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Strengthening Arabic Language Learning in Grade VI MI with a Deep Learning Approach: Analysis of Teaching Modules and Their Implications

Riti Hariati[1], *E-mail:ritihariati@gmail.com* , Universitas Islam Negeri Sjech M.Djamil Djambek Bukittinggi, Indonesia
Arman Husni[2], *E-mail: armanhusni@uinbukittinggi.ac.id*,Universitas Islam Negeri Sjech M.Djamil Djambek Bukittinggi, Indonesia
Meili Damiati[3], *E-mail:* meilidamiati11@gmail.com, Universitas Islam Negeri Sjech M.Djamil Djambek Bukittinggi, Indonesia
Yeniga Helmi[4], *E-mail: yenigahelmi1972@gmail.com*, MIN Bukittinggi, Indonesia

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Abstract

This study aims to analyze the Arabic language teaching module for Grade VI of Madrasah Ibtidaiyah (MI) from the perspective of deep learning. The focus of the study is directed at the alignment of the module components with the principles of deep learning, particularly in terms of learning objectives, learning activities, assessment, and student engagement in meaningful comprehension of the material. This study employs a document analysis method, systematically examining the content of the Grade VI MI Arabic language teaching module based on deep learning approach indicators. The results indicate that the components of the teaching module already reflect the application of the deep learning approach. This is evident in the learning steps that encourage students to actively observe, understand, connect new knowledge with prior experiences, and develop critical and reflective thinking skills. Thus, the Grade VI MI Arabic language teaching module can be said to support a learning process that is not only oriented toward content mastery, but also toward deep understanding and the formation of meaningful learning experiences for students.

Keywords: *Arabic language, deep learning approach, teaching module.*

ملخص البحث

يهدف هذا البحث إلى تحليل مواد تعليم اللغة العربية للصف السادس في المدرسة الابتدائية الإسلامية من منظور التعلّم العميق .ويركّز البحث على مدى توافق مكوّنات مواد التعليم مع مبادئ التعلّم العميق، ولا سيّما من حيث أهداف التعلّم، وأنشطة التعلّم، والتقويم، ومشاركة الطلاب في الفهم المعنوي للمادة التعليمية .ويعتمد هذا البحث على منهج تحليل الوثائق، من خلال فحص محتوى مواد تعليم اللغة العربية للصف السادس في المدرسة الابتدائية الإسلامية فحصًا منهجيًا استنادًا إلى مؤشرات منهج التعلّم العميق .وتشير نتائج البحث إلى أن مكوّنات مواد التعليم قد عكست تطبيق

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منهج التعلّم العميق .ويتّضح ذلك من خلال خطوات التعلّم التي تشجّع الطلاب على الملاحظة النشطة، والفهم، وربط المعرفة الجديدة بالخبرات السابقة، وتنمية مهارات التفكير النقدي والتأملي .وبناءً على ذلك، يمكن القول إن مواد تعليم اللغة العربية للصف السادس في المدرسة الابتدائية الإسلامية تدعم عملية تعلّم لا تقتصر على إتقان المحتوى فحسب، بل تتجه أيضًا نحو الفهم العميق وتكوين خبرات تعليمية ذات معنى لدى الطلاب

الكلمات المفتاحية: *اللغة العربية، منهج التعلّم العميق ، مواد التعليم*

A. INTRODUCTION

The Decree of the Minister of Religious Affairs (KMA) Number 1503 of 2025 marks a fundamental shift in the direction of madrasah curriculum policy in Indonesia.[1] Unlike previous regulations that focused primarily on structural and administrative aspects of the curriculum, this KMA explicitly positions the Deep Learning Approach and the Love-Based Curriculum as two philosophical pillars that should permeate all learning practices in madrasahs. Both are articulated in Appendix I, which contains the Basic Curriculum Framework a document that, for the first time, officially articulates the psychopedagogical foundation for the madrasah curriculum.[2]

Historically, madrasahs have always operated between two competing interests: preserving deeply rooted Islamic scholarly tradition while simultaneously responding to the ever-evolving demands of the times.[3] KMA 1503/2025 can be regarded as an attempt to bridge these two interests. Deep Learning offers a pedagogical framework that encourages students to think more deeply rather than merely memorize, while the KBC ensures that this depth of thinking remains grounded in the spiritual roots and Islamic values that form the identity of madrasahs. In this context, Deep Learning in madrasahs carries its own distinctive character that differentiates it from similar

[1]Kementerian Agama RI, *Keputusan Menteri Agama Nomor 1503 Tahun 2025 tentang Perubahan atas KMA Nomor 450 Tahun 2024 tentang Pedoman Implementasi Kurikulum pada Madrasah* (Jakarta: Kemenag RI, 2025),

[2]Ibid., Lampiran I, Kerangka Dasar Kurikulum Madrasah, h. 3–5.

[3]Hamzah Usaid Uzza, 'Studi Komparasi Kurikulum 2013 dan Kurikulum Merdeka pada Mata Pelajaran Bahasa Arab di Madrasah,' *Jurnal Ilmu Tarbiyah*, Vol. 2, No. 1 (2023), h. 91–94.

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implementations in general schools: the depth intended is not only intellectual, but also spiritual and moral.

Among the various subjects taught at madrasahs, Arabic holds a highly strategic yet challenging position. It is not merely a foreign language learned for international communication purposes, but a language that directly serves as the key for students to access the Qur'an, hadith, and the vast wealth of Islamic scholarship.[4] This dual role demands a learning approach capable of integrating the linguistic and spiritual dimensions in a balanced manner something not easily realized in everyday instructional design.[5] Arabic teachers at madrasahs are required not only to train language skills, but also to guide students toward an appreciation that the language they are learning is the language of Allah's revelation.

The question that then arises is: to what extent has the mandate of KMA 1503/2025 been realized in the instructional materials prepared by teachers, particularly in teaching modules? A teaching module is the most operationally proximate document to classroom practice. It reflects how a teacher understands the philosophy of the curriculum and their ability to translate that philosophy into concrete instructional steps.[6] The quality of a teaching module, therefore, is the clearest reflection of how deeply curriculum implementation has succeeded.[7]

Starting from this question, this study analyzes the Arabic language teaching module on the topic of الساعة/Clock for Grade VI MIN Kota Bukittinggi, prepared by Yeniga Helmi, M.Pd. Prior to conducting the research, the authors first conducted a preliminary interview with the teacher concerned. This interview revealed that the teacher had indeed made efforts to apply Deep Learning principles in their daily teaching practice, utilizing the Allef Application as an interactive digital medium and using Arabic songs as a strategy for internalizing vocabulary in an enjoyable way.[8]

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[4]Ahmad Syagif, 'Peluang dan Tantangan Pengembangan Literasi Digital dalam Pembelajaran Bahasa Arab pada Jenjang Pendidikan Dasar,' *FASHLUNA*, Vol. 4, No. 1 (2023), h. 87–90.

[5] Dina Sulesti, Ummi Lathifah, dan Putri Fikriyah Nabila, 'Peran Media Digital dalam Meningkatkan Minat Pembelajaran Bahasa Arab: Dampak Literasi Digital terhadap Keterampilan Bahasa Arab,' *Jurnal Intelek Insan Cendikia,* Vol. 2, No. 6 (2025), h. 11414–11415.

[6]Ulin Maulida, 'Pengembangan Modul Ajar Berbasis Kurikulum Merdeka,' *Tarbawi: Jurnal Pemikiran dan Pendidikan Islam*, Vol. 5, No. 2 (2022), h. 130–131.

[7]Irmaliya Izzah Salsabilla, Erisya Jannah, dan Juanda, 'Analisis Modul Ajar Berbasis Kurikulum Merdeka,' *Jurnal Literasi dan Pembelajaran Indonesia*, Vol. 3, No. 1 (2023), h. 33–35.

[8] Yeniga Helmi, M.Pd., Guru Bahasa Arab MIN Kota Bukittinggi, hasil wawancara

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The teacher emphasized that these two choices were not mere habits, but deliberate considerations to create learning that is not fixated on mechanical memorization. This statement is significant because it indicates the presence of an already-emerging pedagogical awareness, although the extent to which this awareness is consistently manifested across all components of the teaching module is something that needs to be examined further.

More specifically, this study seeks to answer questions about the extent to which the components of the teaching module align with the Deep Learning principles mandated by KMA 1503/2025, what strengths and weaknesses can be identified, and what recommendations can be offered to strengthen the module. The selection of this module was based on three considerations: MIN Kota Bukittinggi is a state madrasah that is institutionally directly bound by KMA 1503/2025: the topic of الساعة has very high contextual relevance to students' daily lives, particularly its connection to prayer times; and preliminary interview data indicates efforts at Deep Learning implementation that merit deeper examination.

B. RESEARCH METHODS

This study employs a qualitative approach, a choice grounded in the nature of the research questions that demand deep understanding of the phenomenon rather than statistical measurement.[9] Moleong defines qualitative research as research that seeks to understand phenomena as experienced by research subjects holistically, describing them in words and language within a specific and natural context.[10] This definition is highly compatible with the purpose of this study: to understand deeply how a teaching module reflects or fails to reflect the philosophy of Deep Learning in the distinctive context of the madrasah.

The chosen method is document analysis. This means the teaching module is treated as a text whose content, structure, and meaning are systematically examined with reference to the normative framework of KMA 1503/2025 as the standard of

[9]Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Edisi Revisi (Bandung: Remaja Rosdakarya, 2021), h. 5.

[10]*Ibid*.,

http://dx.doi.org/10.30983/huruf.v2i2

reference.[11] However, document analysis alone is insufficient to capture all dimensions of implementation, as there are teacher practices and considerations that are not always documented in the text of the module. This is why data collection in this study was conducted through three complementary channels. First, documentary study of the teaching module along with its supporting instructional materials. Second, in-depth interviews with the Arabic language teacher as the module author, to explore the considerations behind the instructional design choices made and the obstacles encountered. Third, observation of the entire related instructional materials, so that the picture of Deep Learning implementation obtained is more complete and not limited only to what is written.[12]

To ensure data validity, this study applied triangulation. Sugiyono explains triangulation as a technique for checking data validity that makes use of something outside the data itself for cross-checking or as a comparison. Two types of triangulation were applied simultaneously. Technical triangulation was carried out by checking the same information using three different techniques: whether data on Deep Learning implementation from document analysis is consistent with what the teacher stated in the interview, and also aligned with what was observed in the instructional materials. Source triangulation was carried out by comparing data from three different sources: the content of the teaching module, the teacher's statements, and the normative demands of KMA 1503/2025. The consistency or inconsistency among these three sources is itself one of the important findings of this study.[13]

Data analysis follows the interactive model developed by Miles, Huberman, and Saldaña. This model was chosen for its systematic yet flexible nature, suited to qualitative data rich in nuance.[14] The model consists of three components that operate cyclically, not in a single pass. The first component is data condensation, namely the process of selecting, focusing, and abstracting data from all sources—interview notes, module documents, and observation results—in accordance with the Deep Learning

[11]Hardani dkk., *Metode Penelitian Kualitatif & Kuantitatif* (Yogyakarta: CV. Pustaka Ilmu, 2020), h. 121.

[12]Sugiyono, Metode Penelitian Kuantitatif, Kualitatif, dan R&D, Edisi Revisi (Bandung: Alfabeta, 2022), h. 270–274.

[13]*Ibid*

[14]Matthew B. Miles, A. Michael Huberman, dan Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks: SAGE Publications, 2014), h. 12–14.

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indicators that form the analytical framework.[15] Irrelevant data is set aside, while relevant data is grouped based on the module component being analyzed. The second component is data display, which involves organizing the condensed information into a format that facilitates drawing conclusions—in this study taking the form of analytical narratives per module component, comparison matrices, and assessment tables. The third component is conclusion drawing and verification. Conclusions are not drawn all at once at the end, but are built gradually, continuously verified as data accumulates, and only declared final after triangulation confirms their consistency.

Procedurally, this study proceeded in three stages. The first stage was preparation: conducting an in-depth study of KMA 1503/2025, building an analytical framework based on Deep Learning indicators, and developing interview instruments and observation guidelines. The second stage was simultaneous data collection and analysis following the cyclical interactive principles of Miles, Huberman, and Saldaña: module document analysis was conducted in parallel with interviews and observation, with triangulation continuously running at every point.[16] The third stage was comprehensive interpretation and report writing in the format of a journal article, encompassing the formulation of final conclusions, development of recommendations, and academic presentation of findings.[17]

C. FINDING AND DISCUSSION

The following presents an in-depth analysis of each component of the Arabic language teaching module at MIN Kota Bukittinggi, reviewed based on the Deep Learning approach in accordance with the provisions of the Decree of the Minister of Religious Affairs (KMA) Number 1503 of 2025. This analysis aims to evaluate the extent to which the teaching module has optimally applied the Deep Learning approach.

[15]*Ibid*

[16]Muhammad Yaumi dan Muljono Damopolii, *Action Research: Teori, Model, dan Aplikasi* (Jakarta: Kencana Prenada Media Group, 2022), h. 73–75.

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1. Module Identity

Isi Modul: MIN Kota Bukittinggi | Fase C/Kelas VI | Bahasa Arab | 2 x 35 menit | Topik: الساعة/Jam

Analysis of the alignment of the teaching module with the Deep Learning approach shows that the module identity component is still dominated by an administrative function serving as a marker of basic instructional information. From the perspective of Deep Learning, the module identity should not stop at this formal aspect, but should also serve as an entry point for building meaning and relevance of learning for students. The topic of الساعة (clock/time) actually possesses strong contextual potential, as it is directly related to daily life, such as regulating morning wake-up time, prayer schedules, and learning activities at the madrasah. However, this contextual potential has not been explicitly articulated in the module identity, so that a meaningful learning orientation is not yet apparent from the outset.

In terms of time allocation, learning over 2 x 35 minutes (70 minutes) is quantitatively adequate for a single meeting at the Madrasah Ibtidaiyah level. However, when viewed from the Deep Learning approach that emphasizes a complete cycle of understanding, applying, and reflecting, this time allocation becomes relatively dense, particularly if the learning is designed using the 5E Model (Engage, Explore, Explain, Elaborate, Evaluate). Each stage of this model requires sufficient space for students to experience the learning process in depth, not merely at the surface. Therefore, more flexible time management or activity simplification strategies are needed to maintain the quality of learning.

In terms of strengths, the designation of Phase C (Grade VI) is appropriate for the cognitive developmental stage of students who are transitioning from concrete operational to formal operational thinking. At this stage, students begin to be able to understand concepts more abstractly, while still requiring real-world contexts as bridges to understanding. This strongly supports vocabulary learning connected to everyday life situations. Additionally, the context of the Madrasah Ibtidaiyah Negeri (MIN) under the Ministry of Religious Affairs also provides a

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strategic environment for implementing the Deep Learning approach based on KMA Number 1503 of 2025.

Nevertheless, there are several weaknesses that need to be addressed. The module identity does not include a student profile, such as prerequisite competencies, dominant learning styles, or special conditions of the students. In the Deep Learning approach, these aspects are crucial as they form the basis for designing relevant and meaningful learning experiences. Furthermore, the absence of an explicit statement regarding the contextual relevance of the topic is a significant shortcoming. Therefore, it is recommended that the module be supplemented with sub-components such as 'Topic Relevance' or 'Learning Context' that explain the connection of الساعة material to students' real lives. This addition is expected to strengthen the learning orientation from the outset, so that the learning process is not only informative, but also transformative and meaningful.

This finding indicates that the identity component of the module should not be understood merely as administrative information, but also as a pedagogical entry point that introduces the learning context. A teaching module that includes learners' characteristics, prerequisite competencies, and contextual relevance can help teachers design learning experiences that are more meaningful and responsive to students' needs. This is in line with the principle of deep learning in Madrasah Ibtidaiyah, which emphasizes contextual, active, and meaningful engagement rather than surface-level learning.[18] Therefore, the absence of explicit student profiles and contextual relevance in the module identity shows that this component still needs to be strengthened pedagogically.

2. Learning Outcomes (Capaian Pembelajaran/CP)

> **Isi Modul: Peserta didik mampu mendengarkan komponen Bahasa Arab (fonem, kata, intonasi, penanda wacana) tentang الساعة/Jam dengan pola**

[18] Aura Rahma Dewi dkk., *Deep Learning dalam Pembelajaran MI: Tinjauan Literatur dalam Meaningful Learning, Mindful Learning dan Joyful Learning*, Jurnal Kepemimpinan dan Pengurusan Sekolah, Vol. 10, No. 2 (2025), h. 584-592

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kalimat: الفعل ,المؤخر المبتدأ ,المقدم الخبر ,والخبر المبتدأ ,النعت + الاسم + للمفرد الإشارة الفعلالماضي ,المضارع.

The learning outcomes (CP) in this module are formulated with reference to the listening (istima') skill domain, which in the taxonomy of language skills is a receptive skill as well as an entry point for active language processing[19]. The formulation of the CP covering the ability to understand phonemes, intonation, and sentence patterns simultaneously indicates a fairly high cognitive ambition. This indicates that learning is not only directed toward isolated vocabulary mastery, but begins to move toward more holistic and integrated linguistic understanding.

However, when analyzed using the Deep Learning framework that emphasizes three levels of learning experience understanding, applying, and reflecting he current CP is still limited to the level of understanding. Students are directed to recognize and understand language elements, but are not yet explicitly encouraged to use this knowledge in real communicative contexts or to reflect on the meaning of learning in daily life. Yet KMA Number 1503 of 2025 stipulates that learning must be able to guide students from merely knowing toward the ability to act and find meaning. Thus, the CP should not stop at the cognitive aspect, but should also encompass applicative and reflective dimensions.

From the perspective of the Communicative Language Teaching (CLT) approach, which is aligned with Deep Learning principles, learning outcomes should ideally also include the ability to use language in meaningful real situations. This means that mastery of structures such as mubtada'-khabar, fi'il mudhari', and fi'il madhi is not only understood theoretically, but also used in simple communicative contexts relevant to students' lives, such as expressing or asking about time in daily activities.

Despite this, the CP in this module has several strengths. The integration of several sentence patterns in a single outcome demonstrates an effort to build

[19] Nana Sudjana, *Penilaian Hasil Proses Belajar Mengajar* (Bandung: Remaja Rosdakarya, 2019), h. 22–24.

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non-fragmented language understanding. Additionally, the focus on active listening skills is also in line with the principle of mindful learning, as it trains students' attention and awareness in receiving language input holistically. This provides an important foundation for the development of other language skills.

On the other hand, there are several weaknesses that need to be addressed. The CP does not yet explicitly include applicative and reflective dimensions, and thus needs to be enriched with formulations that encourage students to use language in simple conversations and connect the material with real life. Additionally, the CP does not yet reflect the affective-spiritual dimension that is the hallmark of madrasah learning. Referring to KMA Number 1503 of 2025, the integration of faith and piety values should already be apparent from the stage of formulating learning outcomes. Therefore, it is recommended that the CP be supplemented with elements that encourage students to connect the concept of time with Islamic values, such as awareness of the importance of using time wisely and gratitude to Allah. In this way, learning will not only be cognitive in nature, but will also form students' spiritual awareness and character.

learning outcomes still need to be expanded from receptive linguistic understanding toward communicative and reflective competence. In language learning, especially Arabic, listening competence is indeed an important foundation; however, it should be followed by the ability to use language meaningfully in real situations. Communicative Arabic teaching materials are expected not only to improve students' language skills, but also to integrate values into the learning process.[20] Therefore, the CP in this module needs to be reformulated so that it includes understanding, application in simple daily communication, and reflection on Islamic values related to time.

3. Learning Objectives

The five learning objectives formulated reflect a variety of language skills: listening, reading, memorization, speaking (question and answer), and writing.

[20] Ahmad Nuruddin dkk., *The Effectiveness of Communicative Arabic Language Teaching Materials in Light of the Message of Moderate Values*, Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab, Vol. 17, No. 2 (2025), h. 294-311

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This diversity of skills is in line with the Deep Learning principle that demands holistic and multi-modal learning experiences, not focused on only one skill domain.

However, when mapped against the three pillars of Deep Learning learning experiences, the distribution of objectives appears disproportionate. Objectives 1 and 2 relate to understanding, objective 3 leans more toward memorization (which in the context of songs can be interpreted as internalization), objective 4 moves toward applying (communicating), and objective 5 involves written production. The dimension of reflecting, however, is entirely absent from any of the learning objectives. There is no objective that facilitates students in contextualizing the material in life, evaluating their own learning process, or connecting new knowledge with personal experiences.

Table 1. Analysis of Learning Objectives

Deep Learning Dimension	Relevant Learning Objectives
Understanding (Mindful)	Listening via Allef, Fluent Reading
Applying (Meaningful)	Vocabulary question and answer
Reflecting (Joyful & Meaningful)	No relevant objective

Based on the analysis of the learning objectives, there are several strengths that demonstrate alignment with deep learning principles. The third objective emphasizing memorization through songs can be seen as a representation of joyful learning, which is highly appropriate for the characteristics of Madrasah Ibtidaiyah students. This approach is supported by findings in educational neuroscience showing that the use of music and rhythm can enhance long-term memory retention while motivating students in learning. Thus, although packaged in a simple form, this activity has great potential in supporting meaningful learning. Furthermore, the fourth objective involving vocabulary question-and-answer activities with peers reflects the collaborative and communicative dimension of learning. This is in line with the deep learning principle that emphasizes that the learning process is social and constructive, where students build understanding through interaction.

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Nevertheless, there are several weaknesses that need to be addressed in order to optimize alignment with the deep learning approach. The use of the term 'memorization' in the third objective is considered inconsistent with the spirit of deep learning, which emphasizes deep understanding rather than mechanical memorization. It is therefore recommended that the wording of this objective be changed to be more oriented toward internalization, such as 'through the song about الساعة, students can internalize and expressively reproduce vocabulary.' This change aims to shift the focus from mere recall toward deeper meaning-making. Furthermore, the fifth objective, which is still limited to writing vocabulary, needs to be strengthened to encompass contextual language production. A recommended revision would be to change it to the activity of composing meaningful sentences related to daily activities using vocabulary about time (الساعة), so that students not only recognize vocabulary but are also able to use it functionally. In addition, to enrich the learning dimension, it is recommended that a sixth, reflection-based objective be added namely, that students be able to connect the concept of time in Arabic with the awareness to make good use of time as a blessing from Allah, in accordance with Islamic values. In this way, learning will not only stop at the cognitive and language skill aspects, but will also touch the affective and spiritual domains in an integrative manner.

The absence of reflective objectives indicates that the formulated learning objectives have not fully represented the complete cycle of deep learning. Deep learning requires students to understand, apply, and reflect on the meaning of what they have learned. In this context, reflection is important because it enables students to connect the topic of الساعة with their daily activities, prayer discipline, and awareness of time as a blessing from Allah. Studies on deep learning in Madrasah Ibtidaiyah emphasize that learning should be meaningful, mindful, and joyful so that students do not merely memorize materials, but also build personal meaning from them.[21] Thus, the learning objectives should be revised by adding

[21] Aura Rahma Dewi dkk., *'Deep Learning dalam Pembelajaran MI: Tinjauan Literatur dalam Meaningful Learning, Mindful Learning dan Joyful Learning*,' Jurnal Kepemimpinan dan Pengurusan Sekolah, Vol. 10, No. 2 (2025), h. 584-592.

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a reflective objective, for example: students are able to express the importance of using time wisely as a form of gratitude to Allah.

4. Approach Characteristics

Isi Modul: Deep Learning (pembelajaran bermakna, menghubungkan pengalaman pribadi & nilai spiritual, refleksi & ekspresi) dan Kurikulum Berbasis Cinta (Cinta Allah, bangsa, sesama; kasih sayang guru; penghargaan dalam belajar)

This component represents one of the greatest and most distinctive strengths of this module. The teacher has explicitly stated two approach characteristics mandated by KMA 1503/2025 simultaneously: Deep Learning and the Love-Based Curriculum. This demonstrates high pedagogical awareness and compliance with the latest regulations.

The points elaborated in the Deep Learning characteristics—meaningful learning (not memorization), connecting personal experiences and spiritual values, and encouraging reflection and expression—accurately represent the three core principles of Deep Learning: meaningful, mindful, and joyful. This is a formulation that is theoretically already comprehensive and demonstrates the teacher's good understanding of the Deep Learning framework.[22]

Although the approach characteristics are declared well at the beginning of the module, there is a significant gap between the declaration and actual implementation in the learning steps. Analysis of the 5E Model stages shows that the point of 'encouraging reflection and expression' is not translated into concrete learning activities. Not a single stage in the 5E explicitly allocates time for students to reflect on their learning experiences. This is an implementation gap that needs to be addressed.

Based on the analysis of the approach characteristics used, several recommendations can be proposed to improve the quality and consistency of

[22] Riska Putri Suwandi dan Sulastri, 'Inovasi Pendidikan dengan Menggunakan Model Deep Learning di Indonesia,' *Jurnal Pendidikan Kewarganegaraan dan Politik*, Vol. 2, No. 2 (2024), h. 69–71.

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learning implementation. First, it is recommended to add a third column to the approach characteristics table, namely 'Manifestation in Learning.' This column serves to concretely explain how each learning principle is applied in operational classroom steps. With this column, the relationship between the philosophical foundation and learning practice becomes more clear and directed, making it easier for teachers to implement the designed approach consistently.

It is also important to consider adding the dimension of mindfulness more explicitly in the learning process. This can be realized through an opening activity, such as communal prayer and a brief reflection on the importance of time as a blessing from Allah. This activity not only functions as initial learning conditioning, but also helps students build self-awareness and appreciation for time from the perspective of Islamic values. Thus, learning will not only focus on the cognitive aspect, but will also integrate the affective and spiritual dimensions more fully.

This gap confirms that stating an approach in a teaching module is not sufficient if it is not translated into operational classroom activities. Deep learning requires consistency between the philosophical foundation of learning and the concrete instructional practices experienced by students. When a module declares meaningful, mindful, and joyful learning as its main characteristics, these principles should appear in the learning objectives, learning steps, media use, and assessment instruments. Andayanie et al. explain that deep learning integrates mindful, meaningful, and joyful learning to create more holistic, reflective, and relevant learning experiences for the twenty-first century.[23] Therefore, this module needs a clearer mapping between the stated approach and its manifestation in classroom activities.

5. Learning Steps (5E Model)

The 5E Model (Engage, Explore, Explain, Elaborate, Evaluate) used in this module demonstrates strong alignment with deep learning principles as it is

[23] L. M. Andayanie dkk., 'Implementation of Deep Learning in Education: Towards Mindful, Meaningful, and Joyful Learning Experiences,' Journal of Deep Learning, 2025, https://journals2.ums.ac.id/jdl/article/view/11157.

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grounded in inquiry and constructivist approaches [24]. In the Engage stage (connecting), the teacher opens learning with a warm greeting and plays a song about الساعة (clock/time) while reviewing previous material. This activity is effective in building a warm and enjoyable learning atmosphere while activating students' prior knowledge. From the perspective of educational neuroscience, the use of music has been proven capable of simultaneously activating emotional and cognitive aspects, thus supporting students' learning readiness. However, this stage is not yet fully optimal because it does not include trigger questions that can direct students' curiosity. Therefore, contextual questions should be added, such as connecting time to daily activities or prayer times, so that learning is meaningful and exploration-oriented from the very beginning.

In the Explore stage (exploring), students are directed to observe and name vocabulary related to الساعة. Although this activity already involves student participation, its nature is still predominantly receptive and does not yet fully reflect discovery-based exploration. Within the deep learning framework, the exploration stage should provide space for students to construct knowledge through investigation processes and more active interaction. Therefore, activities need to be redesigned to be more discovery-based, for example through clock card games or activities matching pictures with specific time contexts collaboratively. In this way, students not only respond but also construct understanding independently and socially.[25]

The Explain stage (explaining) in this module is marked by the teacher's explanation that the concept of time (الساعة) is a blessing from Allah that must be appreciated. The integration of spiritual values here is a significant strength as it enriches language learning with affective and religious dimensions. However, the approach used is still teacher-centered, where the teacher is the primary source of knowledge. From the perspective of deep learning, it would be more effective if students were involved in the process of constructing meaning, including spiritual

[24]I Ketut Suar Adnyana, 'Implementasi Pendekatan Deep Learning dalam Pembelajaran Bahasa Indonesia,' *Jurnal Retorika*, Vol. 5, No. 1 (2024), h. 1–4.

[25] Agus Mubarok dkk., *'Deep Learning with Project-Based Learning (PjBL) Model for Student Creativity*,' Pedagogia: Jurnal Pendidikan, Vol. 14, No. 2 (2025), h. 239–241.

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meaning. It is therefore recommended to use strategies such as Think-Pair-Share to encourage students to reflect on the meaning of time as a blessing from Allah themselves before the teacher provides reinforcement.

In the Elaborate stage (developing), students are asked to write vocabulary correctly, while the teacher provides personal appreciation. This appreciation practice is an important strength as it supports the emotional and relational dimensions of learning. However, from a cognitive standpoint, this activity is still limited to the level of knowledge reproduction and has not yet reached contextual language use. Within the deep learning framework, this stage should encourage students to apply knowledge in real situations. Therefore, the activity needs to be elevated to composing meaningful sentences related to daily activities using الساعة vocabulary, so that students can achieve higher thinking levels such as apply and analyze.

Finally, in the Evaluate stage (evaluating), students are asked to show their written work and read out sentences, while the teacher provides feedback and reaffirms the spiritual value of time as a blessing from Allah. Although this activity already reflects product evaluation, the evaluation approach still does not encompass the reflective dimension that is a key characteristic of deep learning. Evaluation should not only assess the final product, but also foster student awareness of their own learning process. It is therefore strongly recommended to add structured reflection activities, such as asking students to express what they have understood, how they will apply it, and what they wish to learn further. Additionally, providing simple peer feedback can strengthen the collaborative aspect and increase student engagement in the evaluation process.

The analysis of the 5E learning steps shows that the model used in the module has strong potential to support Deep Learning because it provides a systematic learning cycle from engagement to evaluation. Duran and Duran explain that the 5E Instructional Model is rooted in constructivist learning theory and facilitates inquiry-based learning through stages of engagement, exploration, explanation, elaboration, and evaluation.[26] However, this potential can only be

[26] L. B. Duran and E. Duran, *'The 5E Instructional Model: A Learning Cycle Approach for Inquiry-Based Science Teaching,' The Science Education Review*, Vol. 3, No. 2 (2004), h. 49-58

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achieved if each stage gives students enough opportunity to explore, construct meaning, communicate ideas, and reflect on their learning experience. Therefore, the implementation of the 5E Model in this module should be strengthened through student-centered activities such as collaborative exploration, contextual dialogue, peer discussion, sentence production, and structured reflection.

6. Media and Learning Tools

Aplikasi Allef, Lagu tentang Alamat, Gambar الساعة, Al-Qur'an (QS. Ar-Rahman, QS. Ibrahim: 7)

The choice of media in this module reflects a good variety between digital technology (Allef Application), auditory media (songs), visual media (pictures), and spiritual-literacy media (Al-Qur'an). These four categories together demonstrate sensitivity to the diversity of students' learning modalities and reinforce the principles of joyful and mindful learning.

The use of the Allef Application is highly relevant to the demands of KMA 1503/2025, which emphasizes the use of digital technology as a component of the deep learning framework. Allef as an Arabic digital platform has interactive features that, when utilized optimally, can promote self-paced learning and immediate feedback two principles that greatly support Deep Learning.

The use of the Qur'an as a medium for value reinforcement is a highly distinctive and valuable practice in the madrasah context. QS. Ar-Rahman with its refrain فبأي آلاء ربكما تكذبان and QS. Ibrahim: 7 about gratitude represent the right choices for integrating the value of gratitude for the blessing of time with the topic of الساعة.

The main weakness is that all existing media are consumptive in nature: students consume songs, observe pictures, and listen through Allef. There is no medium that encourages production from students. Deep Learning strongly emphasizes that students must be producers of knowledge, not merely consumers.

In order to optimize deep learning-based instruction, the use of learning media needs to be directed toward productive and participatory activities. It is

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therefore recommended to add media such as clock cards that students must fill in, simple dialogue sheets that need to be completed, and voice recording assignments in which students name the times of their daily activities. These recording activities can utilize simple applications such as Voice Recorder on mobile phones, making them easily accessible and relevant to students' everyday lives. The use of such media enables students not only to receive information but also to actively produce language, which ultimately strengthens speaking skills and contextual understanding.

Selain itu, pemanfaatan platform digital seperti Alef Education perlu Furthermore, the use of digital platforms such as Alef Education needs to be optimized in a more interactive manner. Teachers can explore various available features, such as quizzes, independent practice, and automatic feedback that enable students to learn more independently and reflectively. In this way, the use of technology does not only function as a medium for delivering material, but also as a means to promote active learning and self-regulation. This optimization will help create a more adaptive, personalized, and student-centered learning experience, in line with the principles of deep learning.

One of the most fundamental findings of this analysis is the systemic absence of the reflection dimension across all module components from learning objectives and 5E Model activity steps to assessment instruments. Within the Deep Learning framework mandated by KMA 1503/2025, reflection is not merely an optional closing activity, but the third pillar of the learning experience cycle that must be present alongside understanding and applying. Without reflection, the learning process experienced by students risks stopping at a superficial level merely remembering and responding without truly settling into meaningful and lasting understanding. Reflection in learning serves two mutually supportive functions: a metacognitive function, namely encouraging students to become aware of what they have understood and how their thinking process has developed; and a meaning-making function, namely connecting new knowledge with their real-life experiences. In Arabic language learning on the topic of الساعة, the most meaningful reflective moments are in fact naturally available through the connection of the time concept with Islamic values, such as the importance of

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maintaining prayer times and gratitude for the blessing of the age Allah has given. This potential needs to be explicitly designed into the module, for example by adding five minutes of structured reflection at the end of the Evaluate stage through three questions: what was most understood today, how it will be applied in daily life, and what blessing of time one wishes to express gratitude to Allah for. In addition, a self-assessment instrument in the form of a brief learning journal should be added, enabling students to evaluate their own progress, since all assessment in the current module is entirely external and provides no space for students to become evaluators of their own learning process.

Closely related to the absence of reflection, the analysis also shows that several learning stages—particularly Explain and Evaluate—are still dominated by a teacher-centered pattern where the teacher is positioned as the sole source of knowledge and the authority of assessment. Deep Learning demands a further shift: from teacher as information transmitter toward teacher as facilitator who opens space for students to construct meaning independently and collaboratively. At the Explain stage, rather than directly conveying that الساعة is a creation of Allah that must be appreciated, the teacher can first pose trigger questions that encourage students to discover this spiritual meaning themselves from their own experiences—for example by asking why Allah created day and night, or what would happen if humans could not perceive the passage of time. Such a shift does not diminish the teacher's role, but transforms it into something richer: the teacher is present as a guide of the thinking process, not merely a source of answers. At the Evaluate stage as well, a simple peer assessment mechanism can be integrated so that students are not only assessed from outside, but are also actively involved in evaluating peers' work based on mutually agreed criteria. Interestingly, the interview results revealed that in actual practice the teacher already gives students the freedom to state what they know first before being facilitated—a practice closer to the student-centered spirit than what is written in the module. This gap between actual practice and the module text is an important triangulation finding: a good module should record and affirm the teacher's best practices, not leave them undocumented.

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The 5E Model used in this module actually contains great potential not yet fully explored for empowering student activity. That potential can only be realized when each stage is filled with activities that explicitly encourage students to think, construct meaning, and reflect on their learning experiences simultaneously. At the Elaborate stage which should be the peak of the applying dimension activities need to be elevated from mere individual vocabulary writing to the production of contextual and personal sentences, for example students composing three Arabic sentences describing their own worship schedule and daily activities. Such an activity automatically creates a meeting point between activity, meaning-making, and reflection in one integrated task, because students must connect new linguistic knowledge with their real-life experiences. At the Explore stage, strengthening can be done through discovery-based collaborative activities, for example small groups matching picture cards of activities with Arabic time expressions and then discussing the reasons for their choices, so that students not only respond but also argue and build understanding together. Ultimately, strengthening the student-empowering learning model also means expanding the definition of learning success from merely the accuracy of the final product toward the ability of students to articulate the growth of their own understanding, use knowledge in varied situations, and find meaning in the material within a broader life context. These three dimensions can only grow when students are given sufficient space, time, and trust to think, try, err, and reflect on their learning experiences actively a condition that will only be realized if consciously and structurally designed from the module planning stage.

D. CONCLUSIONS

Based on the in-depth analysis of all components of the Arabic language teaching module at MIN Kota Bukittinggi on the topic of الساعة/Clock, it can be concluded that this module has implemented the Deep Learning approach in accordance with KMA Number 1503 of 2025. The module demonstrates good pedagogical awareness from the teacher, marked by the explicit declaration of both approaches (Deep Learning and KBC), the selection of a compatible instructional model (5E), and authentic integration of spiritual values.

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However, there is one fundamental and systemic weakness: the absence of the reflection dimension across the entire learning cycle. Of the three pillars of Deep Learning learning experience (understanding, applying, reflecting), the reflecting dimension is entirely unrepresented neither in the learning objectives, the 5E steps, nor the assessment system. This is a critical gap that must be the priority for improvement, as reflection is what distinguishes deep learning from surface learning.

The second weakness that deserves attention is the tendency of learning to remain teacher-centered, particularly at the Explain and Evaluate stages, whereas Deep Learning demands a shift toward student-centered learning in which students actively construct knowledge rather than merely receiving transmission from the teacher.

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Correspondence and requests for materials should be addressed to:

First Author : **Riti Hariati**

Email : ritihariati@gmail.com

ORCID iD : 0009-0002-9203-8446

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Yeniga Helmi, M.Pd., Guru Bahasa Arab MIN Kota Bukittinggi, hasil wawancara