

INTEGRATION DEEP LEARNING AND TARBIYAH THROUGH MULTIDIMENSIONAL PROJECTS AT SMPIT AL-IZZAH KOTABARU

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Abstract

The growing demands of twenty-first-century education require Islamic schools to integrate advanced cognitive competencies with moral and spiritual formation in ways that are pedagogically coherent and contextually meaningful. This study examines the implementation of the Multidimensional Project Model at SMPIT Al-Izzah Kotabaru as an innovative framework for merging Deep Learning principles with the Islamic educational paradigm of tarbiyah. Employing a descriptive qualitative case study design, data were collected through classroom observations, semi-structured interviews with Grade 8 teachers and students, and documentation analysis, supported by triangulation to ensure credibility. The findings indicate that the model effectively bridges disciplinary boundaries by positioning scientific inquiry within spiritually grounded learning experiences. Students demonstrated noticeable improvement in collaboration, task distribution, and conflict resolution key components of 21st-century skills. Importantly, these improvements were closely associated with the internalization of Islamic values such as amanah (trustworthiness), ihsan (excellence), and khalifah fil ard (stewardship of the Earth). Through ecosystem-based projects, students perceived environmental responsibility not only as a scientific requirement but also as an expression of religious duty, thereby strengthening their sense of purpose and accountability. The study concludes that integrating Deep Learning with tarbiyah-oriented project work produces holistic learning outcomes that cultivate both intellectual depth and spiritual consciousness. The Multidimensional Project Model serves as a replicable micro-level innovation for Islamic schools implementing the Merdeka Curriculum, offering a practical strategy to unify academic achievement and character development. Further research is recommended to develop measurable indicators for spiritual competencies and to explore cross-grade expansion of the model.

Keywords: *Deep Learning; Multidimensional Project; Islamic Education; Holistic Learning.*

A. Introduction

The rapid evolution of educational paradigms in the twenty-first century has compelled schools worldwide to rethink how learning is designed, delivered, and assessed. This shift is driven by unprecedented technological acceleration, global interconnectivity, and the growing demand for learners who possess not only disciplinary mastery but also the ability to think critically, collaborate effectively, and act ethically in diverse social contexts. Recent global frameworks including the OECD Learning Compass 2030 and UNESCO's Education for Sustainable Development initiatives emphasize that education must cultivate deep cognitive understanding while simultaneously shaping character, identity, and social responsibility (OECD, 2021; UNESCO, 2022). For Islamic schools, these demands present unique opportunities as well as pedagogical challenges, requiring a synthesis between contemporary instructional models and the long-standing spiritual mission of *tarbiyah*.

Islamic education, grounded in the holistic formation of the human person (*insan kamil*), conceptualizes learning as a process that nurtures intellectual, ethical, emotional, and spiritual dimensions. Recent scholarship argues that Islamic education must move beyond rote memorization toward integrative pedagogies that promote inquiry, reflection, and moral agency (Azmi, 2023; Hashim & Ahmad, 2021). The emergence of competency-based reforms in Indonesia, particularly the *Merdeka Curriculum*, aligns closely with these aspirations by calling for authentic learning, interdisciplinary projects, and student-centered approaches (Kemendikbud, 2022). Yet, Islamic schools often grapple with how to operationalize these innovations without compromising their spiritual foundations. This tension underscores the need for instructional models that harmonize twenty-first-century learning demands with the Islamic worldview.

One promising approach is the integration of Deep Learning frameworks conceptualized by Fullan et al. (2018) with Islamic pedagogical principles. Deep Learning foregrounds six global competencies: character, citizenship, collaboration, communication, creativity, and critical thinking. Recent empirical studies show that Deep Learning environments enhance student engagement, promote higher-order thinking, and strengthen socio-emotional development (Li & Yu, 2023; Khoiriyah et al., 2024). However, research remains limited on how these competencies can be contextualized within faith-based schools, particularly Islamic institutions that aim to implement contemporary pedagogies while maintaining value-oriented formation.

Within this pedagogical landscape, the *Multidimensional Project Model* developed at SMPIT Al-Izzah Kotabaru represents an innovative attempt to bridge these paradigms. The model integrates Islamic values such as *amanah* (trustworthiness), *ihsan* (excellence), *ta'awun* (collaboration), and *khalifah fil ard* (environmental stewardship) into interdisciplinary project work aligned with Deep Learning principles. By situating scientific inquiry, social investigation, and creative production within the spiritual mission of *tarbiyah*, the model aims to cultivate learners who are both intellectually competent and

morally grounded. Early internal school reports indicate that project-based learning, when infused with spiritual intentionality, strengthens students' sense of purpose, improves teamwork, and fosters greater accountability in completing tasks (Al-Izzah Research Division, 2023).

Despite these promising observations, scholarly research on Islamic schools' implementation of project-based innovations remains scarce, especially studies documenting how spiritual values shape learning behavior during collaborative tasks. Existing research predominantly focuses on cognitive outcomes, leaving a gap regarding the formation of character, spiritual awareness, and interpersonal ethics (Nugroho & Fahmi, 2021; Mahmudah, 2024). This study seeks to address this gap by examining how the Multidimensional Project Model operates in practice, how teachers embed Islamic values within project cycles, and how students internalize and demonstrate these values in collaborative contexts. It further explores the alignment between the model and the Merdeka Curriculum's expectations for authentic and holistic learning.

Therefore, this research positions SMPIT Al-Izzah Kotabaru as a case study that illuminates how an Islamic school can integrate Deep Learning with *tarbiyah* to produce holistic outcomes. By analyzing classroom observations, teacher interviews, and student reflections, this study contributes to emerging literature that calls for faith-inspired, future-ready pedagogies. Ultimately, the introduction of this model has implications not only for Islamic schools in Indonesia but also for global faith-based education systems seeking sustainable strategies for unifying academic rigor and spiritual formation in an era of rapid educational transformation.

B. Method

Research Design

This study employed a descriptive qualitative case study design to investigate how the Multidimensional Project Model integrates Deep Learning competencies with Islamic *tarbiyah* values in classroom practice. A qualitative approach was selected because it allows for an in-depth exploration of participants' behaviors, interactions, and meaning-making processes within their natural learning environment (Creswell & Poth, 2021). The case study design was appropriate as the research focused on a single bounded system SMPIT Al-Izzah Kotabaru and examined its instructional practices comprehensively (Yin, 2020). The aim was not to generalize findings statistically, but to capture rich, contextually grounded insights that illuminate how teachers implement faith-integrated project-based learning.

Research Site and Participants

The study was conducted at SMPIT Al-Izzah Kotabaru, an Islamic-based junior high school located in South Kalimantan, Indonesia. The school is known for its integration of national curriculum standards with Islamic *tarbiyah* principles, making it an ideal setting for studying faith-based pedagogical innovation. Participants consisted of:

1. Two Grade 8 teachers (one Science teacher and one Islamic Education teacher) who collaboratively designed and implemented the Multidimensional Project Model.
2. Twenty-four Grade 8 students (12 male and 12 female) who participated in the ecosystem-themed project during one academic semester.

Purposive sampling was employed to ensure that participants possessed direct involvement in the project implementation. The selection criteria included teachers with at least three years of teaching experience and students who were active members of the project groups. This sampling strategy aligns with Merriam and Tisdell's (2016) emphasis on selecting information-rich cases for in-depth analysis.

Data Collection Techniques

Data collection was conducted over a four-month period and involved three primary techniques: classroom observations, semi-structured interviews, and document analysis. Multiple forms of data allowed for triangulation and strengthened the credibility of the findings.

1. Classroom Observations

The researcher conducted eight non-participant observation sessions, each lasting approximately 60–90 minutes, during project planning, group discussions, field activities, and student presentations. Observation protocols were developed to capture indicators of collaboration (e.g., communication patterns, task distribution, conflict resolution) and expressions of Islamic values (e.g., amanah, ihsan, and respect). Descriptive field notes were taken and later coded to identify recurring behavioral patterns.

2. Semi-Structured Interviews

Semi-structured interviews were conducted with both teachers and students at the end of the project cycle.

- a. Teachers were interviewed to understand the pedagogical rationale, challenges, and perceived outcomes of the project model.
- b. Students were interviewed to capture their personal learning experiences, perceptions of collaboration, and reflections on value integration.

Each interview lasted approximately 25–40 minutes and was audio-recorded with consent. The semi-structured format followed Kvale and Brinkmann's (2015) recommendation to allow flexibility while maintaining a thematic focus.

3. Document Analysis

Supporting documents including lesson plans (RPP), rubrics, student worksheets, project artifacts, and assessment records were examined to complement observation and interview data. Document analysis provided insights into the planned instructional framework and actual outputs produced by students. It also enabled cross-referencing between intended learning outcomes and observed behaviors.

Data Analysis Procedures

Data were analyzed using thematic analysis, following Braun and Clarke's (2006) six-phase approach: familiarization, coding, theme development, refinement, naming, and

reporting. The process began with repeated reading of transcripts, field notes, and documents to identify preliminary patterns. Codes were then generated inductively to represent meaningful segments of data relating to collaboration, spirituality, and Deep Learning. Subsequently, codes were clustered into broader themes such as “responsibility as amanah,” “collaboration as mutual support,” “ecosystem stewardship,” and “integrated understanding of science and faith.” These themes were refined to ensure internal coherence and conceptual clarity. Preliminary findings were reviewed by participating teachers to confirm accuracy process known as member checking. NVivo 12 qualitative analysis software was used to assist in organizing and categorizing data systematically, enhancing analytic rigor and transparency.

Trustworthiness of the Study

To ensure the quality and credibility of the research, this study followed Lincoln and Guba’s (1985) trustworthiness criteria, encompassing credibility, transferability, dependability, and confirmability. Credibility was strengthened through method triangulation using observations, interviews, and document analysis, member checking with teachers, and prolonged engagement in the field over four months. Transferability was supported by providing thick descriptions of the school context, participants, and project implementation, as well as detailed procedural explanations to enable potential replication in similar Islamic school settings. Dependability was maintained through the use of an audit trail documenting analytical decisions, coding revisions, and methodological adjustments, complemented by peer debriefing with an external qualitative research expert. Confirmability was enhanced by reflexive journaling to minimize researcher bias and by maintaining a clear separation between raw data and interpretative statements.

Ethical Considerations

Ethical approval was obtained from the school administration and all participants provided informed consent prior to data collection. Students’ names were anonymized and pseudonyms were used to protect confidentiality. Participation was entirely voluntary, and students were assured that their academic standing would not be affected by the research. Data were securely stored in encrypted digital files accessible only to the researcher.

C. Finding and Discussion

1. Finding

You This section presents the results of the qualitative analysis conducted through observations, interviews, and document review at SMPIT Al-Izzah Kotabaru. Three overarching themes emerged from the data: (1) Value-Embedded Collaboration, (2) Spiritualized Scientific Inquiry, and (3) Purpose-Driven Engagement and Responsibility. These themes illustrate how the Multidimensional Project Model integrates Deep Learning competencies with Islamic *tarbiyah* to influence students’ cognitive, social, and spiritual development.

a. Value-Embedded Collaboration

Findings revealed that collaborative work in project cycles was deeply shaped by the integration of Islamic values such as *ta'awun* (mutual assistance), *amanah* (responsibility), and *ukhuwwah* (brotherhood). Teachers intentionally incorporated these values into team structures, role assignments, and problem-solving activities.

1) Teacher Strategies for Embedding Values

Classroom observations showed that teachers began each project cycle by linking collaborative expectations to Qur'anic principles. For example, before group formation in the ecosystem project, teachers referenced QS. Al-Maidah: 2 ("help one another in goodness...") to emphasize moral cooperation. Teachers also used short reflective dialogues to help students connect teamwork with Islamic ethics.

Lesson plans reviewed during document analysis explicitly included value-based indicators such as:

- a) "students show trustworthiness in completing assigned tasks,"
- b) "students support peers facing difficulty,"
- c) "students communicate respectfully."

These indicators were also embedded in rubrics assessing collaboration, ensuring alignment between instruction, values, and assessment.

2) Student Demonstrations of Value-Based Collaboration

From the observations, students frequently negotiated tasks collaboratively and displayed initiative in supporting group members who were struggling. In one documented instance, a student reminded peers: "*Let's divide the work fairly; we're all accountable for this amanah.*" Such statements indicate internalization of moral language in practical decision-making.

Interviews with students reinforced these observations. Several reported that group activities felt different from "regular projects" because they carried moral meaning. One student stated:

"It's not only about finishing the project. If we ignore our responsibilities, we are accountable to Allah, not just the teacher."

This demonstrates that moral responsibility shaped students' behavior more strongly than external academic pressure.

3) Improved Conflict Resolution

Teachers reported a marked decline in interpersonal conflicts compared to previous years. When conflicts did arise, students used value-based reasoning to resolve disagreements. For example, during a debate over data collection methods for the ecosystem project, a group decided to "prioritize *maslahah* (common good)" by adopting a method that was slower but more accurate.

Overall, collaboration within the project model was not merely procedural but ethically framed, deepening students' teamwork capacity and their moral dispositions.

b. Spiritualized Scientific Inquiry

A distinctive feature of SMPIT Al-Izzah's Multidimensional Project Model was the positioning of scientific investigation as an act of *ibadah* (worship). This framing motivated students to approach inquiry with seriousness, curiosity, and a sense of spiritual purpose.

1) Reframing Inquiry Through Islamic Worldview

Teachers consistently introduced scientific tasks by referencing religious concepts. During the ecosystem project, students were reminded of QS. Al-A'raf: 56 regarding stewardship of the Earth. This religious framing was found to:

- a) Strengthen students' motivation,
- b) Foster careful observation practices,
- c) Promote ethical decision-making during fieldwork.

Teacher interviews indicated that students became more reflective about environmental ethics, often reframing scientific concepts through spiritual lenses. One teacher explained:

"When students learn about biodiversity loss, they immediately connect it to the idea of humans as khalifah. This makes their inquiry more meaningful."

2) Religious Reflection Integrated Into Scientific Reporting

Student journals revealed frequent integration of spiritual reflections. For example, one student wrote:

"Observing the pond ecosystem makes me realize how perfectly Allah created balance. If we pollute it, we break the trust He gave us."

Such reflections illustrate that scientific understanding was intertwined with spiritual consciousness an outcome that aligns with the school's *tarbiyah* goals.

3) Higher Levels of Analytical Thinking

Observational data showed that value-driven framing enhanced critical thinking. During a discussion on waste processing in the ethical entrepreneurship project, students evaluated business ideas not only economically but also morally, asking questions such as:

- a) "Will this harm the environment?"
- b) "Is this responsible stewardship?"

This dual-layer inquiry suggests that the project model nurtured deeper and more holistic critical thinking compared to traditional instruction.

c. Purpose-Driven Engagement and Responsibility

The project model fostered strong student engagement through activities that connected academic tasks with personal meaning and spiritual identity. Students demonstrated enthusiasm, perseverance, and strong ownership of learning.

1) Increased Engagement During Hands-On Tasks

Field observations revealed high student energy during outdoor explorations, laboratory experiments, and community interviews. Students were often the first to initiate tasks, and group leaders emerged organically based on competence rather than teacher assignment.

Teachers reported that engagement levels were significantly higher than in non-project lessons. One teacher noted:

"When students feel that a project contributes to their identity as Muslims and problem-solvers, they work with real dedication."

2) Sense of Purpose Influencing Task Management

Students perceived project outcomes as contributions to a larger moral purpose. For instance, in the ecosystem stewardship project, groups voluntarily extended their observation period to ensure accurate data, saying that *"amanah must be done properly."*

Document analysis shows that final products posters, videos, models demonstrated:

- a) Careful detail,
- b) Strong narrative clarity,
- c) Integration of Qur'anic verses and Islamic ethical messages.

These characteristics indicate that students took pride not only in the academic components but also in the moral implications of their work.

c) Strengthened Accountability and Self-Regulation

A recurring pattern observed was the shift from teacher-driven reminders to student-driven accountability. Students often monitored each other's progress, setting group deadlines and checklists. In interviews, students stated that failing to complete work felt like "breaking a trust," reflecting the internalization of *amanah*.

Teachers corroborated this trend, noting that late submissions decreased, and students increasingly requested feedback without prompting. This suggests that the model effectively strengthened self-regulation one of the core Deep Learning competencies.

2. Discussion

The findings of this study show that the Multidimensional Project Model implemented at SMPIT Al-Izzah Kotabaru generally succeeds in integrating deep learning competencies with Islamic tarbiyah principles, as reflected in students' enhanced collaboration, critical thinking, and articulation of values such as *amanah* and *khalifah*. At the same time, the data also reveal several tensions and limitations: a few students displayed signs of fatigue, partial compliance, or indifference during extended project phases; some groups struggled to complete tasks or negotiate roles effectively; and in certain instances, Islamic values were cited more as formal expressions than as genuinely internalized dispositions.

These negative and ambivalent cases suggest that the model does not automatically transform all learners in the same way, but rather interacts with students' prior motivation, group dynamics, and institutional culture. Acknowledging these mixed responses strengthens the critical dimension of the discussion and aligns with qualitative research principles that emphasize engaging with contradictory evidence to sharpen and contextualize interpretations. This discussion interprets these findings in relation to contemporary literature published between 2020 and 2025, emphasizing how value-

embedded project-based learning offers an innovative framework for Islamic schools in the 21st century.

Integrating Deep Learning and Tarbiyah: A Synergistic Pedagogical Framework

The observed integration of collaboration, critical thinking, and moral responsibility aligns strongly with recent scholarship on Deep Learning. Fullan (2020) argues that Deep Learning is effective only when learning tasks are *authentic*, emotionally engaging, and connected to students' identities. The SMPIT Al-Izzah model satisfies these criteria by positioning students not merely as learners but as *khalifah* (stewards), linking environmental science to moral identity.

Research in Islamic education supports this synergy. Aslam (2021) asserts that Islamic pedagogy must shift from "value narration" to "value enactment," emphasizing lived moral practices rather than theoretical instruction. The Multidimensional Project Model illustrates this shift, as students practiced *amanah*, *ta'awun*, and *ihsan* within authentic collaborative experiences. This mirrors findings by Abdul Rahman and Zainal (2022), who conclude that project-based learning becomes significantly more impactful when infused with Qur'anic ethics. Recent studies on holistic education (Wrigley, 2023; Khoiri & Huda, 2024) also highlight that values integrated into learning activities not appended separately lead to higher cognitive retention and stronger moral internalization. This explains why the students in this study not only improved academically but also demonstrated observable spiritual awareness.

Value-Embedded Collaboration and the Rise of Ethical Social Skills

The findings showed that Islamic values reinforced teamwork and accountability. This is consistent with global educational literature post-COVID-19 emphasizing moralized collaboration. According to the OECD Future of Education Report (2021), post-pandemic education requires "ethically grounded collaboration" to address social fragmentation and rebuild interpersonal trust. The project model's incorporation of *ta'awun* and *amanah* resonates with this international call. Moreover, recent work by Tengku Kasim (2022) in Malaysia demonstrates that value-embedded group tasks reduce conflicts and improve emotional regulation. Similar patterns appeared in SMPIT Al-Izzah, where students resolved disagreements using concepts of *maslahah* (common good) and fairness.

This also aligns with Vygotskian socio-cultural theory revisited by Li & Li (2023), who argue that collaborative learning becomes significantly more effective when framed by shared cultural-religious meaning. When students share moral commitments, they negotiate roles and tasks more constructively. The present study's findings support this argument, showing that Islamic values provided a shared ethical vocabulary for collaboration.

Spiritualized Inquiry as a Catalyst for Higher-Order Thinking

A notable finding from this study is the deepened analytical thinking that emerged when scientific inquiry was framed as *ibadah* (worship). This aligns with research on eco-

Islamic education (Rahman et al., 2021; Hamid, 2023), which shows that environmental science framed within *khalifah* ethics increases student motivation and conceptual understanding.

Studies in cognitive psychology (Dweck & Yeager, 2022) also argue that motivation grounded in personal meaning especially moral meaning enhances persistence and metacognitive engagement. The spiritual framing at SMPIT Al-Izzah created this sense of purpose. Students were not merely completing assignments; they believed they were fulfilling divine stewardship. Recent Islamic pedagogical research (Mubarok & Hasan, 2024) suggests that *tadabbur* (contemplative interpretation) during science activities helps students recognize the harmony between revelation and empirical observation. The reflective journals found in this study confirm this process: students interpreted ecological balance as evidence of divine design.

This supports the argument by Shah & Ibrahim (2021) that science education in Islamic schools should move beyond “parallel teaching” (science and religion taught separately) toward epistemic integration, where inquiry becomes a means of spiritual reflection. The Multidimensional Project Model exemplifies such epistemic integration.

Purpose-Driven Engagement: When Learning Becomes Identity Work

The findings show high levels of engagement, ownership, and self-regulation. According to recent educational psychology literature (Järvelä & Malmberg, 2023), such engagement emerges when learning tasks are identity-relevant. For Muslim students, linking projects to Islamic identity (e.g., *khalifah*, *amanah*) provided deep purpose.

A 2022 study by Lee & Tan demonstrated that “identity-infused project tasks” increase persistence and lower academic anxiety. This aligns with teacher observations at SMPIT Al-Izzah: students independently extended observation periods and requested deeper feedback.

Furthermore, value-driven engagement reflects the “purpose learning” framework discussed by Morales & Day (2021), which argues that students excel when academic tasks connect to something they believe matters morally or spiritually. This study’s participants clearly saw ecological stewardship as morally meaningful, driving intrinsic motivation.

The shift from teacher-driven reminders to student-driven accountability mirrors recent findings by Abdul Shukor (2024), who found that Islamic values embedded in project-based learning foster self-regulation through internal moral monitoring (*muraqabah*). Students in this study often said they felt “responsible before Allah,” showing the internalization of spiritual accountability.

a. Implications for Islamic Schools in the 21st Century

1) Bridging Curriculum Fragmentation

Contemporary critiques of Islamic schooling (Alavi, 2020; Saeed et al., 2023) highlight persistent fragmentation between academic and religious curricula. The SMPIT Al-Izzah model directly responds to this issue by designing projects where scientific inquiry and religious meaning are inseparable.

Advancing Deep Learning in Faith-Based Schools

International Deep Learning frameworks (Fullan, Quinn & McEachen, 2022) emphasize the “6 Global Competencies,” including citizenship, character, and collaboration. Islamic values offer a unique cultural foundation for these competencies. This study shows that tarbiyah enriches, rather than obstructs, Deep Learning contradicting outdated assumptions that religious values hinder modern competencies.

Cultivating Ethical Environmental Citizenship

Global environmental education literature (UNESCO, 2023) increasingly advocates for linking ecological science with moral responsibility. The SMPIT Al-Izzah model demonstrates how Islamic principles of stewardship can reinforce sustainable behavior aligning with global citizenship goals.

Strengthening Teachers’ Pedagogical Identity

Recent studies (Huda & Sari, 2024) show that Islamic teachers who integrate values and modern pedagogy experience stronger professional identity and teaching efficacy. Interviews indicate similar outcomes in this study: teachers felt empowered and “aligned” with the school’s mission when delivering integrated projects.

This research contributes to the field in three main ways. First, it offers empirical support for an emerging theoretical concept of Islamic Deep Learning, in which faith becomes a driving force for cognitive depth and collaborative behavior. Second, it presents a framework for value-operationalization by showing how intangible spiritual values can be translated into observable and measurable behavioral indicators, addressing a gap identified in Islamic education research between 2020 and 2025. Third, it demonstrates that integrating STEM inquiry with tarbiyah leads to greater reflection and higher-order thinking than STEM instruction delivered without explicit value integration.

The Multidimensional Project Model works because it simultaneously activates cognitive, social, and spiritual dimensions of learning. Students do not simply learn more they learn more deeply, more collaboratively, and with moral purpose. When framed within Islamic ethics, Deep Learning becomes not just an academic requirement but an act of faith. This positions SMPIT Al-Izzah as a model for faith-based schools seeking to harmonize global competencies with religious formation in the 21st century.

Although the Multidimensional Project Model shows promising potential for integrating deep learning with Islamic tarbiyah, this study has several limitations. The research was conducted in a single Islamic secondary school with a relatively small number of participants, which restricts the generalizability of the findings to other institutional and cultural contexts. The qualitative case study design, while providing rich and contextualized insights, relies heavily on researcher interpretation and may be affected by observer bias and socially desirable responses from teachers and students. In addition, the study focused primarily on short- to medium-term changes in students’ behavior and reflections, without systematically examining the long-term sustainability of the observed transformations. Future research could involve multiple schools, mixed-

methods designs, and longitudinal approaches to assess the durability and transferability of the model, as well as to capture more critical and divergent student experiences, including resistance, fatigue, or purely formalistic use of Islamic values.

E. Conclusion

The study concludes that the Multidimensional Project Model at SMPIT Al-Izzah Kotabaru effectively integrates deep learning competencies with Islamic tarbiyah values, enabling students to engage more deeply, collaborate more ethically, and internalize Qur'anic principles such as khalifah, amanah, and ihsan through scientific inquiry. By transforming academic tasks into value-infused learning experiences, the model helps bridge the gap between religious and academic curricula in Islamic schools and demonstrates that faith-integrated pedagogy can strengthen, rather than weaken, cognitive depth, engagement, and self-regulation.

Furthermore, the research shows that abstract spiritual values can be operationalized into observable behaviors, offering a replicable framework for other Islamic schools seeking to harmonize global 21st-century competencies with spiritual formation. These findings position the Multidimensional Project Model as both a theoretical contribution to the emerging concept of Islamic Deep Learning and a practical guide for educators aiming to develop future-ready Muslim learners grounded in faith.

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