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A Deep Learning Model Based On Islamic Spirituality Improving Students' Academic Competence and Religious Character

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ABSTRACT

Religious Education learning in health schools aims to prepare health workers with academic competence and religious character. Based on preliminary research, it was found that learning Islamic religious education has not yet optimal the results, and not yet There is A model that can be used as a reference to improve learning outcomes. An in-depth learning model Islamic spiritual education-based learning can be a solution to provide guidance to teachers in improving students' academic competence and religious character. This research aims to develop an in-depth learning model. based on Islamic spirituality. The development of this model is reinforced by the need for innovation and research-based development within the framework of Analysis, Design, Development, Implementation, Evaluation, Population, and Development. This study involved 219 students and a sample of 35 11th-grade students at the Pharmacy Vocational High School. The qualitative data collection techniques used were observation of the Islamic Religious Education (PAI) learning process and interviews with Islamic Religious Education (PAI) teachers, principals, students, and teachers. And questionnaire to student For quantitative data. Qualitative data analysis This study uses NVivo version 15, and quantitative analysis uses correlation formulas, linear regression, and MANOVA with the help of the SPSS 23 application. Conclusions from the research results: (1) Design from PAI deep learning developed into 3 element base That is IQ, EQ, SQ (2) Implementation of deep learning models includes planning and implementation. In planning, students are conditioned and provided with media and teaching materials. In implementation, role-playing techniques are used. and PJBL (3) Evaluation of the effectiveness of the results of the Deep Learning model Based on NVivo analysis, it shows that students' academic competency indicators are dominated by cognitive and affective aspects. Data processing using the Group Query feature in NVivo shows a strong relationship between academic competency indicators and religious character.

Keywords: *Deep Learning, Islamic Spirituality, Academic Competence, Religious Character,*

INTRODUCTION

Education in Indonesia is still face challenge Serious in increase quality competence academic participant education , especially at the level of School Intermediate Vocational (SMK), including SMK in the field of health . Various report show that achievements academic Indonesian students are relatively not optimal if compared to with standard international . However Thus , the problem the No only located at the bottom results learning , but also on the weakness ability think level high (*higher order thinking skills*) and lack of integration values character in the learning process . In the context of health vocational schools , the challenges This become more complex Because participant educate No only sued control competence academic and skills vocational , but also has character strong religious as part from ethics profession service health . Practice ongoing learning Still tend nature surface *learning* , oriented towards memorization , and Not yet develop understanding deep and reflective conceptual . On the other hand , Islamic Religious Education (PAI) learning is often still positioned as eye lesson separate normative from strengthening competence academic and context vocational .

In a way theoretical approach *learning deep* believed capable push participant educate For understand draft in a way comprehensive , developing ability think critical , and linking knowledge with context life real . However , the study empirical show that implementation learning integrated depth with The values of Islamic Religious Education, especially in the context of health vocational schools , are still very limited . Most of them study tend separate between development competence academic and formation character religious , so that Not yet produce a holistic and integrative learning model . With Thus , there are gap significant research , namely Not yet availability of learning models that are systematic integrate approach learning deep with Islamic Religious Education values for strengthen competence academic at a time character religious health vocational school students . Therefore that , research This become important For develop and test learning models integrative that is not only achievement - oriented academic , but also on formation character contextual and applicable religious .

Islamic education plays a role role is crucial in shaping students' character and intelligence, as well as creating superior human resources. This is achieved by deeply integrating general knowledge with Islamic religious education, based on the principles of pedagogical learning development. This phenomenon demonstrates a paradigm crisis. in the Islamic education system, which emphasizes the cognitive-intellectual aspect while ignoring the spiritual-religious dimension as the soul of Islamic education[1] Islamic Religious Education has had a positive impact on changing learning models in Indonesia. According to data published by the World Population Review, the quality of Indonesian education ranked 54th out of 78 countries in 2021. The Indonesian education system and quality are still far from the best globally, and this certainly requires significant improvement. Education in Indonesia still adheres to mass education or Education 2.0, and it is time for Indonesia to improve itself towards Education 4.0, which is based on modern learning. The implementation of modern learning methods, including PJBL and PBL,

[1]Idris, Fahmi, Pendidikan Spiritual, Tazkiyatun Nafs, dan Transformasi Pendidikan Islam, 'Jurnal Teori Dan Pengembangan Pendidikan Jurnal Teori Dan Pengembangan Pendidikan', 9.4 (2025), 22–41

can enhance critical, innovative, and dynamic thinking. Thus, in-depth learning can be realized well through the development of a planned system. Many schools still use traditional learning methods that are less interesting and do not suit current student learning styles, resulting in low motivation and understanding of Islamic values[2]. A key component of in-depth learning strategies that needs to be improved is active and engaged students during the teaching and learning process in the classroom. Deep learning in the 21st century educational context demands a transformation of the teacher's role from simply conveying information to being a facilitator who is able to design meaningful, interactive and learner-centered learning experiences. In this case, the teacher not only directs the transfer of knowledge, but also guides, motivates, and manages a learning environment that encourages student independence, creativity, and active involvement. The integration of digital technology is an important means of creating flexible, adaptive and contextual learning, so that students are able to construct knowledge independently and relate it to real life needs. In this way, learning is no longer merely superficial and cognitive, but develops into a transformative process that integrates aspects of critical, collaborative and reflective thinking as the main characteristics of deep learning[3].

Cognitive learning theory in PAI learning which emphasizes that cognitive learning is related to mental processes, understanding, and individual knowledge construction of observed phenomena.[4] states that the concept of learning planning by figures including John Dewey, emphasizes the importance of direct experience in learning, which is integrated with the process of reflection and action. In his learning planning, Dewey encouraged the use of a problem-based approach in which students are invited to face real-world situations and find solutions through exploration and discussion together. Cognitive learning is positioned as a mechanism for forming an individual's understanding of observed phenomena, with an emphasis on the importance of mental processes such as processing, reasoning, and knowledge construction information, so that learning evaluation is not only oriented to the final results, but also to the quality of the learning process itself [5]. Smith and Ragan, another leading figure, outlined three essential instructional planning activities in their seminal book, "Instructional Design."[3] The first is the identification of clear learning objectives. Second, they emphasize the importance of designing effective instructional strategies, including the selection of appropriate instructional methods, sequencing of materials, and integration of educational technology. They also encourage comprehensive evaluation of learning, both formative and summative, to ensure that learning objectives are achieved .

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[2] Salsabila, U. H., Fata, H. A., Alfittoh, K. R., Ashari, K. A., & Eriza, M. R. (2023). *Implementation of blended learning in improving the character of students through Islamic religious education subjects*. Jurnal Eduscience, 10(1). https://doi.org/10.36987/jes.v10i1.3804

[3] Amri, M. K., Saifullah, M. Y., & Arsyad. (2025). *Peran guru sebagai fasilitator pembelajaran digital di era abad ke-21*. Ahsani Taqwim: Jurnal Pendidikan dan Keguruan, 2(3), 785–798. https://doi.org/10.63424/ahsanitaqwim.v2i3.419

[4] Amma, T., Komariyah, S., & Bahrudin, A. (2024). *Perencanaan pembelajaran mata pelajaran PAI dalam kajian teori belajar kognitif*. CENDEKIA: Jurnal Studi Keislaman**,** 10(1), 1–18. https://doi.org/10.37348/cendekia.v10i1.417

[5]Nisfah, N. L., Mubarok, A. F., Akbar, S., & Priambudhi, M. H. (2025). *Implementasi teori belajar kognitif untuk mencapai tujuan pembelajaran di kelas*. **Jurnal Pengembangan dan Evaluasi Pendidikan**, 2(3), 106–113. https://doi.org/10.61692/jpep.v2i3.438

Islamic education plays a central role in contributing to the development and realization of a society based on a new paradigm that consistently aims to uphold human dignity in the use of reason, honing intelligence, and enhancing insight and experience within the context of an adaptive learning process. Another perspective states that Piaget's cognitive development theory redefines intelligence, knowledge, and the relationship between students and their environment. Intelligence is a continuous process that forms the structures necessary for ongoing interaction with the environment. The structures formed by intelligence and knowledge are highly subjective[6]. Nurfajriani and others explain that certain cognitive theories share similar goals, making them suitable for integration and application in education. Despite its inherent limitations, cognitive learning theory remains a viable pedagogical approach. Furthermore, this theory enjoys widespread popularity and repeated implementation in educational institutions due to its emphasis on stimulating students' cognitive abilities, intended to enhance their cognitive processes through experiential learning. The primary task of formal educational institutions, such as vocational high schools, is to serve as learning centers for developing the skills of health workers, as part of efforts to develop health sciences within the formal educational environment. In other words, formal education is a future option for developing scientific knowledge strategically. Strategic planning for integration from Islam Religious Education into the health school plays an important role in being more effective.

The integration of in-depth learning into Islamic Religious Education (ISE) has become an inseparable strategic need.[7] Islamic Religious Education (ISE) learning is crucial for implementation in everyday life. The role of students in vocational health schools today is an example of the implementation of in-depth learning based on Islamic spirituality to improve students' academic competence and religious character. This is stated as a pedagogical learning process with a benchmark for learning success by understanding students' potential and developing abilities towards stable Islamic-based knowledge. holistic and fundamental. Based on background and an limitations from student in the understand field from Islamic Religious Education is still in the low category. With the concept of in-depth learning, the pattern of relationships between understand health school And academic to develop skills optimally. This awareness has become a key driving force in establishing a learning system in health schools, making it a compulsory subject for students. Islamic Religious Education not only imparts religious knowledge but also instills spiritual and ethical values that can be applied as guidelines in everyday life.

This phenomenon shows gap between students' mastery of teaching materials and The application of values in students' lives, including in the context of Islamic Religious Education[8]

[6] Nainggolan, A. M., & Daeli, A. (2021). *Analisis teori perkembangan kognitif Jean Piaget dan implikasinya bagi pembelajaran*. Journal of Psychology Humanlight**,** 2(1), 31–47. https://doi.org/10.51667/jph.v2i1.554

[7] Oktaviani, Riska, 'Integrasi Teknologi Dalam Sedang belajar Dalam Pembelajaran Pendidikan Agama Islam Di Era Integrasi Digital D', 61–67.

[8] Rahmi, Akmil, Tomi Sukardi, dan Agung Satria Wijaya, 'Ikhtisar Jurnal Pengetahuan Islam', *Jurnal Pengetahuan Islam* , 1.1 (2021), 25–38

The gap in Islamic Religious Education models has become a crisis due to the lack of empirical research focused on the integration of immersive learning for personalized education in higher education. This situation raises important implications, namely the need for studies that are not only conceptual but also based on empirical evidence to formulate more effective implementation strategies. Thus, further research has the potential to make significant contributions to both the development of digital education theory and teaching practices in educational environments, particularly to improve the quality of adaptive, inclusive, and student-centered learning. In the learning process at school with conceptual potential from coverage The interconnectedness of learning and the practical realities of learning require the exploration of strategies to integrate Islamic religious education that can support adaptive and individual-centered learning. The implementation of this active learning model uses discussion methods to train students to analyze, evaluate, compare, and solve problems. This improves students' discussion skills and trains them to communicate effectively because in an active learning model, students are required to be more creative and bold in expressing their opinions between teachers and peers[9]. Understanding immersive learning demonstrates its important role in overcoming the limitations of traditional learning processes.

For increase learning deep matter This need realized that quality Indonesian education is still face challenge Serious in aspect literacy , numeracy , and thinking critical . The results of the Programme for International Student Assessment (PISA) show that although happen increase ranking in 2022 , score competence Indonesian students still is below the global average, even experience decline around 12–13 points on the aspect reading , mathematics , and science . In addition , the latest data shows that Indonesia is in a position lower in global ranking , namely around ranked 62 out of 78 countries. Findings the reinforced by the results Test Academic Ability (TKA) 2025 which shows that achievements literacy student only around 42.3%, numeracy 38.7%, and ability think critical even more low , namely 31.2 %. This data indicates that part big participant educate Still experience difficulty in understand information complex and applied knowledge in context real . Condition This in a way direct reflect weakness implementation *deep* learning oriented learning in units education medium .

In context education vocational , especially health vocational schools , problems This become more crucial . Health vocational school No only demand mastery draft academic (such as anatomy , pharmacology , and health society), but also the ability think critical , taking decisions , and internalization values ethics and religion in practice service health . However , the low achievements literacy and thinking critical in a way national indicates that participant vocational school education , including in the field of health , potential experience gap competence between demands of the world of work with results learning at school . More further , approach learning that is still ongoing dominated by memorization (*surface learning*) causes participant educate not enough capable integrate knowledge with moral and spiritual values . In fact , in

[9] Rofiah, Ayu, 'Penerapan Model Pembelajaran *Active Learning* Dalam Pembelajaran Pai Untuk Meningkatkan Kemampuan Komunikasi Peserta Didik.2024

context service health , aspects character religious become very important as runway ethics in interact with patient . With thus , the low quality learning in a way national No only impact on aspects academic , but also on formation character professional Health Vocational School students

Skills think critical can Integrated with the concept of Islamic education to become a discourse on the success of the Islamic education system. Another type of in-depth learning concept is known as personalized learning, a teaching method that tailors educational content to individual students based on their strengths, weaknesses, interests, and learning styles. Personalized learning is a student-oriented educational paradigm tailored to the unique needs of each individual. Thus, personalization not only increases student engagement but also has the potential to strengthen the effectiveness of the learning process by optimizing each individual's potential. The implication of this concept is the need for a flexible, technology-based education system to develop learning strategies that can be applied consistently and measurably in various contexts, including higher education and vocational education in the health sciences. Another supporting theory, constructivist learning theory, is highly relevant to the development of learning in Indonesia because this theory has advantages that... It can be used as an innovative learning method. The advantage of constructivist theory is that it can shape students' understanding of learning through the processes of assimilation, accommodation, and equilibration. This is Because theory is still related to cognitive as a learning theory[10].

The Islamic Education Paradigm contributes to a balance between belief patterns and intellectual commitment, as changes and developments in the era of globalization have both positive and negative impacts on current changes and developments. The challenges and hopes of Islamic education today are based on strategic human resources and competencies, the quality of which is influenced by adaptive and planned thinking processes. Several issues related to the implementation of educational policies include: in depth learning, form of integration with education Islam that is part Continuous learning innovation. The current conflict faces serious challenges in terms of moral crisis and spiritual decline among students. Koesoema emphasized that the implementation of education is not merely about transferring knowledge and technology to students, but must be directed towards building a civilized, moral, and noble nation, which is measured not only by academic intelligence but also requires emotional and spiritual intelligence[11]

To build Islamic intellectual thinking, there needs to be a balance between one's own abilities and the abilities of facilitators, including teachers in schools and other support systems in building comprehensive educational advancement principles based on the belief that it serves as a primary determinant of how individuals face challenges, sustain efforts, and optimize students' potential both in the context of learning and everyday life. Teachers are at the forefront of implementing immersive learning and bear significant responsibility for delivering material effectively and engagingly. Therefore, innovation in learning methods is crucial to ensure that

[10] Sa'adah, Fuan, dan Dinda Dwi Azizah, 'Aplikasi Hakikat Teori Belajar Konstruktivisme Dalam Pembelajaran,PAI,*An-Nuha*,1.1(2021),1–10
[11] Koesoema, D. A. (2007). *Pendidikan karakter: Strategi mendidik anak di zaman global*. Jakarta: Grasindo.

Islamic Religious Education remains relevant and accessible to students[12]. The immersive learning process has gradually become a focus of research in the field of Islamic education and development in vocational health schools. This learning model focuses on developing a deeper understanding of Islamic Religious Education (PAI) subject matter through comprehensive learning experiences, where students are engaged not only cognitively but also emotionally, engaging in real-life practices in the process of learning Islam. Immersive learning in the educational context refers not only to artificial intelligence but also to a learning approach that encourages deeper understanding, critical thinking, and better problem-solving skills compared to conventional learning methods. This concept emphasizes in-depth learning that can be understood and interpreted by vocational high school students so that it can be applied in everyday life. The implementation of immersive learning in education still faces several challenges. Implementing practical skills-based Islamic education in health sciences requires awareness and adaptive and planned capabilities. The application of immersive learning in education must be accompanied by a thorough understanding from the users. Some argue that immersive learning processes have a transformative and progressive impact on academic quality, with consistently positive student behavior.

This can be seen from student feedback when receiving lessons in classes using an immersive learning approach. However, these studies are still limited in discussing how immersive learning can be applied to create more meaningful learning experiences, so more specific research is still needed in this area. The uniqueness of this study lies in the integrated learning dimension of Islamic Religious Education with the academic competencies and religious attitudes of students in health vocational schools. Several previous studies have shown that Islamic-based immersive learning tends to foster a non-comprehensive mindset. Based on the results of the analysis and field observations, it was found that immersive learning based on Islamic spirituality with high innovation and creativity as well as critical thinking can be aligned with the teacher's abilities as a Competent facilitators or human resources (HR) are needed to develop education within the Health Vocational School environment. The development of scientific integration in the field of religious education is one of the needs of today's students. As a complete force in developing health sciences in practice with sincerity and sincerity in helping patients and social sensitivity that can be trained by involving awareness of thinking skills, personality, and competence. The expectation of in-depth learning is a specific reflection that today's education contributes to the collaboration of general science and religion and is in accordance with the needs of students in the postmodern era. The role of students as learners in the era of technological advancement has a fairly critical psychological condition, including increased anxiety, frustration, and other mental symptoms. This can be balanced by paying attention to mental health conditions in the aspect of students' affective development[13]

The pattern of character education, which is actually the core of the educational process

[12] Syahfitri, N., Juliani, J., Nasution, N. A., Nurhayati, N., & Syahada, D. (2024). *Membangun kompetensi spiritual dan moral siswa melalui kurikulum Pendidikan Agama Islam*. Fatih: Journal of Contemporary Research, 1(2), 223–237

[13] Winarso, Widodo, dan Nakhma'ussolikhah, 'Peran Pendidikan Agama Islam sebagai Terapi Kesehatan Mental: Tinjauan Terapi Logo Viktor Frankl' ,*Al-Tarbawi Al-Haditsah* ,3.1 (2025),

itself. However, in practice, educational approaches are often shallow and oriented towards short-term curriculum targets. Education, which should aim to draw closer to the Creator, Allah SWT, and should elevate human dignity from the path of ignorance, has now shifted in an unclear direction[14].Current education prioritizes brains over character intelligence. Many people go to school simply because they want a college degree to secure a high-ranking position in the workforce. They pay little attention to the education of the heart and intelligence of the heart, and may even have lost both altogether. As a result, many children in Indonesia are born intellectually intelligent but with very worrying morals and attitudes. Therefore, moral education is an appropriate method to address the problems occurring in today's society. As Dewey once stated in 1916, "It is common in the theory of character education that character formation is the general goal of teaching and moral education in schools," as explained in Khusnadi, Yusuf, and Setiawan.

Imam Al-Ghazali, a prominent 11th-century scholar and philosopher, is known for his significant contributions to education. One of his most famous works, "Ihya Ulumiddin," has become a crucial foundation. in the Islam education thought. In the This Work, Al-Ghazali No only review science But Also teach The importance of morality, ethics, and spiritual development. He emphasized that education should not only focus on intellectual aspects but also encompass character development and one's spiritual relationship with God. This demonstrates that education in Islam is holistic, where physical, mental, and spiritual aspects must complement each other[15]. The process of internalizing values has not been holistically integrated. in the That in depth learning system. Islam Religious Education still own limited access to vocational Senior High School student . Because of that, That in depth learning process need to become developed with innovation And meaning so that students feel happy understanding the Islamic Religious Education subject matter at school by building awareness. So That student Can follow in the learning voluntarily And happily. In the That process from understand

Islamic Religious Education expects students to be able to balance and need For Spiritual knowledge . This relates to the importance of integrating Islam and health sciences holistically. This in-depth learning process can encourage the internalization of positive attitudes toward behavioral change, such as the formation of Islamic educational culture and values within a formal school environment. Awareness of learning and its practical application can shape students' religious attitudes. The application of Islamic educational values in daily life can be truly felt when students engage with religious material. The results of the learning process impact cognitive knowledge patterns, which can be integrated with affective knowledge patterns. And aspects psychomotor ik . Every individual own unique characteristics And use For finish various types of challenging problems. Piaget's view also views the stages of cognitive development as

[14] Khusnadi, M Hafidz, Muhammad Yusuf, and Dedi Setiawan, 'Jurnal Pembelajaran Indonesia Konsep Tazkiyat Al-Nafs Al Ghozali Sebagai Metode Dalam Pendidikan Akhlak', 3 (2022), 19–26

[15] Habibi, E., Nawangsari, D., Zain, H., & Rafiqie, M. (2025). *Pemikiran pendidikan Imam Al-Ghazali dalam Kitab Ihya' Ulumiddin*. EDUSHOPIA: Journal of Progressive Pedagogy, 2(1). https://doi.org/10.64431/edushopia.v2i1.138

a uniform structure of thought. However, some concrete operational concepts do not emerge synchronously or simultaneously. Contemporary developmental theorists agree that cognitive development influences students' learning processes. In the 21st century, there are three main competencies: the ability to think and act in life. Thinking skills include critical thinking, creative thinking, and problem-solving. Action skills include communication and collaboration. The opinion of Imam Al-Ghazali, a great scholar who emphasized the importance of cleansing the soul (tazkiyatun nafs) and cultivating righteous deeds, is relevant to review. Al-Ghazali's thoughts not only focused on theory but also emphasized the practice of moral transformation through mujahadah, riyadhah, and exemplary behavior[16]

According to Al-Ghazali, spiritual education is not just a cognitive process that emphasizes thinking. Education is not just about skills, but rather a moral and spiritual journey toward self-perfection. He positioned education as a means to develop the heart and control desires so that humans can responsibly fulfill their role as caliphs on earth. Education that is not grounded in spiritual values will produce individuals who are intellectually intelligent but morally empty. Therefore, Al-Ghazali's ideas are relevant as a foundation for building an educational system. which balances the aspects of reason and heart, knowledge and deeds, and the world and the afterlife[17]. A broader perspective on scientific development, which is studied practically in Islamic Religious Education learning, should encourage the growth of student creativity, where students can express new ideas. And develop ideas in the understand And apply religious values in the every day life. That main size Aspects of in-depth learning include cognitive (the ability to think critically, reflectively, and analytically towards learning material), affective (the ability to think critically, reflectively, and analytically towards learning material), and metacognitive. (That ability to manage somebody own thought process, including reflection And planning), values and meaning (connecting knowledge with values, the meaning of life, and personal identity). Islamic Religious Education learning in schools is still based on superficial memorization of verses and definitions, without understanding their value and meaning. The in-depth learning approach helps students appreciate the spiritual values of Islam. They reflect on the meaning of verses and hadith. They internalize Islamic morals into everyday behavior. In-depth learning encourages students to think reflectively and critically about life experiences and connect them to religious teachings. This is in the line with That order in the That Al-Qur'an like as: "Afala tatafakkarun?" (Do you not think) (QS. Al-Baqarah: 219).

Islamic education is built on two essential meanings: "education" and the Islamic religion. According to Plato, the meaning of education is to develop students' potential, so that in-depth learning strengthens the integration between mind, heart, and behavior, which is in line with the main goal of Islamic education, namely to form people who are faithful, obedient, and have noble character. A learning approach that adds characteristics to pedagogical practices in the form of teacher involvement builds student engagement as learning subjects to gain

[16] Sahduari, S., Abdullah, A., & Lutfi, S. (2026). *Implementasi nilai-nilai tazkiyatun nafs dalam pendidikan Islam kontemporer perspektif Imam Al-Ghazali*. Kamaya**:** Jurnal Ilmu Agama, 9(1), 64–77.
[17] Al-Ghazali. (2005). Ihya Ulumuddin. Beirut: Dar al-Kutub al-'Ilmiyyah. Al Ghzali

meaningful learning experiences. Deep learning is a noble approach that emphasizes the creation of a conscious, meaningful learning atmosphere and learning process. And pleasant through That thought, heart, feeling, And practice in the A holistic And integrated manners. In an effort to deepen the application of in-depth learning, all parties involved respect and value each other, taking into account potential, dignity, and human values. In the era of independent curricula that implement new learning paradigms, teachers should formulate learning plans that are tailored to students' needs and characteristics. By understanding student characteristics, teachers can internalize the competencies of awareness and meaningfulness.

Islam play a role holistic in foster spiritual relationship between Islamic Religious Education is a process of guidance and teaching aimed at developing students with comprehensive knowledge, understanding, appreciation, and practice of Islamic teachings, thereby developing a Muslim personality that is faithful, devout, and of noble character. It is recognized that the function of religion is the foundation of an individual's belief in God the Creator. To strengthen an individual's faith, the concept of religious awareness is needed. Education in Indonesia generally refers to the general formal school curriculum without prioritizing religious education and not focusing on aspects of developing students' needs in schools. School is a place where students learn to develop knowledge, understand themselves, improve skills, and practice independence. In life, education plays an active role in exploring and developing students' potential and characteristics in a more positive direction. The perspective of optimizing students' selves is consciously and solidly developed.

Development from academic achievement in the school. Tall academic achievement is affected through the learning process. Skills that support thinking skills and mastery of scientific concepts, including critical and analytical thinking skills. The skills of students majoring in Health Vocational Schools include majors (Pharmacy, Nursing) where students are trained to develop the ability to use medical equipment, practical work skills (laboratory practicums, Health), and the application of SOPs (Standard Operating Procedures) in community service work practices. These types of skills are fundamental for students to develop independently and responsibly.

The learning process is an effort to fully engage students in the learning process and help develop their overall personality. Cognitive learning is positioned as a mechanism for shaping individual understanding of observable phenomena, underscoring the importance of valuing the learning process over the end result. Successfully navigating the learning journey requires transformation in three key areas: cognitive capacity, affective disposition, and psychomotor skills[18] This Engineering Intelligence provides opportunities for every student in the class to engage in the Islamic Religious Education learning process. This helps foster leadership qualities, innovative and creative thinking, and emphasizes sustainability. In the active learning process, teachers not only convey knowledge using lecture methods, but also involve the active participation of students in following and understanding learning awareness by developing

[18] Aqib, Z.dan AA (2019). Manajemen belajar dan pembelajaran di Sekolah. Yogyakarta: Referensi Rustaka.

pedagogical strategies in active learning. This technique is one of the in-depth social interactions to increase adaptability as a strategic instrument to improve students' academic and religious competencies. Social and psychological challenges such as boredom, reduced involvement in school, limited peer interaction, reduced motivation, and shallow learning such as students are required to memorize the material that has been taught without understanding its meaning in the process, thus complicating the achievement of learning itself. Social and psychological challenges experienced by students are important factors that influence the dynamics of cognitive development, boredom in learning, low interaction with peers, and low motivation to learn cause social conflict problems such as students have not been able to apply the material learned in school to real life, this is reviewed from the development of social aspects. To maintain a stable environmental situation, such as providing examples of fun learning with the hope that students can participate in the learning process with high awareness and fun.

The learning model for religious education is a key element in the success of in-depth learning. Developing this model has become a fundamental reference point, emphasizing that real-life learning is one of the goals of Muslims. to be in harmony with the faith, sunnah, and guidelines in the Koran. Islamic Religious Education teaches The science of obedience to God is based on Tawhid, Fiqh, and moral beliefs as basic concepts of religious knowledge. That Can become developed significantly in the every day life. Based on on That view from Mahmud Sayid Sultan In the work Mafahim Tarbawiyah fi al-Islam, as quoted by Toto Suharto, the goals of Islamic education should have several main characteristics, namely transparent, universal, comprehensive (integral), logical, adaptive to the development of the times, idealistic, and focused on a long-term perspective. By referring to these characteristics, the goals of Islamic education are expected to encompass the development of all dimensions of human beings, including cognitive (fikriyah ma'rifiyah), affective (khuluqiyah), psychomotor (ijtihadiyah), spiritual (ruhaniyah), and social (ijtimaiyah) aspects[19]. The in-depth learning process becomes a pedagogical transformation between theory and practice that can be understood comprehensively with conscious and meaningful concepts so that students are able to apply this understanding. In real life. Within the developmental patterns of real-life aspects, the role of students in the Health Vocational College provides a foundation for building religious character. This includes fostering social awareness, instilling social ethics, and providing assistance in the health sector with empathy and sincerity.

To instill an attitude of social concern, students need to be consciously trained with the hope that in practice in the community and workplace, students can become accustomed to adapting to the environment consciously without any element of coercion, this can build a deep sense of sincerity or honesty from students. To determine the sensitivity and sincerity of students can be understood from several functions as the main instrument. in the convey religious material. Implications For religious education from Islam Islamic education and learning can

[19] Susanti, Wasi, dan Ahmad Halid, 'Tujuan Pendidikan Islam Dalam Perspektif Imam Al-Ghazali : Sebuah Kajian Filsafat Pendidikan, 1.2 (2025), 175–86

be integrated across subjects, a unique aspect that needs to be developed. As a cross-subject collaboration, students are expected to cultivate tolerance by interpreting each lesson. with A in understanding. Based on on That on problem, That follow Can become Formulated: 1. How 1. How is the design of *an in-depth learning model* based on Islamic spirituality in Islamic Religious Education learning in health vocational schools *? 2.* How is the implementation of in-depth learning based on Islamic spirituality? in Islamic Religious Education learning in health vocational schools? 3. How effective is in-depth Islamic spiritual-based learning? in Islamic Religious Education learning towards academic competence and religious character students in health vocational schools?

RESEARCH METHODOLOGY

Types of research This is Research and development (R&D) with designs that use stages Analysis , Design, Development , Implementation , and Evaluation (ADDIE). Research methods combine method Quantitative and qualitative (method combination). Research This use approach Research and Development (R&D) with the ADDIE model which includes five stages , namely *analysis, design, development, implementation,* and *evaluation* . However , the application of this model focused in a way operational in development and testing product learning , not just description conceptual . At this stage analysis , carried out identification need through studies literature , observation field , and interviews with Islamic Religious Education (PAI) teachers at Health Vocational Schools. Stage This aim For map gap between condition learning current with competence academic and character expected religious .

Stage design focused on design prototype learning model deep based on Islamic spirituality, which includes compilation syntax learning , teaching tools (modules), and instrument evaluation . Next , at the stage *development* **,** done development product the beginning then validated through *expert judgment* **.** Validation This involving a number of expert , namely expert Islamic Education material , expert design learning , and practitioners education . Instruments validation use Likert scale for evaluate aspect eligibility content , construction , and language . Validation results analyzed in a way descriptive quantitative For determine level model validity and become base revision product . Sampling technique in study This use purposive sampling , with subject study that is selected Health Vocational School students based on criteria certain , such as involvement in Islamic Education learning and representation ability diverse academic subjects . Test subjects consists of from three stage : (1) trial limited (*small group*), (2) trial field *trial* , and (3) effectiveness test . Stage *implementation* done through trials products in class . Trial limited aim For see understandability and implementation of the model, while the trial field used For test practicality and applicability in context learning real . Stage Lastly , *evaluation* is carried out in a way sustainable through evaluation formative and summative . Evaluation formative done on every stage development For repair product , whereas evaluation summative aim For measure effectiveness of the model in increase competence academic and character religious students . Data analysis using combination statistics descriptive and inferential tests (e.g. *t* -test) for see difference results before and after model implementation .

Research and development is method Research used to produce a specific product and test its effectiveness. To produce a specific product, research is required in the form of a needs analysis that can be conducted using survey methods (quantitative) or observation and interviews (qualitative research), while to test the product's effectiveness, experimental methods can be used. The location of this research is at the YPIB Cirebon Vocational College of Pharmacy. Research observations were conducted from January 2025 for 6 months and research interviews began in July 2025 - October 2026 to get quantitative data, researchers followed to the top by distribute A Likert-scale questionnaire was distributed via Google Forms to 36 eleventh-grade students of the Pharmacy Vocational High School. The questionnaire results were analyzed using SPSS, while the qualitative data results were analyzed using Nvivo version 15. In this qualitative research, the key informants in this study consisted of 3 eleventh-grade students of the Pharmacy Vocational High School as the main subjects, while supporting informants consisted of 1 eleventh-grade Islamic religious education teacher and 1 school principal as secondary subjects. Using a quantitative approach, a population of 219 students was sampled from 36 eleventh-grade students at the Pharmacy Vocational High School. Intermediate Pharmacy Vocational .

Model used in designing a qualitative development research model is the ADDIE model (1983: 775), which explains that development research in the field of education involves ten steps. These research and development steps are: 1) Analysis through problem identification and formulation of objectives, which involves determining the problems to be solved and addressed through the product or innovation being developed. 2) Product or innovation design, which focuses on developing a conceptual design for the product to be developed. 3) Product development, which aims to translate the design into a real product. At this stage, expert validation, product revision, and limited trials are carried out to measure the feasibility and effectiveness of the developed model. The resulting model, after being validated by expert practitioner assessment, was developed into an Islamic Religious Education (PAI) learning material module. The development stage includes the creation and validation of learning materials through formative evaluation. 4) Implementation, which involves the field implementation of the Islamic Religious Education (PAI) learning module. The results of the implemented module include students being able to understand the material presented by the teacher, with the implementation of student learning, applying role-playing techniques as a conscious, meaningful, and enjoyable learning process. 5) Evaluation, namely evaluation carried out to assess the effectiveness, efficiency, and attractiveness of the developed product. Evaluation is carried out in two forms: Formative evaluation, during the development process, and summative evaluation. While the quantitative method follows the explanation of the validity and reliability test of the instrument.

Instrument Validity and Reliability Test

The questionnaire, a research instrument used for primary data collection, was first tested (tried out) to assess its quality. Two fundamental aspects of instrument quality that must be met are validity and reliability. This testing is conducted on a number of respondents who have the same characteristics as the target population, but is No including in the That main research

tasting. That target is to ensure That That a list of questions used is truly capable measuring what should be measured (valid) and producing consistent and reliable results[20]

Validity refers to the extent to which an instrument accurately measures what it is intended to measure. In the context of quantitative research, a commonly used validity test is construct validity, which is tested using correlation techniques. The validity of questionnaire items is tested by calculating the correlation coefficient between the score of each item and the total score of all items using the Pearson Product-Moment Correlation Formula. The formula is as follows:

$$r_{xy} = \frac{N.\sum x.y - (\sum X)(\sum Y)}{\sqrt{[N.\sum X^2 - (\sum X)^2]\,[N.\sum Y^2 - (\sum Y)^2]}}$$

Information:

rxy = Correlation coefficient
n = Number from experimental respondents
X = Question goods score
Y = Total score from all items

The testing criteria are comparing the calculated r value > r table at degrees of freedom (df) = n-2 and a significance level of α = 0.05. An item is declared valid. Conversely, if the calculated r ≤ r table, then the question item is declared invalid and must be revised or removed from the questionnaire (Azwar, 2015). In addition, an item is said to be valid if it meets the following criteria:

a. The correlation value (r) is significant or the r value > 0.30 (according to Cohen's criteria, 1988). With the interpretation if:
   1) r ≥ 0.50 = high validity
   2) 0.30 ≤ R < 0.50 = currently validity
   3) r < 0.30 = invalid
b. That p-value (Signature) < 0.05. This method That If Signature. < 0.05, That correlation is statistically important.
c. Positive Correlation. This means that the higher the item score, the higher the total score (positive correlation).

Next, a reliability test was conducted to measure the consistency and stability of the instrument. Measuring a construct. This means that if measurements are repeated on the same subjects at different times, a reliable instrument will produce relatively similar results. For questionnaire instruments in the form of a Likert scale, the most commonly used technique is Cronbach's alpha coefficient. The formula for Cronbach's alpha is:

$$\alpha = \frac{k}{k-1}\left(1 - \frac{\sum \sigma_b^2}{\sigma_t^2}\right)$$

[20] Sugiyono. (2019). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Kombinasi, R&D dan Penelitian Pendidikan*. Bandung: Alfabeta.

Information:
α = Cronbach's Alpha reliability coefficient
k = Number of questions
$\sum \sigma b^2$ = Number from goods variance
σt^2 = Total variance

Interpretation from That Cronbach's Alpha coefficient mark follow That criteria put proceed by Guilford (1956) in [21] namely:

$\alpha < 0.20$: Very low reliability
$0.20 \leq \alpha < 0.40$: Low reliability
$0.40 \leq \alpha < 0.60$: Currently reliability
$0.60 \leq \alpha < 0.80$: High reliability
$0.80 \leq \alpha < 1.00$: Very high reliability

According to to Cronbach's Alpha (α) is That most generally used reliability coefficient, with the following criteria[22]:

$\alpha \geq 0.90$: Very good (very reliable)
$0.70 \leq \alpha < 0.90$: Good (acceptable)
$0.60 \leq \alpha < 0.70$: Marginally Acceptable α value < 0.60 : Not reliable

In practice, an instrument is considered reliable and acceptable for general research if its Cronbach's α value is The alpha coefficient is greater than 0.60[23] Thus, through this validity and reliability testing process, researchers can ensure that the collected data is accurate, on-target, and consistent, thus maintaining high integrity for further analysis.

Descriptive Statistics Test And Data Categorization

1. Descriptive Statistics

After collecting questionnaire data, the first step in the analysis is descriptive statistical analysis. This analysis aims to describe, summarize, and organize the main characteristics of a data set, thereby providing a clear and meaningful picture of the research sample without intending to draw conclusions applicable to the broader population[24].

In the context of research using Likert scales, descriptive analysis usually presents average values. as central tendency, standard deviation as a measure of data distribution, and the minimum and maximum values of the total score obtained.

[21] Gravetter, F. J., & Wallnau, L. B. (2017). *Statistics for the behavioral sciences* (10th ed.). Boston, MA: Cengage Learning.
[22] Ibid
[23] Arikunto, S. (2013). *Prosedur penelitian: Suatu pendekatan praktik* (Edisi revisi). Jakarta: Rineka Cipta
[24] Gravetter, F. J., & Wallnau, L. B. (2017). *Statistics for the behavioral sciences* (10th ed.). Boston, MA: Cengage Learning.

2. Data Categorization

To interpret the total score obtained from each respondent, a categorization process was performed. This process transforms numerical data (numbers) into qualitative data with deeper interpretative meaning, making it easier for researchers to describe the profile and response tendencies of research subjects more clearly and structuredly[25]

The categorization method is carried out by calculating class intervals based on the theoretical minimum and maximum scores that respondents can achieve. The calculation steps are as follows:

a. Determine That Theoretical Score. Theoretical Minimum Score = Number from Question × Lowest Option Value = 10 × 1 = 10. Theoretical Maximum Score = Number from Question × The tallest Choice Mark = 10 × 4 = 40.
b. Score Reach Calculation: R = Maximum Score - Minimum Score = 40 – 10 = 30.
c. Calculation of Class Interval Length (i): i = R / Number of Categories = 30 / 4 = 7.5. Rounded to 8 for ease of interpretation and to ensure all theoretical scores are covered in that category.
d. Developing Category Criteria: Based on the predetermined interval length (i), the criteria for each category are outlined as follows:
   1) Very Low : Minimum Score ≤ Score < (Minimum Score + I) = 10 ≤ Score < (10 + 8) → 10 – 17
   2) Low : (Minimum Score + I) ≤ Score < (Minimum Score + 2i) = (10 + 8) ≤ Score < (10 + 16) → 18 – 25 .
   3) Height : (Minimum) Score + 2i) ≤ Score < (Minimum Score + 3i) = (10 + 16) ≤ Score < (10 + 24) → 26 - 33
   4) Very Tall : (Minimum Score + 3i) ≤ Score ≤ Maximum Score = (10 + 24) ≤ Score ≤ 40 → 34 - 40

Thus, each total score from the 35 respondents can be mapped into one of these four categories. This four-level categorization allows researchers to not only distinguish between low and high groups but also identify extreme groups (Very Low and Very High), which often provide invaluable insights for research analysis[26]. The results of this process will be presented in the form of a frequency distribution table and expressed as percentages to provide a comprehensive picture of the distribution of perceptions, attitudes, or behaviors of the 35 respondents towards the variables studied.

After the respondents' total scores are grouped into categories, the next step is to calculate the percentage of respondents in each category. This aims to provide a clearer picture of the distribution of respondents in each category. The formula used to calculate the percentage for

[25] Azwar, Saifuddin. (2015). *Penyusunan Skala Psikologi* (Edisi ke-2). Yogyakarta: Pustaka Pelajar.
[26] Sugiyono. (2019). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Kombinasi, R&D dan Penelitian Pendidikan*. Bandung: Alfabeta

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each category is as follows:

$$P = \frac{F}{N} \times 100\%$$

Information:

P = Percentage from respondents in the A category.
f = Frequency (number from respondents) including in the A certain category.
N = Total number of respondents (total sample).

Classic Assumption Test

Before conducting hypothesis testing using parametric statistical analysis, it is necessary to examine classical assumptions to ensure that the data meets the basic requirements that guarantee the accuracy and validity of the test results. The two fundamental assumptions tested in this study are the normality test and the linearity test[27]

1) Normality Test

The normality test is a statistical method used to determine whether a data set is normally distributed. The normal distribution, often called the Gaussian distribution or the "bell curve," is a probability distribution. A symmetrical distribution around the mean indicates that data close to the mean occurs more frequently than data far from the mean. The normality test aims to determine whether the dependent and independent variables, or both, in a regression model, have a normal distribution. Normal distribution is an essential requirement in many parametric statistical techniques because it assumes that the sample data comes from a normally distributed population (Ghozali, 2018). This test can be performed using two main approaches:

a) Kolmogorov-Smirnov Test: This test compares the distribution of sample data (empirical distribution function) with a hypothesized normal distribution (theoretical cumulative distribution). Data are considered statistically normally distributed if the resulting significance value (Sig.) or p-value is greater than α (0.05). If Sig. < 0.05, the data distribution is considered abnormal.
b) Shapiro-Wilk test: This test is often considered more robust for small sample sizes (less than 50). Similar to the Kolmogorov-Smirnov test, the criterion is that if the Sig. value is > 0.05, then H_0 accepted, which indicates that the data is normally distributed[28]

In addition to statistical testing, normality can also be determined from the Normal Probability Plot (PP Plot). If the data points are spread around the diagonal line and follow the direction of the diagonal line, then It can be concluded that the data meets the assumption of normality.

2) Linearity Test

The linearity test aims to determine whether the relationship between the independent and dependent variables is linear. The linearity assumption is a fundamental assumption in linear

[27] Ibid
[28] Ibid

regression analysis. A linear relationship indicates that changes in the independent variable will be followed by changes in the dependent variable in a constant form[29]

Linearity testing can be performed using the F-Test (Linearity Test). This test is performed by comparing the calculated F-value with the F-table or by looking at the significance value in the Linearity test. Generate a test in SPSS with the following hypothesis:

H_0: That connection between That independent And depends variables is linear.

H_1 : That connection between That independent And depends variables is non- linear.

Testing Criteria If the value of Significant Deviation from Linearity is greater than 0.05 (α), then H_0 accepted, which means the relationship between variables is linear.

3) t -test

The t-test is one of the procedures for testing significance in regression analysis which aims to Testing whether the independent variables individually have a significant influence on the dependent variable. The Testing Criteria Based on Significance Values are: If the sig. value > 0.05 → H_0 accepted And If That signature. mark ≤ 0.05 → H_0 is rejected. And Based on on That Comparison from the sum of t and the t-table is If |sum-t| < t-table → H_0 accepted, otherwise If |t-count| ≥ t-table → H_0 rejected. Rejection H_0 This indicates that the independent variable has a statistically significant influence on the dependent variable at the 95% confidence level (α = 0.05). Conversely, acceptance of H_0 indicates that the independent variable does not have a significant influence. This study is held. That main material in the This part is: (1) Research method/design (provide design drawings); (2) research location; (3) population and sample (research targets) (if qualitative research, this section is the primary/secondary data source); (4) data collection techniques/instruments and instrument development; (5) and data analysis techniques. For In research and development that uses tools and materials, it is necessary to write down the specifications. Tool specifications describe the level of sophistication of the equipment used. Material specifications describe the type of material used.

RESULTS AND DISCUSSION

Deep learning in Islamic education which is developed, an integration between IQ dimensions in the cognitive domain uses the principle of attentive learning , EQ is on The affective aspect utilizes the principle of meaningful learning , and SQ is located in the psychomotor domain, utilizing the principle of enjoyable learning . The developed in-depth learning model design is an integral part of the three intelligences, three domains, and three learning principles. The relationship between Islamic religious education and academic competency is so significant that the learning process can be implemented by integrating religious knowledge with general knowledge. This is believed to increase the effectiveness and success of in-depth learning. Learning for students in health vocational schools.

Cognitive learning is an integral part of improving students' academic competence. This integration enables students to understand the material being taught well. Students with high

[29] Gujarati, D. N., & Porter, D. C. (2013). *Essentials of econometrics* (5th ed.). New York: McGraw-Hill.

academic potential and ability possess relevant scientific capacities, utilizing logical thinking in their learning. Continuous learning process Can run optimally the influence of learning outcomes and achievement. To interpret Islamic religious education lessons in depth, students need to balance it with their own personal values of compassion. This can be understood through their sensitivity to classroom training issues. Affective behavior on aspects of social life interpreted as practice in empathy as a form of social concern in society . This can help students increase empathy. social and sensitivity which can shape students' character through the immersive learning process. In addition to enhancing cognitive, affective, and psychomotor aspects, immersive learning also enhances students' academic abilities at school. With immersive learning, students can experience the learning process in a fun way without psychological burden, thus improving their mental state to participate in the learning process with a sense of happiness, allowing them to feel free to optimize themselves. Potential And skills can improve academic competence, the learning process in class can be followed by students in the learning process so that Classroom activities don't limit potential. Students can easily apply the learning material to real-life situations.

The implementation of the Immersive Learning development model is the process of applying the developed learning design to real-world practice in educational settings. This stage aims to develop learning models, materials, strategies, media, and evaluation tools that are effective and produce profound changes in learning behavior. The teacher's role as a facilitator creates a fun learning environment. learning environment, push student to think about The most important, explore, connect draft, And reflect on their understanding of learning. The implementation of this model involves the use of assistive technology to enrich the learning experience and increase interaction. Teachers observe student responses, engagement levels, and the effectiveness of each learning step as part of the formative evaluation process. The implementation results are then used to assess the extent to which the Deep Learning model improves students' academic competencies and religious character, while also determining aspects that need to be improved during the revision phase. The implementation of the Deep Learning model focuses not only on the technical implementation of learning but also ensures that the learning process is in-depth, meaningful, and transformative, in line with the model's development objectives. At this stage, researchers conducted in depth observation, analysis from students response, Teacher reflection, And expert decision to ensure that each component of the model runs in accordance with the principles of in-depth learning and integration of Islamic spiritual values.

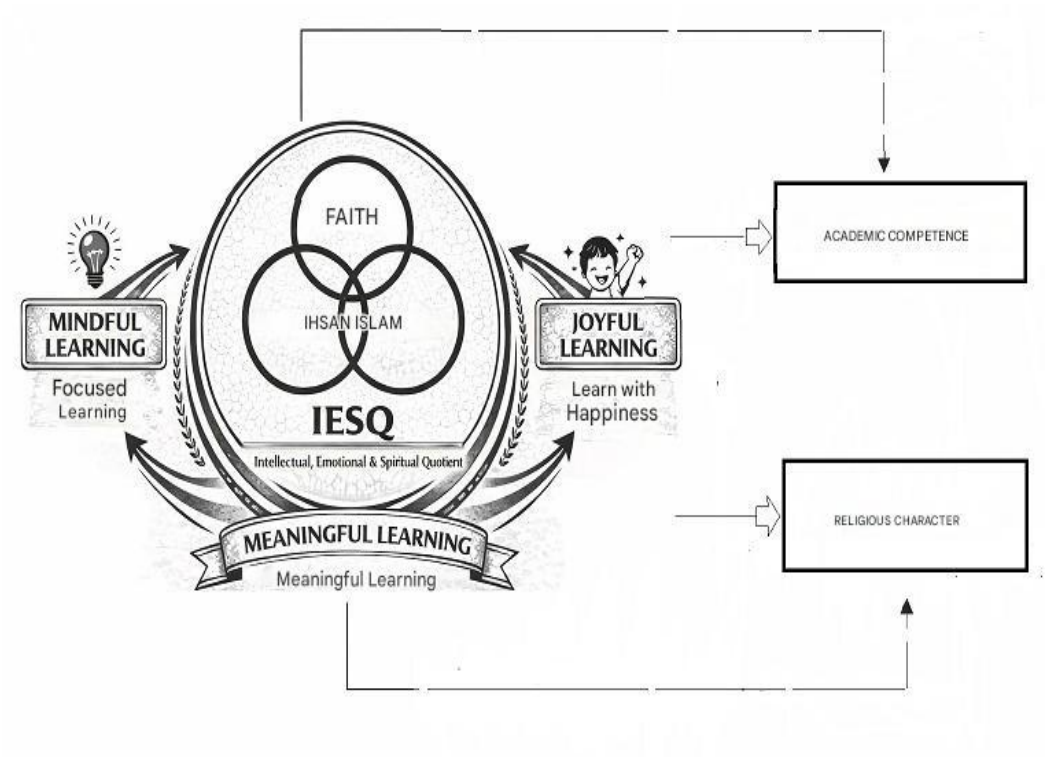

Figure 1. Model Learning In learning Based on Spiritual Islam

Table 1. Indicator From Every Variables Study

No	*Deep Learning*	Academic Competence	Character Religious
1.	*Aware:* a. Focus And fully aware during the learning process b. Demonstrates self-control and attention to the meaning of the material .	Cognitive: a. Pedagogical competence b. Professional c. Social And personality	Belief: a. Monotheism b. Motivation worship c. Consistency in faith in *divine* values

2.	*Means:* a. Able to connect material with life values, religion, and profession. b. Have internal motivation to learn because they realize the benefits	Affective: a. Awareness self b. Empathy c. Reflective	Islam: a. Do obligatory worship b. Honesty c. Justice d. Disciplined e. No reasonable Enough answer
3.	*Happy:* a. Active and enthusiastic in participating in learning. b. Feel comfort And happiness c. Calmness while studying (including while studying spiritual values)	Psychomotor: a. learning process and its results b. Capable developing learning repair plan independently c. Capable designing solutions creative	Ihsan: a. Awareness of worship b. Moral awareness Islam c. Love Darling d. Honest

Based on the image above, there is a relationship between IQ, EQ, SQ, and the development of cognitive, affective, and psychomotor aspects. An in-depth learning model based on Islamic spirituality can be integrated with aspects of cognitive development, namely mindful learning . To increase understanding students about sign - sign Islam and its application in everyday life. The development of students' cognitive abilities can be enhanced through project-based and problem-based learning, as an effort to help students develop critical and reflective thinking skills in increasing self-awareness . *Meaningful learning* can be achieved through experiential learning. To be able to connect meaningful learning. Learning engagement through group discussion methods, self-reflection, and projects related to Islamic concepts. Student involvement in the learning process. Enjoyable learning is an in-depth learning process that uses role-playing games to develop a deeper understanding of the relationship between Islamic concepts and their application in everyday life.

Learning Spirituality is a learning process that focuses on developing an individual's spiritual aspects to form self-awareness, harmony with God, and an understanding of meaning. The purpose of life is to develop the spiritual aspect of learning. This can be achieved through meditation and contemplation, reading and reflecting on spiritual texts, such as prayer and worship, developing social situations and conditions, and building a spiritual community. *Spiritual learning* can help individuals develop themselves holistically. Based on a holistic perspective, Islamic Religious Education can integrate *mindful learning* (IQ), *meaningful*

learning (EQ), and *joyful learning* (SQ) in an effort to help students develop cognitive, affective, and psychomotor skills in a balanced and integrated manner to meet the challenges of future life.

Table 2. *Three-* Integration Size IQ, EQ, SQ, *In learning*

Dimensions	***Information***	***Spiritual Development Learning***	***Example Exercises***
Intellectual (IQ)	*Growth mindset, knowledge seeking , rational thinking*	*Hablumminal Ana*	*Reading, inquiry, innovation*
Social – Emotional – (EQ)	*Empathy, teamwork, community service*	*Hablumminannas*	*Friends of the same age support, volunteering*
Spiritual – Instinct (SQ)	*Connection with God, self-purification, purpose of life*	*Hablumminallah*	*Prayer, reflection, dhikr*

In the context of modern education, learning success is determined not only by cognitive aspects but also by how knowledge is constructed and interpreted through meaningful learning experiences. *The deep learning approach* plays a strategic role because it emphasizes deep understanding, relationships between concepts, and application from knowledge in the real world context. The *deep learning approach* provide Equal opportunities for students with high, medium, and low IQ to develop deep thinking skills. understanding through collaborative, reflective, and project-based learning strategies.

Learning is not only directed at cognitive achievement, but also at students' ability to recognize, manage, and express emotions positively in academic and social interactions. Emotional intelligence (EQ) is an important foundation because students with good emotional intelligence are better able to collaborate, manage stress, and empathize with their peers, thus creating a classroom climate conducive to *deep learning* . Through reflective strategies, collaborative discussions, and learning-based projects that require collaboration, students are trained to connect cognitive aspects with emotional control and human values. *The deep learning model* produces holistic educational outcomes. Where mastery of knowledge lies not only at a deep cognitive level, but also character formation, social sensitivity, and readiness to face real life challenges adaptively and ethically.

based on deep learning (SQ) is an approach that emphasizes the integration between deepening knowledge and strengthening spiritual values as the main foundation in The educational process. SQ is seen as the highest intelligence that guides humans to find meaning, purpose, and

goals. In every study activity, *deep learning* is not only oriented towards that. on mastery draft and skills in depth, but also appreciate religious, ethical and moral values as an internal foundation Application of knowledge. Through reflective and contemplative learning, as well as the instilling of religious attitudes within an academic context, students are guided to interpret knowledge as a moral mandate and responsibility. Thus, this model produces outputs in the form of... education Which holistic, that is participant educate Which NO only have academic competence tall, But characterful religion, integrity, And its own transcendental orientation.

Based on a holistic analysis of educational development aspects, *a deep learning model can be developed* based on nature or instinct, meaning that every human being has been gifted with basic potential in the form of a natural tendency to seek truth, learn, and develop themselves according to their nature. Within this framework, *deep learning* is positioned as a pedagogical strategy that encourages and directs this innate potential to develop optimally through meaningful learning experiences. Nature as an ontological basis provides orientation That That learning process Learning is No only A transfer from knowledge, But a process from self-actualization toward A higher awareness. Thus, learning is directed So so that students not only understand concepts in depth but are also able to interpret knowledge as part of fulfilling their spiritual, intellectual, and moral instincts. Through reflective and contextual learning, And applied learning, student default potential Can grow into the Actually strength which produces competence.

Group Analysis

Cluster analysis shows that academic competency indicators do not stand alone but are interconnected with Islamic spiritual values. This confirms that student academic achievement in the context of vocational health must be guided by the religious dimension, as emphasized that Islamic education always places knowledge as a means to draw closer to Allah SWT. This cluster, which combines Islamic affective and moral values, shows that students' attitudes of discipline, honesty, and responsibility are strengthened when supported by spiritual teachings such as amanah (trust), ihsan (good character), and ethics in seeking knowledge. This view aligns with [30] who stated that the essence of education is not merely mastery of knowledge. not only knowledge, but also the formation of noble morals (tahdzīb al-akhlāq).

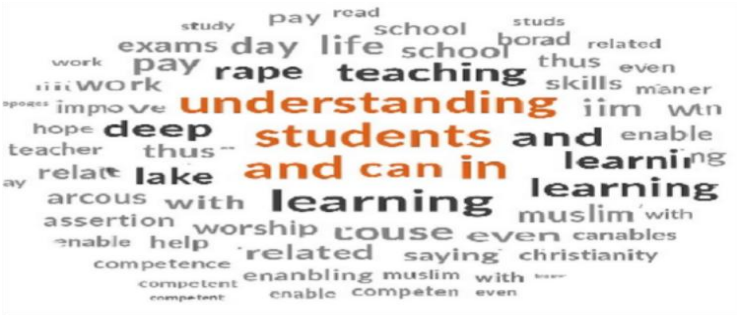

Figure 2. That the word "can"

[30] Al-Ghazali. (2005). Ihya Ulumuddin. Beirut: Dar al-Kutub al-'Ilmiyyah.

That say Can

Word clouds are an initial exploratory step to identify dominant keywords, which is then followed by a more in-depth process of coding, categorization, and thematic interpretation. from That four respondents confirmed That That Islam spiritually based encompassing learning This model contributes to two main domains: the Academic Domain, which enhances students' conceptual understanding, learning motivation, and practical readiness. The Religious Character Domain, which develops morals, discipline, and internalizes religious values in daily activities.

Hierarchy Diagram from Academic Competence Indicator

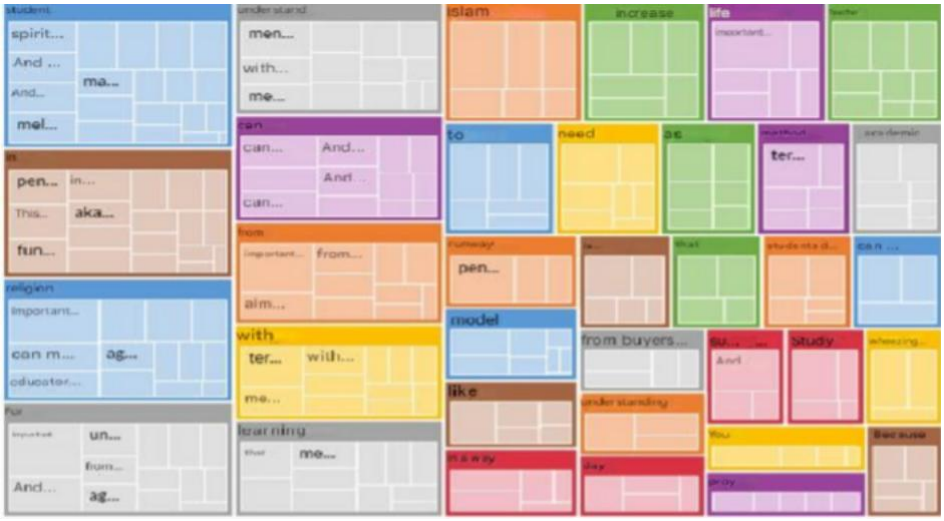

Figure 3. NVivo hierarchy diagram analysis

The results of the NVivo hierarchy diagram analysis show that the cognitive aspect is most dominant factor in the form That academic competence from health vocational student. This This aspect includes critical thinking, analytical thinking, synthesis, and problem-solving skills.

Reliability Test

Reliability measures the internal consistency of a research instrument (questionnaire). This refers to how consistently the items in the instrument measure the same construct. Cronbach's alpha (α) is the most commonly used reliability coefficient, with the following criteria:

$\alpha \geq 0.90$: Very good (very reliable)
$0.70 \leq \alpha < 0.90$: Good (acceptable)
$0.60 \leq \alpha < 0.70$: Marginally Acceptable α value
< 0.60 : Not reliable
(Source: George & Mallery, (2003)

The results of the Reliability Test for the variables of Islamic Spirituality-Based Deep Learning Approach (X), Academic Competence (Y1) and Religious Character (Y2) are as follows:

Table 3. Reliability Test Results

Variables	Cronbach (α)	Sign Cut	Reliability Level
In Learning Based on on Islam Spirituality (X)	0.777	0.7	Good (Acceptable)
Academic Competence (Year 1)	0.781	0.7	Good (Acceptable)
Religious Character (Y2)	0.788	0.7	Good (Acceptable)

The results of the reliability test showed that all research instruments met the reliability criteria with Cronbach's Alpha values for variables X (α = 0.777), Y1 (α = 0.781), and Y2 (α = 0.788). These values are included in the good or 'acceptable' category according to the criteria of [31] so the instrument can be used for further measurement. This study found several things related to *the Deep Learning model* of PAI integration based on spirituality, including students' conscious understanding in understanding material material teach in the School. Study This Create new models with integration. three An approach (*mindful, meaningful, and enjoyable learning*) within the *Deep Learning framework* . This model not only improves academic competence but also builds students' overall religious character. This is a significant contribution to vocational education, as previous research on *Deep Learning* has focused more on the academic realm in public schools/universities. Based on this research, Study Previously, *in-depth* implementation *learning* in world education generally still focused on developing cognitive aspects such as critical thinking skills, problem solving, and student creativity.

This approach make A important contribution to increase academic ability, But he is still Limited to the cognitive domain alone and paying less attention to students' affective and spiritual aspects. Most previous research has been applied to the context of general schools rather than vocational schools, which have different characteristics and require a balance between mastery of academic competencies. And character building. In the contrast to previously studies, This dissertation present A novelty In the form of developing *a Deep Learning learning model* integrated with three approaches: *Mindful Learning, Meaningful Learning* , and *Joyful Learning* . This integration presents a more comprehensive learning model design, because it does not only focus on achieving academic competencies, but also forms the religious character of students. Thus, learning outcomes not only cover the cognitive domain, but also the affective and spiritual domains that are in accordance with the needs of vocational school students. Another novelty of this research is the focus of its application in vocational schools (SMK), especially in the health sector, which tends to emphasize technical skills (*hard skills). (skills*). Through the developed model, it is hoped that vocational school students will not only possess academic skills relevant to the world of work, but also possess strong religious character traits such as honesty, discipline, persistence, and moral integrity.

This dissertation provides a theoretical contribution to the development of *in-depth*

[31] George, D., & Mallery, P. (2003). *SPSS for Windows step by step: A simple guide and reference* (4th ed.). Boston, MA: Allyn & Bacon.

literature *learning* based on integration. on A time give contribution practical application in the vocational learning That is Again holistic and oriented towards holistic personality development. The novelty of this research. Initially, previous research on *deep learning* generally focused on the development of cognitive skills and academic competencies. This focus was mostly applied in the context of public schools and universities. Although it has made significant contributions contribution, previously research Still own limitations Because No Not yet integrate affective and religious aspects are very important in character formation. students. Researchers own limitations So it is necessary to offer new models in the form of *Deep Learning development* that is integrated with three approaches. main, That is *Mindful Learning, Meaningful learning,* and *fun learning.*

This integration results in a more comprehensive and holistic learning design, as it not only emphasizes academic achievement but also builds students' religious character. Another novel contribution located on implementation model This in the context vocational schools (SMK), which have been more emphasize technical skills (*hard skills*). With That integrative model, vocational school student It is hoped that they will be able to achieve a balance between mastering academic competencies and strengthening religious character, so that they can become individuals who are intelligent, skilled, and have strong moral integrity.

Implementation Model *In* In *learning* Learning PIE

The implementation of *deep learning* in education still faces several challenges. One major obstacle is the limited infrastructure and technological resources in many educational institutions, especially in developing countries. This model is based on the principles of deep learning , which guide students to understand meaning, think critically, and connect knowledge to real-life realities. *Deep learning is an approach that prioritizes conceptual understanding and critical application of knowledge. In her research, found that the implementation of a deep learning approach* has a positive effect on students' learning outcomes. size from 0.69, Which show A important positive impact on students learning results. In the line

Thusdescribes *deep learning* as a learning process that involves participation. active students in the exploration And implementation key draft, Which help student Develop critical thinking skills and prepare students to face real-world challenges. Learning *Deep learning* give The impact of positive changes on students to improve enjoyable learning patterns so that they can be implemented with self-awareness.

Deep Learning is generally used to develop cognitive skills, critical thinking, and problem-solving. Integrating *mindful, meaningful* , and enjoyable learning into *Deep Learning* in an integrated manner. Research Focus Most research focuses on public schools. This focus is on vocational schools (vocational schools), especially in the health sector, which require academic skills as well as a religious attitude. Competency Enhancement Emphasizes academic competencies (cognitive learning outcomes, problem solving, creativity). Emphasizes academic competencies + students' religious character, resulting in holistic learning. Affective and spiritual aspects are integrated with *Deep Learning* with aspects of religious, spiritual, or character values. Explicitly integrates character building. Religious aspects (honesty, discipline, responsibility,

spirituality). As a guide for teachers in vocational schools, this model approach can be combined holistically to enhance students' academic potential and religious attitudes. Students recognize the importance of in-depth learning and truly understand that religious knowledge is a fundamental part of the strength of faith and Islam. By understanding faith and piety, the quality of education can be improved. religion and Morality. Students are given a concrete understanding through role-playing. Several stages of group discussion are used to present material from the teaching materials enacted in sociodrama and psychodrama sessions. The results of this study support the constructivist theory proposed by Piaget (1972) and Vygotsky (1978), which emphasizes that effective learning occurs when individuals actively construct their knowledge through interactions with others and the environment. Integration of *deep learning* as an approach to understanding concepts more deeply through contextual learning experiences.

This data was obtained based on observations at the school. Researchers have been directly observing the development of vocational schools since January 2025. SMKS (Private Vocational High School) FARMA YPIB CIREBON is a vocational secondary education institution established on October 2, 2006, under the auspices of the Ministry of Education, Culture, Research, and Technology. Republic from Indonesia. Personal Status , school This present as provider serve education The quality of education for high school-aged adolescents in the Kedawung District focuses on character building, academic reinforcement, and skills development, using an Islamic approach for the 21st century. Since its inception, YPIB Cirebon Pharmacy Vocational High School has envisioned becoming an educational institution that produces a superior, competitive, and highly integrated generation. The curriculum implemented not only meets national standards but is also complemented by various enrichment programs, such as character building, digital literacy, foreign languages, and career readiness services.

Results test regression linear simple used For predicting how much influence the Islamic spiritual-based *in-depth learning model variable* (X) has on academic competence (Y1) as follows:

Table 4.
Table Results Test regression X And Y1

Coefficients [a]

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1,535	3,057		.502	.619

Spiritually Based *In-depth Learning* Islam	1,032	.112	.848	9,172	.000

**DependentVariable: Competence Academic

From output the, can arranged equality regression simple linear as follows Y = 1.535 + 1,032 X . Y (Academic Competence) = 1.535 + 1.032 (*In-depth Learning* Based on Islamic Spirituality). Explanation equality in on is :

1. Constant Value (a) = 1.535 Meaning: If the *Deep Learning score is Based on Spiritual Islam* is 0, so prediction score *Academic Competence* is 1,535. In context This, interpretation constants often have no practical meaning because a score of 0 may not exist on a measurement scale.
2. Coefficient Regression (b) = 1.03Meaning: Every increase 1 points on the score *Deep Learning Based Spiritual Islam* , then the score *Academic Competence* will increased by 1,032 points, assuming other variables remain constant

Next, conduct a coefficient significance test (t-test). This test is conducted to determine whether the independent variable statistically significantly influences the dependent variable.

With Hypothesis:

1. H_0: $\beta = 0$ (There is no influence of *Islamic Spiritual Based In-depth Learning* on *Academic Competence*)
2. H_1: $\beta \neq 0$ (There is an influence *In-depth Islamic Spiritual Based Learning* towards *Academic Competence*)

Based on output in on known that mark t-count = 9.172 And Mark Sig. (p-value) = 0.000, Because mark Sig. (0.000) < 0.05, then H_0 is rejected. In conclusion, the *deep learning model* based on spiritual Islam own influence Which significant statistically to competence academic. The size influence The proven effect is 1,032 points for every 1-point increase. Significance (p=0.000) provides evidence that the Islamic spiritual-based *in-depth learning model* is effective in improving academic competence. The positive and large regression coefficient (B=1.032) indicates that the impact is not only statistically significant but also practically meaningful.

Table 5.
Results Test regression X And Y2

Coefficients [a]

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	.010	3,438		.003	.998

Deep learning Spiritually Based Islam	1,189	.126	.853	9,396	.000

a. Dependent Variable: Character Religious

From table coefficients on, can determine the regression equation and the t-test value or its influence.

a. Equality regression

1) Mark Constant (a = 0.010): Although in a way statistics not significant, mathematically it means that if the value of the variable *Deep Learning Based Spiritual Islam* is 0, so mark *Character* prediction *Religious* is 0.010.
2) In context world real, This Can interpreted that without *Deep learning intervention* , the level of religious character is assumed to be very low (approaching zero).
3) Coefficient Value (b = 1.189): This is the slope or incline of the regression line. This means that every 1 unit increase in score *Deep Learning Based Spiritual Islam* , then the score *Character Religiousness* will increase by 1,189 units. This relationship is positive and very strong.
4) Results MANOVA test

Results test Multivariate Analysis of Variance (MANOVA) is a statistical technique used to model the relationship between several independent variables (predictors) and several dependent variables (outcomes) simultaneously. In this case, for the independent variable (predictor): Only one, namely the *Deep Learning approach* based spiritual Islam (X). And rarable dependent (outcome): There are two, namely academic competence (Y1) and religious character (Y2). The test results are as follows:

Table 6. Results Test

MANOVA

Multivariate Tests [a]

Effect		Value	F	Hypothesis Df	Error df	Sig.	Partial Eta Squared
Intercept	Pillai's Trace	.012	.199 [b]	2,000	32,000	.821	.012
	Wilks' Lambda	.988	.199 [b]	2,000	32,000	.821	.012
	Hotelling's Trace	.012	.199 [b]	2,000	32,000	.821	.012
	Roy's Largest Root	.012	.199 [b]	2,000	32,000	.821	.012

	Pillai's Trace	.763	51,519 [b]	2,000	32,000	.000	.763
	Wilks' Lambda	.237	51,519 [b]	2,000	32,000	.000	.763
	Hotelling's Trace	3,220	51,519 [b]	2,000	32,000	.000	.763
	Roy's Largest Root	3,220	51,519 [b]	2,000	32,000	.000	.763

a. Design: Intercept + X
b. Exact statistics

The purpose of MANOVA is to test whether the independent variable (X) has a significant influence simultaneously (together) on the combination of several dependent variables (in this case Y1 and Y2).

a. Statistical interpretation for the effect of variable "X". All four statistical values (Pillai's Trace, Wilks' Lambda, etc.) show consistent results because there is only one independent variable (X). research This focus on Wrong the only one, for example Wilks' Lambda.
b. Value (Wilks' Lambda) = 0.237. Wilks' Lambda values range between 0 and 1. Values closer to 0 indicate a strong multivariate effect. A value of 0.237 indicates that only 23.7% variance from combination variables dependent variable that *is not* explained by variable X. This indicates a very strong effect
c. Mark test F = 51,519. This is mark statistics test F. Its value very large, Which in a way informal Already show results Which very significant.
d. Hypothesis df = 2,000 & Error df = 32,000. Degrees freedom this is confirmed that You own 2 variables dependent (Y1, Y2) and the number of samples (N) is 35 (because Error df = N - number of independent variables - 1 = 35 - 1 - 1 = 33, which is close to 32 probably due to listwise missingness).
e. Mark Sig. = .000. p-value (Sig.) This Far in lower alpha critical 0.05 (even below 0.001). Statistical Conclusion: Rejects the Null Hypothesis (H_0). This means that there is very strong evidence that variable X (Islamic Spiritual-Based *Deep Learning Approach*) significantly and simultaneously influences the combination of dependent variables (Academic Competence and Religious Character).
f. Partial Eta Squared = 0.763. This is a measure of effect size or strength of influence in multivariate analysis. It tells you how much influence variable X has. to the combination of variables Y1 and Y2. The value of 0.763 means that 76.3% of the combined (multivariate) variance in the dependent variables (Y1 and Y2) can explained by variables X. Mark .763 is very large (huge). This is not only statistically significant, but also has a very large impact and is practically important .

Based on explanation results output *Multivariate Tests*, can be concluded that:

a. There is very strong statistical evidence ($p < .001$) that the Islamic Spiritual Based *Deep*

Learning Approach (X) has a significant simultaneous influence on increasing Competence Academic (Y1) And Character Religious (Y2).

b. This influence is not a small or weak effect. However, Effect Size Which Very Big: Variables X explain accounted for 76.3% of the combined variation in both outcomes, indicating that this approach is a very dominant and powerful factor.
c. Implications of the Results of this study support the hypothesis that the integration of Islamic spirituality in the *Deep Learning approach* is not only effective For realm cognitive (academic) but Also for the realm affective (formation character religious). Approach This succeed reach two educational goals at a time simultaneously.

CONCLUSION

Study This show that integration learning in depth in Islamic Religious Education effective capable strengthen competence academic at a time form character religious student in a way more holistic . The model developed No only increase understanding conceptual , findings This push internalization spiritual values in behavior real participant educate . Contribution main study This lies in the development of learning models based integration between approach cognitive depth and structured and applicable spiritual dimensions of Islam . This model give alternative innovative for practice Islamic Education learning , in particular in answer need education that is not only achievement - oriented academic , but also formation character . In meaning , findings This confirm that integrated learning depth thinking and values religious own potential strategic in form knowledgeable generation at a time have good morals . With Thus , the approach This relevant For adopted in context modern education demands balance between intelligence intellectual and spiritual. Recommendations policy For That In Learning approach is based on on Islam spirituality in a way consistent , by Integrate values faith , Islam, and ihsan to in the entire learning process . Teachers can develop skills reflective and dialogical For guide student find spiritual meaning of every material studied . Future researchers is pushed to develop That in currently Study model learning .

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