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Understanding, Applying, and Reflecting in Islamic Religious Education: A Multi-Site Study of Jumat Santri in Indonesian Elementary School

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Abstract:

Islamic Religious Education (IRE) in elementary schools often emphasizes textual knowledge and memorization while providing limited opportunities for authentic application and structured reflection. This study examined how the weekly Jumat Santri program facilitated the three dimensions of deep learning—understanding, applying, and reflecting—at SDN Sumurkondang II and SDN Duren II in Karawang Regency, Indonesia. Using a qualitative multi-site case study, data were collected through semi-structured interviews, participant observations, and document analysis, and analyzed through within-site and cross-site procedures. The findings show that understanding was developed through student kultum and contextual Qur'anic explanation, applying was the strongest dimension through congregational prayer, charitable giving, and Islamic etiquette, while reflecting was the least consistently implemented, although guided muhasabah provided a culturally grounded form of spiritual self-evaluation. The study proposes a deep-learning cycle in which religious understanding informs authentic practice, practice becomes the object of reflection, and reflection deepens subsequent understanding. These findings demonstrate that Jumat Santri can function as an authentic deep-learning environment when its religious activities are intentionally connected through understanding, applying, and reflecting.

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Introduction (مقدمة)

Islamic Religious Education (IRE) in elementary schools is expected to develop students' knowledge, spirituality, moral judgment, and conduct as an integrated whole. Its educational purpose therefore extends beyond the transmission of religious concepts to the formation of learners who can understand, consciously choose, and consistently practise Islamic values. Within this conception, religious knowledge becomes educationally meaningful when it informs students' attitudes, decisions, and relationships with others. Islamic education consequently

requires learning experiences that connect intellectual understanding with moral agency and practical action (Bagheri & Khosravi, 2006; Halstead, 2004; Sanzi et al., 2025).

This integrative purpose is difficult to achieve when IRE is dominated by verbal explanation, textual memorization, and reproduction of predetermined answers. Such instruction may enable students to recall religious terminology without necessarily understanding its significance or applying it in authentic situations. Research on learning approaches distinguishes surface learning, which prioritizes fragmented recall and task completion, from deep learning, which involves constructing meaning, connecting ideas, and actively engaging with knowledge. More cognitively engaging learning activities are also more likely to support conceptual construction than passive reception alone (Chi & Wylie, 2014; Entwistle & Peterson, 2004; Marton & Säljö, 1976).

The need for transformative religious learning is consistent with Indonesian educational policy. Law No. 20 of 2003 mandates national education to develop learners who possess faith, devotion to God, noble character, knowledge, competence, creativity, independence, and social responsibility. The curriculum direction introduced for the 2025/2026 academic year further emphasizes adaptive, contextual, and meaningful learning. Within this policy context, the national academic framework for *Pembelajaran Mendalam* defines deep learning as an approach that creates mindful, meaningful, and joyful learning through the integrated development of thought, emotion, ethical sensitivity, and action. It operationalizes students' learning experiences through three interconnected processes: understanding, applying, and reflecting (Ministry of Primary and Secondary Education, 2025a, 2025b; Republic of Indonesia, 2003).

In this study, deep learning is understood as a pedagogical approach that connects meaning construction, authentic application, and reflection. Within the Indonesian framework, these processes are operationalized as understanding, applying, and reflecting. Understanding provides the conceptual foundation for action, applying enables students to enact religious values in authentic contexts, and reflecting allows them to evaluate the meaning and consequences of their actions. These processes become educationally significant when they operate recursively rather than as isolated instructional stages.

The weekly *Jumat Santri* program provides a potentially relevant environment for integrating these processes. Commonly implemented through Qur'an recitation, short religious talks, congregational *Dhuha* prayer, charitable giving, Islamic etiquette, and *muhasabah* or spiritual self-examination, the program combines religious knowledge with repeated practice in an authentic school setting. Qur'an recitation and religious talks can support understanding; prayer, charity, and Islamic etiquette provide opportunities for application; and *muhasabah* can facilitate reflection. When these activities are pedagogically designed rather than conducted as isolated ceremonies, they may connect classroom-based IRE with students' behavioral and spiritual development (Hamdi et al., 2024; Munastiwi, 2021; Sobri, 2021).

The current literature has examined deep learning as a means of increasing meaningful engagement, strengthening higher-order thinking, and connecting learning with real-world experience. Emerging Indonesian research has also begun to explore its implementation in elementary-school IRE and has identified reflection as one of the most difficult learning experiences for teachers to operationalize. Studies of Islamic education, meanwhile, emphasize the importance of combining religious understanding, moral practice, and social consciousness. Nevertheless, these strands of scholarship rarely examine how the processes of understanding, applying, and reflecting unfold within a recurring school-based religious program (Fullan et al., 2018; Meirina et al., 2025; Sanzi et al., 2025).

The preliminary study at SDN Sumurkondang II and SDN Duren II in Karawang Regency revealed that both schools had consistently implemented *Jumat Santri*, although the activities

were not yet explicitly designed around the three deep-learning experiences. Qur'an recitation, short religious talks, congregational *Dhuha* prayer, charitable giving, and Islamic etiquette were conducted regularly, but their connections with conceptual understanding, behavioral transfer, and structured reflection varied. The program generally lasted only 45–60 minutes, teachers differed in their understanding of deep-learning pedagogy, students demonstrated heterogeneous religious knowledge and experience, and parental involvement in sustaining religious practices at home remained limited. Reflection was particularly vulnerable to being shortened or omitted when time was constrained.

These conditions reveal an important research gap. Previous studies have discussed deep-learning principles, elementary IRE implementation, reflective practice, and religious habituation, but limited empirical evidence explains how the complete sequence of understanding, applying, and reflecting is enacted through *Jumat Santri*. Existing studies also provide insufficient comparative explanation of how leadership, teacher creativity, time allocation, student heterogeneity, school religious culture, and family involvement shape the quality of these experiences across schools. Most importantly, reflection in IRE has rarely been examined through *muhasabah* as a culturally and spiritually grounded process that can connect religious action with students' self-evaluation (Halstead, 2004; Korthagen & Vasalos, 2005; Meirina et al., 2025).

The novelty of this study lies in its comparative and experience-centered analysis of *Jumat Santri* as an authentic pedagogical environment for deep learning in elementary IRE. Rather than evaluating the program merely as religious habituation, the study maps its activities onto the processes of understanding, applying, and reflecting and examines how each process is supported or constrained in two public elementary schools with different institutional contexts. Accordingly, the study aims to analyze the implementation of deep-learning experiences through *Jumat Santri* at SDN Sumurkondang II and SDN Duren II and to identify the factors that support or hinder their implementation. The findings are expected to extend scholarship on experiential and reflective Islamic education while providing teachers, school leaders, and policymakers with an evidence-informed basis for transforming weekly religious routines into mindful, meaningful, joyful, and developmentally appropriate learning experiences.



Method (منهج)

Research Design

This study employed a qualitative approach with a multi-site case study design. The design was selected to obtain an in-depth and context-sensitive understanding of how deep-learning experiences were implemented in Islamic Religious Education (IRE) through the weekly *Jumat Santri* program. The study focused on naturally occurring educational practices rather than manipulating variables or estimating causal effects. A multi-site design enabled the researchers to examine implementation within each school and subsequently compare how the processes of understanding, applying, and reflecting were facilitated under different institutional and sociocultural conditions (Creswell & Poth, 2018; Khan, 2022; Yin, 2018).

The study treated deep learning as a pedagogical concept rather than an artificial-intelligence technique. Its analytical framework combined the Indonesian deep-learning principles of mindful, meaningful, and joyful learning with three interrelated learning experiences: understanding, applying, and reflecting. Understanding referred to students' construction of religious knowledge and meaning; applying concerned the enactment and transfer of religious values; and reflecting involved students' evaluation of their intentions, worship, and conduct. These dimensions guided data collection and analysis while allowing

additional patterns to emerge from the field (Fullan et al., 2018; Ministry of Primary and Secondary Education, 2025).

Research Sites and Participants

The study was conducted at SDN Sumurkondang II and SDN Duren II in Karawang Regency, West Java, Indonesia, during the 2025/2026 academic year. The schools were purposively selected because both had consistently implemented *Jumat Santri* but differed in student composition, family socioeconomic backgrounds, religious-program practices, and educational resources. These contextual differences enabled a comparative examination of how a similar weekly religious program was interpreted and implemented across two public elementary schools.

Participants were selected using purposive sampling based on their direct involvement in, knowledge of, and responsibility for the program. The principal informants comprised school principals, IRE teachers, and students who regularly participated in *Jumat Santri*. Principals provided information about program policies, leadership, facilities, and institutional support. IRE teachers explained the pedagogical design and implementation of activities, while students described their learning experiences and the application of religious practices at school and at home. Snowball sampling was used when initial participants identified additional informants capable of clarifying emerging issues. Recruitment continued until the collected information was sufficient to explain the recurring patterns and contrasts across the two sites (Patton, 2015).

Data Collection

Data were collected for approximately two months through semi-structured in-depth interviews, participant observations, and document analysis. The researchers served as the primary research instruments, supported by an interview guide, an observation sheet, a document-review guide, field notes, and recording equipment. The instruments were organized around the three deep-learning experiences and the factors that supported or constrained their implementation.

Semi-structured interviews explored participants' understanding of the objectives of *Jumat Santri*, the design and implementation of its activities, students' construction of religious meaning, the application of religious values, the use of reflection or *muhasabah*, and the roles of school leadership, teachers, families, and the religious environment. The flexible interview structure enabled consistent coverage of the research questions while allowing participants to explain unexpected experiences and contextual conditions in greater depth (Creswell & Poth, 2018; Patton, 2015).

Participant observations were conducted repeatedly during *Jumat Santri*. The observations covered Qur'an recitation, short religious talks or *kultum*, congregational *Dhuha* prayer, charitable giving, Islamic etiquette, *muhasabah*, teacher guidance, student participation, and the allocation of time among activities. Particular attention was given to evidence that students were constructing meaning, practising religious values, connecting school activities with everyday life, and evaluating their own behavior. Documentary evidence included program plans, activity schedules, attendance records, religious-program reports, evaluation records, and activity photographs. The three data-collection techniques were used to compare participants' accounts with observed practices and institutional evidence.

Data Analysis

Data were analyzed iteratively using the interactive model of Miles et al. (2014), comprising data condensation, data display, and conclusion drawing and verification. Interview recordings were transcribed, observation notes were expanded, and documents were organized according

to school and data source. Data condensation involved selecting relevant material, assigning codes, comparing accounts, and grouping evidence into analytical categories.

The initial coding framework was deductively derived from the dimensions of understanding, applying, and reflecting. The understanding category included meaning construction through Qur'an recitation, *kultum*, teacher explanations, and contextual connections. The applying category included congregational prayer, charitable giving, Islamic etiquette, behavioral consistency, and the transfer of religious practices beyond school. The reflecting category included teacher questions, students' self-evaluation, *muhasabah*, and follow-up intentions. Additional inductive categories covered leadership, teacher competence, time allocation, student heterogeneity, facilities, school religious culture, and parental involvement (Fullan et al., 2018; Ministry of Primary and Secondary Education, 2025).

Within-site analysis was conducted first to develop a detailed account of implementation at each school. Cross-site matrices were then constructed to identify similarities, differences, complementary practices, and contextual explanations between SDN Sumurkondang II and SDN Duren II. Data were displayed through analytical narratives and comparative tables. Provisional interpretations were repeatedly checked against interview, observational, and documentary evidence before conclusions were finalized (Miles et al., 2014; Yin, 2018).

Trustworthiness and Research Ethics

Trustworthiness was addressed through credibility, transferability, dependability, and confirmability. Credibility was strengthened through repeated observations, source triangulation among principals, IRE teachers, and students, technique triangulation across interviews, observations, and documents, and member checking with key informants. Transferability was supported through detailed descriptions of the school contexts, program activities, and implementation conditions. Dependability was maintained through an audit trail documenting data-collection procedures, coding development, cross-site comparisons, and analytical decisions. Confirmability was strengthened by connecting interpretations to field evidence and examining data that differed from the dominant patterns (Alexander, 2019; Nowell et al., 2017; Shenton, 2004).

Formal permission was obtained from the participating schools before fieldwork commenced. Adult participants received an explanation of the study and provided informed consent. Student participation required parental or guardian consent and student assent. Participation was voluntary, and participants could decline to answer questions or withdraw without penalty. Names were replaced with participant codes, identifying information was excluded from the report, and research data were stored securely. Interviews and observations were arranged to avoid disrupting regular lessons, worship, and school activities.

Result (نتائج)

Configuration and Pedagogical Orientation of Jumat Santri

Both schools implemented *Jumat Santri* as a weekly religious program integrated into their school cultures. The program generally lasted between 45 and 60 minutes and involved students, IRE teachers, classroom teachers, and school leaders. Its principal activities comprised Qur'an recitation, short religious talks or *kultum*, congregational *Dhuha* prayer, charitable giving, Islamic etiquette, and brief reflection. Although the activities were similar, their sequencing, facilitation, and pedagogical emphasis differed between the two schools.

The program created learning opportunities that were not readily available through regular classroom instruction. Students encountered religious knowledge through Qur'anic texts and

kultum, practised worship and social values through prayer and charitable giving, and evaluated their conduct through teacher questions or *muhasabah*. These activities corresponded with the three learning experiences of understanding, applying, and reflecting. However, the extent to which each experience was intentionally facilitated varied across activities and sites.

At SDN Sumurkondang II, the program placed stronger emphasis on active student participation in *kultum* and charitable-giving management. Students in Grades IV–VI were involved in preparing and delivering short religious talks, while class representatives assisted with collecting and managing donations. At SDN Duren II, the program emphasized contextual interpretation of Qur’anic passages, disciplined congregational prayer, and guided *muhasabah*. These differences reflected teachers’ pedagogical choices rather than entirely different program structures.

Student participation was generally positive at both schools. The combination of collective worship, peer presentations, religious narratives, and practical responsibilities generated an atmosphere that was less formal than conventional classroom instruction. Students were given opportunities to speak, practise, cooperate, and learn through direct participation. The presence of teachers and school leaders also strengthened the program’s institutional legitimacy and encouraged students to treat the activities as an integral part of school life.

Despite these strengths, the distribution of learning time was not balanced. Prayer, Qur’an recitation, and other routine activities occupied most of the available 45–60 minutes, leaving limited time for explanation and reflection. As a result, the applying dimension was consistently visible, whereas understanding depended heavily on teacher guidance and reflection was sometimes shortened or omitted. The overall configuration therefore provided a strong foundation for deep learning but had not yet fully integrated all three learning experiences in equal depth.

Table 1. Configuration of Jumat Santri at the Two Research Sites

Program component	SDN Sumurkondang II	SDN Duren II	Primary learning experience
Qur’an recitation	Conducted as a regular collective activity	Accompanied by brief explanations of meaning	Understanding
Student <i>kultum</i>	Prepared through three-stage teacher guidance	Conducted as part of the religious program	Understanding
Congregational <i>Dhuha</i> prayer	Implemented collectively	Implemented consistently and followed by <i>muhasabah</i>	Applying and reflecting
Charitable giving	Managed with active student involvement	Conducted as religious habituation	Applying
Islamic etiquette	Practised through daily interaction	Practised through daily interaction	Applying
Reflection	Verbal questions and occasional written notes	Guided spiritual <i>muhasabah</i>	Reflecting
Duration	Approximately 45–60 minutes	Approximately 45–60 minutes	Implementation constraint

Source: Interview, observation, and documentary data.

Understanding Religious Knowledge and Meaning

The understanding dimension was visible when students moved beyond reciting or repeating religious information and began explaining its meaning. Evidence of this process appeared in student-prepared *kultum*, teacher explanations of Qur’anic passages, and questions linking religious teachings with everyday conduct. Nevertheless, understanding remained uneven because some activities still emphasized accurate performance or memorization without

sufficient discussion of their personal and social significance.

SDN Sumurkondang II developed a three-stage guidance process for students in Grades IV–VI who delivered *kultum*. Students first searched for material from sources approved or recommended by the teacher. They then discussed the topic with the IRE teacher to clarify its main message and practical implications. Finally, they presented the material to their peers. This process required students to select, organize, and communicate religious information rather than simply read a prepared text.

Teacher guidance during *kultum* preparation helped students identify the central message of a topic, examine its moral implications, and connect it with situations at school or home. The presentation stage also required students to translate written material into language that could be understood by their peers. Students therefore participated as both learners and communicators. However, the depth of understanding varied according to students' reading ability, confidence, prior religious knowledge, and the amount of preparation time available.

At SDN Duren II, understanding was developed mainly through contextual explanations accompanying Qur'an recitation. After students read selected verses or short chapters, the IRE teacher provided a brief explanation of their meaning and connected the message with familiar behaviors, including honesty, respect, discipline, and responsibility. This practice enabled Qur'an recitation to function as more than a pronunciation activity, although limited time meant that explanations were necessarily concise.

Cross-site comparison showed complementary approaches. SDN Sumurkondang II emphasized peer communication and verbal elaboration through the structured *kultum* process, whereas SDN Duren II emphasized connections between Qur'anic meaning and daily experience. Both approaches supported the construction of meaning, but understanding remained stronger at the level of essential religious knowledge than at the levels of independent interpretation, application to unfamiliar problems, or sustained value internalization.

Table 2. Implementation of the Understanding Dimension

Analytical indicator	SDN Sumurkondang II	SDN Duren II
Principal activity	Student-prepared <i>kultum</i>	Contextualized Qur'an recitation
Learning process	Searching, discussing, and presenting	Reciting, listening to explanations, and connecting meaning
Student role	Presenter and peer educator	Reader, listener, and respondent
Teacher role	Source validator, mentor, and presentation coach	Interpreter and contextual facilitator
Main strength	Verbal elaboration and active participation	Connection between scriptural meaning and daily behavior
Main limitation	Variation in student ability and preparation	Limited time for extended textual exploration
Depth achieved	Primarily essential knowledge with emerging application	Primarily textual-contextual understanding

Source: Interview, observation, and documentary data.

Application of Religious Values in Authentic Contexts

Application was the most consistently implemented learning experience at both schools. Students directly performed religious practices rather than merely discussing their procedures or benefits. Congregational prayer, charitable giving, and Islamic etiquette provided visible contexts in which religious knowledge was translated into action. Because these practices recurred weekly and were reinforced through school routines, students encountered repeated opportunities to

develop behavioral consistency.

Congregational *Dhuha* prayer was implemented at both sites with teacher guidance and collective participation. Students prepared for prayer, arranged themselves, followed the prayer sequence, and maintained order within a communal setting. At SDN Duren II, some students reported that they had begun performing *Dhuha* prayer independently at home. These accounts indicated that the practice was not confined entirely to the school program, although the extent and continuity of its transfer differed among students.

At SDN Sumurkondang II, charitable giving provided an additional form of active application. Class representatives collected donations under teacher supervision and participated in managing their distribution to members of the school community who needed assistance. This arrangement enabled students to practise generosity while also learning responsibility, trustworthiness, and social concern. Charitable giving therefore involved both individual religious action and collective management.

The application of Islamic etiquette was observed in students' greetings, politeness, orderly participation, respect for teachers and peers, and willingness to cooperate during activities. Teachers reinforced these behaviors through reminders and personal example. Application was thus not restricted to formal worship but extended to social interaction. However, consistency outside the supervised program varied, particularly when school routines were not reinforced within the family environment.

Although application was the strongest dimension, most activities involved familiar and highly structured practices. Students generally applied values under teacher guidance and within predictable routines. Opportunities to make independent moral decisions in new, ambiguous, or complex situations remained limited. The program had therefore established an important foundation for religious habituation, but higher-order application required more varied situations, student-initiated projects, and stronger connections between school practices and family life.

Table 3. Implementation of the Applying Dimension

Application activity	Form of student participation	Observed learning indication
Congregational <i>Dhuha</i> prayer	Preparing and performing prayer collectively	Discipline and consistency in worship
Independent prayer at home	Reported by some students at SDN Duren II	Emerging transfer beyond the school setting
Charitable giving	Donating and assisting with collection	Generosity and social awareness
Donation management	Student involvement at SDN Sumurkondang II	Responsibility and trustworthiness
Islamic etiquette	Greetings, politeness, order, and respect	Application of moral values in social interaction
Cooperative participation	Sharing roles during program activities	Responsibility and collaboration
Main limitation	Application occurred primarily in familiar and supervised situations	Limited independent application in new contexts

Source: Interview, observation, and documentary data.

Reflection and Spiritual Self Evaluation

Reflection was the least consistently developed of the three learning experiences. Teachers at both schools recognized that students needed opportunities to evaluate what they had learned and practised, but reflective activities were frequently affected by time constraints. Reflection usually occurred after the principal religious activities had been completed, making it the

component most likely to be shortened when the program exceeded its schedule.

At SDN Sumurkondang II, reflection was primarily facilitated through verbal questions at the end of the program. Teachers asked students what they had learned, which message they considered important, and how they could apply it in daily life. These questions encouraged students to recall and interpret their experiences, but responses were generally brief because the reflection session was not allocated a fixed period within the program schedule.

The school had also initiated reflection notebooks for students in Grades IV–VI. Students could record lessons learned and actions they intended to improve after participating in *Jumat Santri*. This initiative provided a possible means of documenting changes in understanding and intention. However, its use was still sporadic, and the entries had not yet become a systematic source of feedback for teachers or subsequent program planning.

SDN Duren II developed a more explicit spiritual-reflection practice through guided *muhasabah* after congregational *Dhuha* prayer. The IRE teacher invited students to examine the quality of their worship, intentions, honesty, politeness, and treatment of others. Questions such as whether prayer had been performed attentively and whether students had behaved honestly encouraged them to connect outward actions with inner awareness. The quiet atmosphere following prayer supported this reflective process.

The two schools therefore differed most clearly in the reflecting dimension. SDN Sumurkondang II used general verbal questions and emerging written reflection, whereas SDN Duren II embedded spiritual self-examination within the prayer sequence. The latter approach provided stronger cultural and religious specificity, but it also remained brief and dependent on the teacher's facilitation. Neither school had yet developed a comprehensive procedure for recording reflective development, providing individual feedback, or connecting reflection with future action.

Table 4. Comparison of Reflective Practices

Reflection indicator	SDN Sumurkondang II	SDN Duren II
Principal form	Verbal questions after activities	Guided <i>muhasabah</i> after <i>Dhuha</i> prayer
Written reflection	Reflection notebooks for Grades IV–VI	Not identified as a regular component
Main focus	Lessons learned and possible application	Intention, worship quality, honesty, and conduct
Context	General program conclusion	Quiet spiritual setting following prayer
Strength	Beginning integration of oral and written reflection	Culturally grounded spiritual self-evaluation
Limitation	Sporadic implementation and limited follow-up	Brief duration and dependence on teacher facilitation
Development need	Scheduled reflection and systematic journal feedback	Documentation and connection with subsequent action

Source: Interview, observation, and documentary data.

Enabling and Constraining Conditions and Cross Site Synthesis

School leadership was a central enabling condition at both sites. Principals formally incorporated *Jumat Santri* into school policy, provided time and facilities, and participated in sustaining the religious culture. Institutional recognition protected the program from being treated as an optional or incidental activity. It also encouraged teachers and students to view the program as part of the school's educational identity.

IRE teachers' commitment and creativity shaped the quality of the learning experiences. At

SDN Sumurkondang II, teacher guidance transformed *kultum* into an active process of searching, understanding, and presenting information. At SDN Duren II, the integration of *muhasabah* transformed the conclusion of congregational prayer into an opportunity for spiritual reflection. These practices showed that program quality depended not only on the list of activities but also on how teachers designed and facilitated them.

The predominantly Muslim student populations—100% at SDN Sumurkondang II and 98.7% at SDN Duren II—supported broad participation in the program. Both schools also had usable prayer facilities, prayer equipment, and copies of the Qur'an. These social and physical conditions enabled activities to be conducted collectively and regularly. Nevertheless, a supportive religious environment alone did not guarantee deep learning because pedagogical guidance was still required to connect routine participation with understanding and reflection.

Four principal constraints were identified. First, the 45–60-minute allocation was insufficient to develop all three learning experiences proportionally. Second, teachers differed in their conceptual and practical understanding of deep-learning pedagogy. Third, differences in students' abilities and religious backgrounds were not always addressed through differentiated activities. Fourth, limited parental involvement weakened the continuity of religious practices between school and home.

Cross-site synthesis revealed a recurring cycle in which understanding supported application, application generated experiences for reflection, and reflection could deepen subsequent understanding. SDN Sumurkondang II contributed a strong model of peer-supported understanding through guided *kultum*, while SDN Duren II contributed a stronger model of culturally grounded reflection through *muhasabah*. Application was strong at both schools. The findings therefore indicated that an improved *Jumat Santri* design could combine the complementary strengths of the two sites rather than imposing an identical implementation model.

Table 5. Cross-Site Synthesis of Deep-Learning Implementation

Dimension or condition	SDN Sumurkondang II	SDN Duren II	Cross-site implication
Understanding	Stronger through three-stage <i>kultum</i> guidance	Stronger through contextual Qur'anic explanation	Combine peer teaching with textual-contextual interpretation
Applying	Strong student role in charitable-giving management	Strong prayer discipline and emerging home transfer	Maintain authentic worship and social-action experiences
Reflecting	Verbal questions and emerging reflection notebooks	Guided spiritual <i>muhasabah</i>	Integrate written reflection with culturally grounded self-evaluation
Leadership	Formal and supportive	Formal and supportive	Institutionalize the program within school policy
Teacher contribution	Mentoring and peer-presentation design	Contextual explanation and spiritual facilitation	Strengthen pedagogical competence and cross-school learning
Social environment	100% Muslim students	98.7% Muslim students	Maintain inclusion while using the supportive religious context
Facilities	Prayer facilities and religious resources available	Prayer facilities and religious resources available	Sustain access and maintenance
Shared	Limited time,	Limited time,	Develop structured

constraints	heterogeneous abilities, unequal teacher understanding, and limited parental involvement	heterogeneous abilities, unequal teacher understanding, and limited parental involvement	schedules, differentiated activities, teacher training, and family partnerships
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Source: Cross-site synthesis of interview, observation, and documentary data.



Discussion (مناقشة)

The findings demonstrate that *Jumat Santri* can function as a deep-learning environment when its activities are deliberately connected through understanding, application, and reflection. The program's value did not derive solely from the frequency of religious activities but from the pedagogical relationships established among them. Qur'an recitation and *kultum* provided conceptual input, worship and charitable giving created authentic applications, and reflective questions or *muhasabah* enabled students to reconsider the meaning of their actions. This cyclical relationship corresponds with the Indonesian deep-learning framework and with international accounts that define deep learning through meaning construction, authentic engagement, and transfer rather than information reproduction (Fullan et al., 2018; Hattie & Donoghue, 2016; Ministry of Primary and Secondary Education, 2025).

The contrasting mechanisms used to develop understanding illustrate that meaningful learning can be achieved through more than one pedagogical route. Guided *kultum* positioned students as active constructors and communicators of religious knowledge, while contextual Qur'anic explanation helped them connect scriptural content with familiar moral situations. Both practices moved learning beyond passive listening, although their effectiveness remained dependent on guidance and students' prior knowledge. The findings support the distinction between surface reproduction and deep meaning construction and reinforce the argument that constructive or interactive engagement produces stronger learning opportunities than passive participation (Chi & Wylie, 2014; Marton & Säljö, 1976; Meirina et al., 2025).

The strength of the applying dimension can be explained by the experiential and authentic nature of *Jumat Santri*. Students performed worship, managed charitable activities, and enacted Islamic etiquette within real social relationships rather than simulated classroom exercises. The reports of independent *Dhuha* prayer at home indicate emerging transfer, but they should not be interpreted as evidence that the program alone caused behavioral change. Transfer depends on similarities between contexts, repeated practice, motivation, and support outside school. The findings nevertheless show that religious learning becomes more actionable when students are given meaningful responsibilities and opportunities to embody values in observable practices (Barnett & Ceci, 2002; Kolb, 2015; Sobri, 2021).

Reflection emerged as both the weakest component and the most conceptually distinctive finding. General questions and reflection notebooks provided useful starting points, but guided *muhasabah* more directly connected students' actions with intentions, spiritual awareness, and moral self-evaluation. This does not mean that *muhasabah* should replace broader forms of reflection; rather, it demonstrates that reflective pedagogy can be culturally grounded within Islamic educational traditions. Structured reflection requires sufficient time, facilitation skills, repeated documentation, and follow-up action. The findings extend previous evidence that reflection is difficult to operationalize in elementary IRE by identifying a contextually appropriate practice through which it can be strengthened (Bagheri & Khosravi, 2006; Korthagen & Vasalos, 2005; Meirina et al., 2025).

The enabling and constraining factors show that deep learning is an ecosystem-level

practice rather than an isolated teaching technique. Formal leadership support and adequate facilities sustained program continuity, while teachers' creativity determined whether routine activities became meaningful learning experiences. Limited time, uneven pedagogical understanding, heterogeneous student readiness, and weak family involvement reduced the depth and continuity of implementation. The importance of parental participation was particularly evident when the desired outcome involved transferring religious habits from school to home. Sustainable implementation therefore requires coordinated leadership, teacher learning, differentiated support, and school-family partnerships (Fullan et al., 2018; Munastiwi, 2021; Ryan & Deci, 2020).

Academically, this study contributes an empirically grounded *Jumat Santri* deep-learning cycle in which religious understanding informs authentic practice, practice becomes the object of spiritual and pedagogical reflection, and reflection generates deeper subsequent understanding. It also contributes a comparative explanation showing that the same program can produce different pedagogical strengths: structured peer *kultum* supported understanding at SDN Sumurkondang II, whereas guided *muhasabah* strengthened reflection at SDN Duren II. By connecting contemporary deep-learning theory with Islamic concepts of knowledge, action, and self-examination, the study extends research on IRE beyond the cognitive-versus-habitation dichotomy. Its theoretical proposition is that transformative religious learning depends on a balanced, recursive, and culturally grounded relationship among understanding, application, and reflection rather than on the accumulation of religious activities alone (Halstead, 2004; Ministry of Primary and Secondary Education, 2025).



Conclusion (خاتمة)

The study concludes that *Jumat Santri* can serve as an authentic deep-learning environment for elementary IRE when its religious activities are intentionally connected through understanding, application, and reflection. Understanding was facilitated through student-led *kultum* and contextual Qur'anic interpretation, whereas application emerged most strongly through congregational prayer, charitable giving, and Islamic etiquette. Reflection remained the least developed dimension, although guided *muhasabah* at SDN Duren II demonstrated how Islamic spiritual traditions can provide a culturally appropriate structure for self-evaluation. The complementary practices of the two schools support a cyclical model in which religious understanding guides action, authentic action becomes the object of reflection, and reflection strengthens subsequent understanding. Program quality was determined not merely by the frequency of religious activities but by teacher facilitation, leadership support, purposeful sequencing, and connections between school and family life.

The study is limited by its concentration on two schools, its relatively short fieldwork period, the absence of individual longitudinal measurements, and its reliance on qualitative evidence that cannot establish causal effects or broad statistical generalization. Schools should allocate a fixed period for reflection, combine verbal *muhasabah* with age-appropriate reflection journals, differentiate activities according to students' readiness, strengthen teachers' deep-learning facilitation skills, and involve parents in sustaining religious practices at home. Future research should examine the proposed cycle across schools with more diverse religious and socioeconomic characteristics and employ longitudinal, mixed-methods, or intervention designs to evaluate changes in students' understanding, behavioral transfer, reflective capacity, and spiritual development.

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