental readiness. The teacher presented an animated video of the Isra Mi'raj story using an LCD projector to build apperception and theological awareness. Students listened to the broadcast enthusiastically and actively responded to the teacher's provocative questions.

The core activity stage involves a simulation of a two-rak'ah prayer performed alternately in front of the class. The teacher provides gentle guidance, corrects any incorrect prostration or bowing positions, and explains the spiritual meaning of each movement. Students in the high typology group are entrusted with the role of peer tutors, assisting with recording and evaluating their peers' movements. The group assignment continues with the creation of prayer-themed digital posters using the Canva app.

The supporting and inhibiting environmental factors in this case study are summarized in Table 4. Support from the Principal, Ahmad Fadilah, M.Pd., and the Deputy Head of Curriculum, Nani Silfana, S.Pd., was demonstrated through the provision of multimedia resources and student-centered learning policies. Limited teaching time and minimal parental supervision at home were the main inhibiting factors. The madrasah's daily worship habits, such as congregational Dhuha and Zuhur prayers, serve to strengthen the habit at school.

Table 4. Supporting and Inhibiting Factors in the Implementation of Deep Learning

Category	Field Elements	Impact on Learning
Supporting Factors	Leadership policy support, multimedia facilities (projectors/LCDs), teacher creativity, and routine worship habituation programs	Creating a conducive, interactive, and structured learning atmosphere
Inhibiting Factors	Heterogeneity of student abilities, limited allocation of teaching and learning time, lack of parental supervision of worship at home	Causes imbalance in focus and consistency of worship among students

Transforming the Islamic Jurisprudence (Fiqh) teaching and learning process through a Deep Learning approach has successfully shifted the paradigm of mechanistic rote learning (surface learning). The use of audiovisual displays and interactive discussions allows for contextual and philosophical understanding of prayer. Students understand the logical reasons and spiritual purpose behind the command to pray, rather than simply fulfilling a school

obligation. This understanding shifts students' perspectives on worship to become more positive and meaningful.

Providing polite feedback during prayer practice fosters self-confidence and emotional comfort in students. Students no longer feel afraid or embarrassed when their prayer movements are corrected by the teacher in front of their peers. The inclusive and friendly classroom atmosphere encourages students to try, ask questions, and correct reading errors. These positive experiences during the teaching and learning process foster the perception that learning about religion is a fun activity.

Student involvement in the Canva poster project and the role of peer tutors proved effective in internalizing the values of *akhlakul karimah* (good morals). Group work trains students to respect each other's opinions, work together, and take responsibility for shared tasks. Digital skills combined with religious messages strengthen students' sense of pride in their Islamic identity. Internalization of values occurs naturally through active and collaborative learning experiences.

The correlation between the qualitative findings of the case study and the quantitative data on religiosity demonstrates that a conducive learning environment determines the success of student character. The synergy between madrasah leadership, the creativity of Islamic jurisprudence teachers, and school facilities directly impacts high levels of faith (*aqidah*) and *ihsan* (good character). The obstacle of insufficient parental guidance at home is linearly correlated with low religiosity scores in certain students. Madrasah policies and family participation are two complementary pillars.

The success of the Deep Learning approach in shaping students' religiosity requires consistent practice outside the classroom. Routine religious activities at madrasas, such as the *Dhuha* prayer, *tadarus* (Islamic recitation), and women's religious studies, serve to maintain the continuity of students' spiritual awareness. Habitual practices at school prevent the erosion of understanding gained during Islamic jurisprudence (*Fiqh*) lessons. Building a strong religious character requires constant repetition and role modeling.

The formulation of the relationship between the Deep Learning process, madrasah ecosystem support, and the formation of five dimensions of religiosity results in an adaptive learning model. Mindful, meaningful, and joyful Islamic jurisprudence learning has been proven to transform superficial obedience into a comprehensive, internalized religious awareness. The results of this study provide theoretical and practical insights for the development of Islamic Religious Education (PAI) curriculum at the junior high school level. Collaboration between schools and parents is recommended as a key factor in sustaining students' religious character.

The implementation of the Deep Learning approach in Islamic Jurisprudence (*Fiqh*) at MTs Negeri 5 Jakarta integrates the pillars of mindful, meaningful, and joyful learning in a structured manner. The *Fiqh* teacher designed the instructional process by fostering learning awareness (mindful), linking prayer material to life contexts (meaningful), and presenting interactive activities based on digital media (joyful). Simulations of prayer movements, the use of Canva, and the reinforcement of the philosophical values of worship are at the heart of the students' learning experience in the classroom.

Quantitative measurements showed that the cumulative average of students' religiosity reached 85.75%, which is classified as very strong. The faith dimension recorded the highest score at 88.75%, followed by the *ihsan* dimension at 87.81%, and the religious knowledge

dimension at 85.94%. The morals dimension achieved 83.75%, while the worship dimension recorded 82.50%, the lowest score among the five dimensions.

The distribution of student religiosity typology is dominated by the medium group (62.50%), the high group (25.00%), and the low group (12.50%). Madrasah leadership, multimedia facilities, and teacher creativity are the main factors supporting instructional success. Limited time allocation for teaching and learning activities and minimal parental supervision of worship at home are the main obstacles to maintaining consistent student worship.

Study Trigiyatno, (2022) found a positive relationship between religiosity and Islamic jurisprudence learning achievement using a quantitative correlational approach. Research at MTs Negeri 5 Jakarta expanded on these findings by examining the Deep Learning pedagogical process that comprehensively builds religiosity. This research demonstrates that mindful, meaningful, and joyful instructional strategies can transform students' understanding from mere mechanistic memorization to inner awareness.

Studies Princess, (2023) emphasizes the internalization of the religious dimension through the habituation of the school environment to develop spiritual intelligence Siregar, (2025) highlights teachers' efforts to foster religious behavior through the development of moral knowing, feeling, and doing. The results of this study reinforce both studies by providing empirical evidence that classes that implement structured Deep Learning accelerate the internalization of religious values.

Study Moses, (2022) places extra-curricular religious activities and the habituation of the madrasah environment as the primary means of character formation for students. This research offers novelty by proving that a responsive and reflective Fiqh classroom is a key driver of religiosity formation. The integration of digital media and interactive methods in the classroom has proven effective in filling the gap between Fiqh legal theory and daily worship practices.

The findings of this study indicate a paradigm shift in Islamic jurisprudence (Fiqh) learning, from surface learning to deep processing. Mechanistic learning that emphasizes memorizing the requirements and pillars of prayer has proven inadequate for shaping the character of 21st-century students. The high scores on the dimensions of faith (aqidah) and goodness (ihsan) indicate that students need religious instruction that addresses the inner awareness and philosophical meaning of worship.

The research findings indicate that student religious discipline in madrasas still deviates toward pseudo-discipline if it relies solely on external control. Students' reliance on the supervision of on-duty teachers indicates a gap in the internalization of the values of muraqabah. Deep learning demonstrates the importance of building self-awareness so that students perform their religious duties based on a sense of monotheism, not fear of punishment (Hidayatullah, 2022).

The lowest score for the worship dimension indicates a gap between school and home habits. Reinforcing religiosity in the classroom will fade without consistent support from the family. This phenomenon indicates that the development of students' religious character is a function of a complete and integrated educational ecosystem (Chanifah, 2024).

The theoretical implications of this research enrich the Islamic Religious Education methodology by confirming the effectiveness of integrating the Deep Learning framework into Islamic Sharia teaching. This learning theory, which integrates thought, heart, feeling, and physical training, has been proven to simultaneously enhance the dimensions of faith (aqidah),

goodness (ihsan), knowledge, morals, and worship. This instructional concept provides a new foundation for the development of a mindfulness-based religious curriculum (Haq, 2025).

Pedagogical implications require Islamic jurisprudence teachers to shift their role from mere transmitters of texts (knowledge transmitters) to facilitators of spiritual experiences. Teachers must design teaching modules that combine audiovisual presentations, critical discussions, practical simulations, and personal reflection sheets. Providing constructive and respectful feedback during practical evaluations is key to maintaining students' psychological well-being.

Institutional implications require madrasah management to build strategic partnerships with parents. School leaders need to provide adequate technological resources and develop a program for monitoring daily worship services connected to the home. School policies must aim to create a madrasah culture that supports consistent and sustainable religious practices.

The high scores in the faith and goodness dimensions are due to a mindful and meaningful learning approach that successfully engages students' emotional and spiritual aspects. The presentation of Islamic jurisprudence (Fiqh), which begins with the history of Isra' Mi'raj and the meaning of prayer recitations, awakens a sense of God's majesty. The reflection activity at the end of the lesson provides an opportunity for students to reflect on the relationship between worship and peace of mind (Hariyanto, 2026).

The successful achievement of the knowledge and morals dimensions was driven by the implementation of joyful learning through Canva digital projects and peer tutoring methods. Group activities created a social interaction space that fostered mutual respect, mutual cooperation, and responsibility. The use of interactive media made abstract Islamic jurisprudence (Fiqh) legal concepts easier for students to understand and remember.

Low levels of worship achievement occur because developing physical skills and habits (habituation) requires time and a high level of repetition. Classroom learning provides basic theoretical and technical understanding, but fails to control students' independent worship practices at home. Lack of supervision from busy working parents is a major factor hindering students' consistent adherence to the five daily prayers (Nasohah, 2024).

Concrete steps that Islamic jurisprudence teachers must take include developing differentiated Deep Learning-based teaching modules to accommodate students' varying abilities. Teachers need to increase the number of independent prayer exercises accompanied by self-assessment recordings. Madrasah leaders should hold regular training for educators to improve their skills in creating interactive digital learning media (Idham, 2022).

Strengthening collaboration between madrasahs and parents needs to be realized through the establishment of a mobile-based digital worship monitoring system. Schools must establish regular communication with parents to ensure the habit of praying five times a day at home continues. Parents are required to provide role models and actively support worship within the family environment (Siregar, 2025).

Peneliti selanjutnya disarankan untuk melakukan studi longitudinal guna mengukur keberlanjutan dampak Deep Learning terhadap karakter religius siswa dalam jangka panjang. Area penelitian dapat diperluas dengan melibatkan sampel yang lebih besar di berbagai jenjang madrasah serta menguji efektivitas pendekatan ini pada mata pelajaran PAI lainnya. Kajian mendalam mengenai integrasi teknologi kecerdasan buatan (AI) dalam pembelajaran Fikih berbasis Deep Learning juga menjadi peluang penelitian masa depan.

CONCLUSION

Penerapan pendekatan Deep Learning melalui pilar mindful, meaningful, dan joyful learning pada pembelajaran Fikih materi salat fardu terbukti merekonstruksi pemahaman peserta didik dari sekadar hafalan mekanistik (surface learning) menjadi kesadaran ibadah secara terinternalisasi. Temuan terpenting penelitian ini menunjukkan bahwa skor capaian lima dimensi religiusitas mencapai rata-rata akumulatif 85,75% (kategori sangat kuat), dengan perolehan tertinggi pada dimensi akidah (88,75%) dan ihsan (87,81%), sedangkan dimensi ibadah berada pada posisi terendah (82,50%) akibat keterbatasan pembiasaan fisik dan pengawasan keluarga di luar sekolah. Sumbangan konseptual utama riset ini terletak pada formulasi model integrasi pedagogi Deep Learning dengan lima dimensi religiusitas Islam, yang membuktikan bahwa ruang kelas Fikih yang responsif, kontekstual, dan reflektif mampu menggeser kepatuhan ibadah bersifat semu (pseudo-discipline) menjadi kesadaran tauhid mandiri (muraqabah).

Penelitian ini memiliki keterbatasan pada cakupan subjek yang relatif terbatas sebanyak 16 peserta didik di satu lokasi sekolah serta fokus materi yang terbatas pada salat fardu. Arah penelitian lanjutan perlu memperluas cakupan sampel lintas madrasah, menerapkan studi longitudinal untuk mengukur keberlanjutan karakter religius jangka panjang, dan menguji efektivitas pendekatan Deep Learning pada domain materi PAI lainnya serta integrasi teknologi digital yang lebih kompleks.

AUTHOR CONTRIBUTIONS

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

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