

ACTIVE DEEP LEARNER EXPERIENCE LEARNING DESIGN ON ISLAMIC EDUCATION LEARNING

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Abstract: SDIT Kuntum Insan Cemerlang Bondowoso and SMPIT Bina Insan Cemerlang Bondowoso have successfully implemented the learning design for the implementation of the Integrated curriculum compiled by JSIT Indonesia, in this regard, it is certainly necessary to conduct research so that the results are expected to be a model for other institutions. This study aims to analyze the learning design based on Active Deep Learner Experience (ADLX) Integrated curriculum for PAI subjects at SDIT Kuntum Insan Cemerlang Bondowoso and SMPIT Bina Insan Cemerlang Bondowoso. The research method used is qualitative, with data collection techniques of observation, interviews and documentation studies. Data analysis by reducing, displaying, verifying and drawing conclusions and data validity using triangulation and member-check. The results of the study explained that the learning design based on ADLX integrated curriculum in PAI subjects was oriented towards the formation of seven characters, namely: straight aqidah, correct worship, mature personality and noble character, being a serious person, discipline, ability to read, memorize, and understand the Qur'an well, having broad insight into religious and academic fields, having life skills.

Keywords: Active Deep Learner Experience, Integrated Curriculum, Learning Design

Abstrak: SDIT Kuntum Insan Cemerlang Bondowoso dan SMPIT Bina Insan Cemerlang Bondowoso telah berhasil menerapkan desain pembelajaran penerapan kurikulum Terpadu yang disusun oleh JSIT Indonesia, berkenaan dengan hal itu tentu perlu di lakukan penelitian sehingga hasilnya diharapkan dapat menjadi model bagi lembaga lain. Penelitian ini bertujuan untuk menganalisis desain pembelajaran berbasis Active Deep Learner Experience (ADLX) kurikulum Terpadu mata pelajaran PAI di SDIT Kuntum Insan Cemerlang Bondowoso dan SMPIT Bina Insan Cemerlang Bondowoso. Metode penelitian yang digunakan adalah kualitatif, dengan teknik pengumpulan data observasi, wawancara dan studi dokumentasi. Analisis data dengan mereduksi, mendisplay, memverifikasi serta pengambilan kesimpulan dan keabsahan data menggunakan triangulasi dan member-check. Hasil penelitian menjelaskan bahwa desain pembelajaran berbasis ADLX kurikulum terpadu pada mata pelajaran PAI diorientasikan pada pembentukan tujuh karakter, yaitu: aqidah yang lurus, ibadah yang benar, berkepribadian matang dan berakhlak mulia, menjadi pribadi yang sungguh-sungguh, disiplin, kemampuan membaca, menghafal, dan memahami Al-Qur'an dengan baik, memiliki wawasan luas pada bidang keagamaan dan akademik, memiliki keterampilan hidup.

Kata Kunci: Active Deep Learner Experience, Kurikulum Terpadu, Desain Pembelajaran

INTRODUCTION

In the 1980s, the Campus Da'wah Institutions of the Bandung Institute of Technology, the University of Indonesia, and other universities joined Jama'ah Tarbiyah who had concerns about the fate of the nation's generation, especially education, and they believed that good education could contribute to improving the quality of Indonesian society in shaping today's Muslim generation. Departing from the vision above, they established an integrated Islamic school from kindergarten to high school level in stages. Until there are approximately 1,000 integrated Islamic schools incorporated under JSIT Indonesia and there are approximately 10,000 unaffiliated integrated Islamic schools. (Suyatno, 2013). The concept of an integrated Islamic school is based on the ideology of tarbiyah, which views Islam as a religion that regulates human life in a comprehensive manner. This ideology becomes the basis for the implementation of education in integrated Islamic schools and greatly influences the scientific paradigm developed in the integrated Islamic school curriculum as well as activities, traditions, and school culture that live in integrated Islamic schools. The scientific paradigm in integrated Islamic schools is an integrated paradigm, integral between the sciences of religion, science, and technology. (Abdussyukur, 2018).

The development of the Islamic education curriculum is interesting when it integrates the school environment, family and community, by combining the general

education curriculum and the Islamic education curriculum at the Ministry of Religious Affairs. (Harisnur & Suriana, 2021). The concept of an integrated curriculum or JSIT curriculum is to combine the curriculum of the Ministry of Education and Culture with the curriculum of the Ministry of Religion and the typical Islamic school curriculum, namely the JSIT curriculum. All subject matter is adjusted to the Ministry of Education and Culture curriculum which is applied as usual, but there is the addition of religious material in all subjects with an Integrated learning model. (Erwanto, 2019). The stages of curriculum development include curriculum development planning which is sourced from the guidebook for the distinctiveness of the integrated Islamic school curriculum which is equipped with basic competencies and learning indicators. The implementation of learning is that the teacher prepares a learning implementation plan in preparing for learning, and when learning takes place the teacher combines the specialty curriculum of JSIT Indonesia with Islamic values. (Purwanto, 2022).

The curriculum design applied in integrated Islamic schools is a design formulated and determined by the central board of the Indonesian Integrated Islamic School Network, in accordance with the objectives designed and agreed upon and must be followed by all JSIT Indonesia members. (Muhammad Rojii et al., 2019). In one scientific article, it was mentioned that: The integrated Islamic curriculum as one of the educational programs has a strategic

role in forming, building, fostering and directing students to become good people who have positive character and personality, self-understanding, skilled and teamwork. (Ahmad, 2019).

The curriculum design in integrated Islamic schools emphasizes the internalization of Islamic values in every content of the national curriculum, without setting aside the national curriculum that has been established by the Ministry of Education. (Alqarny, 2023). Process assessment is the main goal that is created in a learning environment or teaching material content that is full of Islamic values. Meanwhile, the purpose of the curriculum design is for students to have a strong religious education foundation, leading to the strength of aqidah and moral perfection. (M Rojii et al., 2019; Muhammad Rojii et al., 2019; Wibawa & Hardiansyah, 2022). The internalization of Islamic values applied in integrated Islamic schools is not only done through the subjects taught, but also through the design of school activity programs that support the cultivation of Islamic values in students. (Wibawa & Hardiansyah, 2022).

Based on the results of researcher observations at SDIT Kuntum Insan Cemerlang Bondowoso, that the curriculum applied is an integrated curriculum and the school determines for itself the curriculum that best suits the needs of the students and is successfully implemented. (Observation, Bondowoso, 22/03/22) Meanwhile, at SMPIT Bina Insan Cemerlang Bondowoso, the curriculum applied is an integrated

curriculum, namely the national education curriculum combined with the JSIT Indonesia curriculum. (Observation, Bondowoso, 10/11/21). The background that prompted the researcher to analyze the learning design at SDIT Kuntum Insan Cemerlang Bondowoso and SMPIT Bina Insan Cemerlang Bondowoso as integrated Islamic schools that successfully implement an integrated curriculum for Islamic religious education subjects.

Based on the research background, the researcher aims to analyze (1) Learner eXperience-based learning design of integrated curriculum in Islamic religious education subjects at SDIT Kuntum Insan Cemerlang Bondowoso and SMPIT Bina Insan Cemerlang Bondowoso; (2) learning design based on Active Learning integrated curriculum of Islamic religious education subjects at SDIT Kuntum Insan Cemerlang Bondowoso and SMPIT Bina Insan Cemerlang Bondowoso, (3) learning design based on Deep Learning integrated curriculum of Islamic religious education subjects at SDIT Kuntum Insan Cemerlang Bondowoso and SMPIT Bina Insan Cemerlang Bondowoso.

Active Deep Learner Experience (ADLX) learning emphasizes that the learning process not only includes learner activities, but also must be able to stimulate deep thinking. The concept of learning as an experience for learners is the basis for understanding learning in the ADLX model. (M. Bahgat et al., 2018; M. M. Bahgat, 2018; R Syamsuddin, 2023). In this view, learning is considered a holistic experience, like a

customer's experience of a product or company, where all elements have relevance. The depth and durability of learning is influenced by the learner's comprehensive experience, not just the content and teaching methods. Every interaction the learner has mentally, physically and emotionally with materials, facilitators, peers, exercises, games, technology and the school environment can increase or decrease disruptions in learning, bring the learner closer to the goal or even hinder progress. This view is reflected in the First Framework book which emphasizes that the experiences built up from these various interactions play a key role in enhancing or hindering the learning process. (M. Bahgat et al., 2017)

The results of the research will contribute to several things, namely: (1) Development of Innovative Learning Methods, this research can result in the development of innovative learning methods that integrate the concept of Active Deep Learner Experience in the context of Islamic Religious Education learning. This could include the use of technology, simulation, or project-based learning approaches; (2) Development of Interactive Learning Materials, active learning design enables deep and participatory learning experiences. This research can produce interactive and relevant learning materials to optimize students' understanding of Islamic values; (3) the use of technology in religious learning; (4) evaluation of learning effectiveness; (4) this research can contribute to the development of relevant

evaluation instruments to measure learning effectiveness. This will help identify successes or areas of improvement in the implementation of the integrated curriculum; (5) Implementation of the Integrated Curriculum; (6) Development of students' Critical and Analytical Thinking Skills.

This research certainly has a distinction from other studies, especially in terms of the focus of the studies presented. To find out, researchers conducted a search for relevant research using the index page. The results found several previous studies, with a diverse focus of study including: (1) focus on its influence on student character building (Isnawati et al., 2023; Rosdiana Syamsuddin et al., 2023); (2) fokus pada peningkatan hasil belajar (Lailie & Dewi, 2022); (3) focus on curriculum management (Aziz, 2022). Based on some of the previous research, there are differences with this research which focuses on Learner eXperience learning design, Active Learning, Deep Learning, and is focused on integrated Islamic schools.

METHOD

This research uses qualitative research methods, namely research that emphasizes aspects of deepening non-statistical subjective data, the results are arranged systematically. In this case, the researcher chose SDIT Kuntum Insan Cemerlang Bondowoso and SMPIT Bina Insan Cemerlang Bondowoso as research sites. The location of SDIT Kuntum Insan Cemerlang Bondowoso is located on Jalan S.

Parman alley. Soldier number 61 Badean Bondowoso, East Java 68214. Meanwhile, SMPIT Bina Insan Cemerlang Bondowoso is located at Jalan KHR As'ad Syamsyul Arifin 84 Wonosari Bondowoso, East Java 68282. Both schools were chosen because they are integrated Islamic schools located in Bondowoso district and are affiliated with JSIT Indonesia, implement an integrated curriculum in their learning, and have a quality and meaningful vision and mission so that they can compete with other public institutions.

In qualitative research, the researcher is the key instrument that determines the depth of data and research results. Selection of data sources using purposive sampling technique, as for informants at SDIT Kuntum Insan Cemerlang Bondowoso, namely; principal, vice principal of curriculum, Islamic religious education teacher. While the informants of SMPIT

Bina Insan Cemerlang Bondowoso include; principal, vice principal of curriculum, and Islamic religious education teacher. The data collection technique used was observation to explore information on geographical location, environmental conditions, infrastructure, and teaching and learning process. Interviews were used to gather information on the history of the school's establishment, school profile, and vision and mission. Documentation explored the organizational structure, list of teaching staff, list of students, and facilities. In analyzing the data, the techniques used were data reduction, data display, data verification, and conclusion drawing. The research stages include pre-fieldwork, with an initial research survey, followed by the data collection and identification stage, and data presentation. In the following chart:

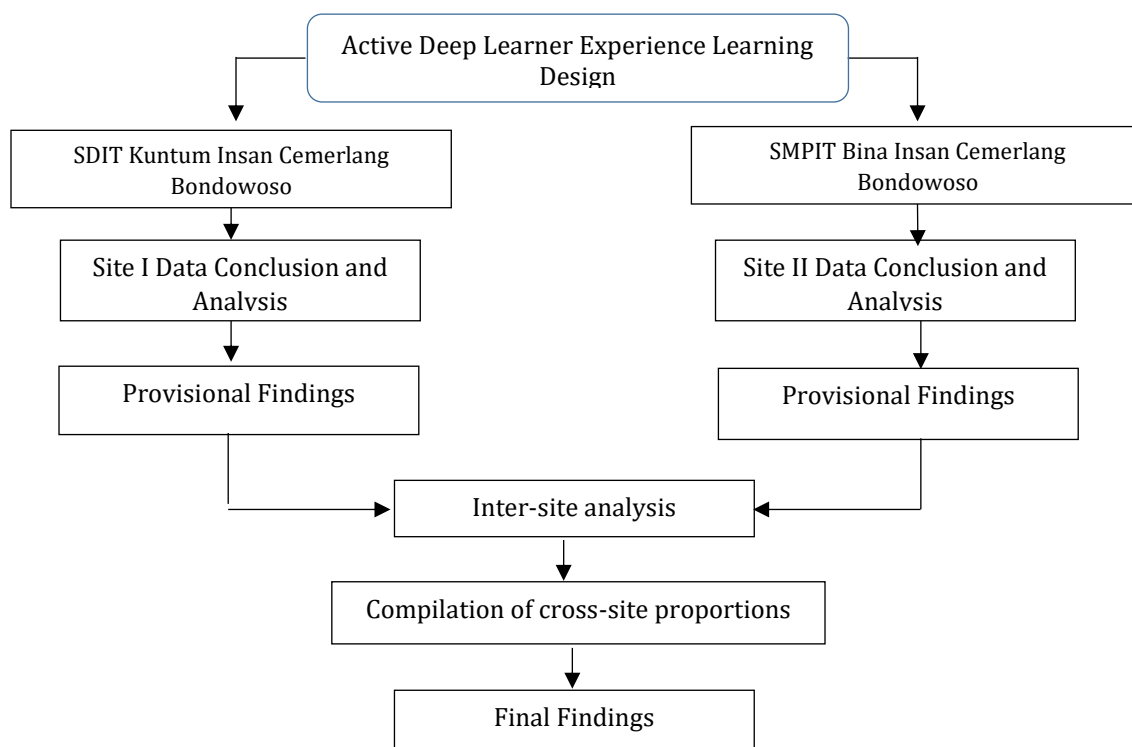


Figure 1: Schematic of multisite research

RESULTS AND DISCUSSION

Learner eXperience-based learning design Integrated Curriculum PAI subjects

SDIT Kuntum Insan Cemerlang Bondowoso uses Learner eXperience design by forming activities such as scouts, tapak suci, archery, calligraphy, hadrah, soccer, futsal, basketball, Kuntum Insan Cemerlang voice, and one of the flagship programs, namely workshop work. As the results of an interview with the head of curriculum, namely

Project-based workshop work, students do not only do questions on paper but by training students to make work in groups according to the theme determined by their homeroom teacher. The assessment is commonly carried out by every school as a benchmark for assessing children's mastery of the material taught in class for half a semester. (Interview, Bondowoso, 16/03/22)

Efforts to apply Islamic values outside the classroom as a follow-up to Islamic religious education learning at school to familiarize students with discipline, such as coming to school on time, keeping the classroom and environment clean, being polite to teachers and others, habituation of congregational prayer and prayer on time carried out by teachers as a form of exemplary for students in the implementation of mandatory prayers. In addition, in behavior, dress, and interactions with others, the school also accustoms students to do business according to Islamic rules and norms, such as in the case of a teacher reprimanding a child who eats standing up, habituation to

wearing the hijab from an early age for female students, the use of clothes covering the aurat for men and women, habituation of alms every Friday. (Observation, Bondowoso, 16/03/22.)

Learner eXperience is the main concept of learning design based on Active Deep Learner eXperience which includes activities in the classroom, at school and outside school. (Koh, 2020; Nanni et al., 2020; Sazali et al., 2020). With several activities as an effort to realize the vision, mission and objectives of integrated Islamic schools to form 7 characters, is an effort to create a conducive environment in the dimensions of security, health, cleanliness, beauty, family atmosphere, learning facilities, and worship, applying rules and norms based on Islamic values in behavior, speech, clothing, daily interactions. (Tim Pengembang Konten POP JSIT Indonesia, 2021). The school also accustoms students to be disciplined in coming to school, maintaining the cleanliness of the classroom and the environment, being polite to teachers and others, habituation of congregational prayers and performing prayers at the beginning of time carried out by teachers as a form of exemplary for students in the implementation of mandatory prayers. In addition, in behavior, dress, interaction with others and daily muamalah, the school also tries to accustom each student to muamalah in accordance with Islamic rules and norms, such as in the case of a teacher who reprimanded a child for eating standing up, habituation to wearing the jilbab from an early age for

girls, the use of clothes that cover the aurat for male and female students, habituation of alms every Friday with the Kuntum Insan Cemerlang activity program of faith and workshop work. (Observation, Bondowoso, 16/03/22).

As for the SMPIT Bina Insan Cemerlang Bondowoso, one of the lessons that uses the Learner eXperience design, namely; achievement coaching, outdoor learning and introduction to entrepreneurship is a superior program in the school. Achievement coaching is a form of media for students who excel in science. As stated by the head of curriculum, namely:

Apart from student council extras, podcasts, scouts, martial arts, optional extras there are also communities. Entrepreneurial community, design, media photography. We usually bring in young trainers from outside to share, entrepreneurial extras are taught by teachers to teach students to sell in cooperatives, math, English, science, we have a science community. For the community there is a routine agenda once a month, specifically for science every week. (Interview, Bondowoso, 10/06/22)

Entrepreneurial activities were originally called business day activities that were included in the lesson schedule, in grade 7 they were introduced to entrepreneurship, and in grade 8 they began to be taught to create work and in grade 9 they began to be taught how the work could return the capital spent and could provide profits. (Observation, Bondowoso, 16/03/22)

Learner eXperience learning design seeks to realize Muslim character education which is realized in the form of Islamic Personal Development, namely the teacher is responsible for students as members of his group to facilitate supervision in shaping Islamic personal character, morning assemblies fostered by special class teachers. The morning assembly time is scheduled after the dhuha prayer in congregation in each class, where at this time the homeroom teacher motivates students, checks the yaumi deeds while at school or at home, tells the prophetic spirit and others as scheduled. The homeroom teacher provides additional material such as how to do wudhu, adab in the mosque, adab to parents and teachers, how to pray in congregation, the virtues of fasting and other practices. In addition, there is a night of fostering faith and piety, habituation to congregational prayer, and Friday alms are supporting activities for the formation of Muslim character education. Sacrificial training is named because students are taught to slaughter sacrificial animals and then eat together. And don't forget that students often give alms on Friday in the form of rice boxes to pedicab drivers, or put them in the surrounding mosque. (Tim Pengembang Konten POP JSIT Indonesia, 2021).

Learning design based on Active Learning Integrated Curriculum Islamic Religious Education subjects

The application of Active Learning at SDIT Kuntum Insan Cemerlang

Bondowoso, one form of learning design is manifested in forming programs such as Olympic classes, Kuntum TV, business day, prayer and Hadith choices, English club and literacy classes. As interviewed;

Literacy habituation is a special activity with a duration of 1 hour of special lessons for students to read books that they like in the library and comfortable design for learning places, in the last 1 week students have special time to read for 30 minutes after praying dhuha and murojaah Al-Qur'an. This year the school won second place in the best library competition held by Bondowoso district. (Interview, Bondowoso, 16/06/22)

The school also organizes activities such as literacy activities, strengthening Islamic religious learning by enriching curriculum content to increase understanding of Islamic teachings and fostering fikrah, mauqif and suluk Islamiyah. In addition, it familiarizes students with reading which is accommodated in literacy class activities. That is one of the special activities by giving 1 JP time specifically for students to read any book they like in the library. After the year-end exams, in the last week students have a special time to read for 30 minutes after performing dhuha prayer and muroja'ah Al-Qur'an. (Observation, Bondowoso, 16/03/22)

In realizing Active Learning with the Muslim character education program manifested in the Islamic Personal Development (BPI) program, namely the teacher is responsible for his group members to be able to facilitate assistance

in shaping Islamic personal character, there is a morning assembly handled by the homeroom teacher in particular. The morning assembly time is scheduled after dhuha prayer in congregation in each class, where at this time the homeroom teacher can motivate students, check the yaumi deeds while at school or at home, tell the Prophetic Siroh and others according to what has been scheduled on that day. In addition, class teachers often provide additional material such as procedures for ablution, manners when in the mosque, manners to parents and teachers, procedures for congregational prayer, the virtues of fasting and other practices. (Tim Pengembang Konten POP JSIT Indonesia, 2021).

The implementation of Islamic values at SMPIT Bina Insan Cemerlang Bondowoso is carried out with a standardized approach to student development that emphasizes habituation to worship, leadership training and social care, dealing according to Islamic rules and norms. One of the activities is the Muslim character education program, the night of faith and piety building, and the morning assembly as an activity to support the formation of Muslim character. As explained by the Islamic religious education teacher, namely:

Islamic religious education learning outside the classroom is applied globally, such as the night of building faith and piety, there are two meetings in the afternoon and evening and focus on discussing the problems faced by students at that time. We also apply outdoor learning,

for example when we go to the crater of Ijen, there is no restroom there, so learning in class about tayammum that does not use water is applied. (Interview, Bondowoso, 02/06/22).

The habituation of congregational prayer is an activity to support the Muslim character even though the learning is completed before the entry of dhuhur time, but students are required to pray dhuhur congregation at school, the men in the mosque in front of the school and the women in the school library. In addition to the habituation of praying on time, it is feared that when returning from school students immediately rest and neglect the dhuhur time. Almsgiving on Friday is also a supporting activity for the formation of Muslim character. Where almsgiving Friday here in the month of Dhul Hijjah is used for sacrificial training. Why is it called sacrificial training, because students are taught to slaughter sacrifices at school later followed by eating together. Students also often give alms on Fridays in the form of rice boxes to pedicab drivers or put them in the mosque. (Observation, Bondowoso, 10/06/22)

The application of Active Learning is realized in activities such as literacy activities. Strengthening Islamic religious learning by enriching curriculum content by adding Islamic understanding and fostering fikrah, mauqif and suluk Islamiyah. While IT school efforts in forming a generation of ulil albab, and optimizing tarbiyah fikriyah, ruhiyah and jasadiyah. The school also equips its students with science skills, scouts,

student council, podcasts, archery martial arts, volleyball, and futsal. Apart from student council, podcasts, scouts, martial arts, optional extras, there are also communities. Entrepreneurial, design, photography, and media communities. Usually we bring in young trainers from outside to share, for entrepreneurship in handling teachers teach students to sell in cooperatives, math, English, science, a science community is held. For the community, there is a routine agenda once a month, especially for science once a week. (Observation, Bondowoso, 10/06/22)

Learning design based on Deep Learning Integrated Curriculum for Islamic Education subjects

SDIT Kuntum Insan Cemerlang Bondowoso designs its learning based on the integration of the national education curriculum, the JSIT Indonesia curriculum, and the school curriculum. Islamic religious education materials include Qur'an-Hadith, fiqh, SKI, and Akhlak with a schedule of 2 lessons x 45 minutes each week. The learning of Islamic religious education with an integrated curriculum according to the Principal, namely:

Integrated curriculum, so to apply it we use apperception to arouse students' interest in learning, exploration, namely students starting to enter the material that students learn, can be from what they read, it can be in the form of learning to relate cases encountered, formulate students starting to look for what is needed for learning, then present what they learn they present in front of their friends, application is in the

form of questions and what they apply daily, then it is related to worldly and ukhrowi life. So teachers must relate the material taught to the verses of Allah or the Hadith of the Prophet and apply it in everyday life. (Interview, Bondowoso, 16/06/22).

Before starting learning, the Islamic education teacher asks what students know about the material to be learned to combine the knowledge that students already have with the goals that the teacher wants to achieve in a lesson. Meanwhile, the evaluation of Islamic education learning lies in too few lesson hours so that the material is not maximized, fortunately there is already material for reading and writing the Qur'an in special lesson hours. The targets achieved in the classroom and outside the classroom are that students are able to have faith and tawhid and have an awareness of worshipping Allah. (Observation, Bondowoso, 10/06/22)

The mission and main goal of the integrated Islamic school is to create an institution that does not dichotomize between general and religious education and effectively develop education that develops the potential of students towards the vision of forming a generation of taqwa and leader character. Integrated Islamic schools also emphasize their educational mission, namely; completing the learning objectives launched by the government in the national curriculum, teaching the ability to read the Qur'an with tahsin and tartil standards, the ability to memorize the Qur'an at least 2 juz at each level. Strengthening religious

learning by enriching curriculum content towards basic understanding of Islamic teachings and fostering fikrah, mauqif, and suluk Islamiyah. Fostering student character towards the formation of a generation of smart and pious leaders. While the purpose of integrated Islamic school education is to form seven competencies, namely students have a straight aqidah, perform correct worship, have a mature personality and noble character, become a serious and disciplined person, able to restrain themselves, able to read, memorize, and understand the Qur'an, have broad insight in the field of religion and academic mastery, and have life skills. (Tim Pengembang Konten POP JSIT Indonesia, 2021).

Islamic education learning based on an integrated curriculum applied by SMPIT Bina Insan Cemerlang Bondowoso is not much different from that applied by public schools in terms of the material/content delivered, because an integrated curriculum means that all subjects are associated with verses of the Qur'an, Hadiths of the Prophet, and stories related to the material. Because the content already exists in Islamic religious education learning, the difference between the application of Islamic religious education in integrated Islamic schools and others is daily practice. As stated by the principal:

Learning Islamic religious education is not much different from public schools, but students are not only a theory so it is more about practice.

So it is typical of integrated Islamic schools for the material in the classroom but for the assessment is also carried out outside the classroom, for example during MOS we hold a dauroh of ablution and prayer because there are students from elementary school who have not yet reached puberty to adjust the material delivered in class. (Interview, Bondowoso, 14/06/22)

Learning Islamic religious education integrated curriculum has not been running optimally because learning has not been able to apply the 7 stages as determined by JSIT Indonesia, therefore learning is adjusted to the material being taught, the methods needed and the ability of students in the class at that time. But in learning, the teacher still relates the material taught to the verses of Allah and the Hadith of the Prophet and strives to be able to apply it in everyday life. The Islamic religious education learning methods that are often used are the lecture, question and answer, and practice methods and rarely use certain media in learning but rather make student activeness as one of the Islamic religious education learning. (Observation, Bondowoso, 18/05/22)

Meanwhile, the evaluation of Islamic religious education learning is rarely carried out daily tests because it is constrained by a small amount of learning time during learning. Islamic religious education learning as a conscious and planned effort in nurturing and fostering students to understand the teachings of Islam in a kaffah manner with a system

that integrates the curriculum of the Ministry of National Education with religious values. By referring to PAI messages in the Qur'an to produce students who are good at thinking and dhikr as the vision of an ulil albab. Integrated Islamic education learning in general is not much different from other schools in terms of the material delivered, the methods used are learning methods and learning strategies. But the difference from the implementation of Islamic education learning is its daily practice. Not only the delivery of material in the classroom but also its application outside the classroom. By approaching learning is supervision and mentoring, teachers hope that what is taught in the classroom is applied by students in everyday life. Because the learning process is a journey, not just a process while learning in the classroom, but with assistance outside the classroom.

CONCLUSION

The results of this study are: First; Learner eXperience-based learning design of integrated curriculum in Islamic religious education subjects at SDIT Kuntum Insan Cemerlang Bondowoso is implemented through habituation of positive interactions between teachers and students, the formation of a family atmosphere, polite speech and manners, congregational prayer, and discipline, while at SMPIT Bina Insan Cemerlang Bondowoso in addition to the above habituation, the Muslim character program

through BPI, morning assembly, and kultum. Second; learning design based on Active Learning integrated curriculum in Islamic religious education subjects at SDIT Kuntum Insan Cemerlang Bondowoso is realized through religious activities, literacy, and KIC voice, while at SMPIT Bina Insan Cemerlang Bondowoso it is realized through religious activities, communities, and student organizations. Third; Deep Learning-based learning design of integrated curriculum for Islamic religious education subjects at SDIT Kuntum Insan Cemerlang Bondowoso and SMPIT Bina Insan Cemerlang Bondowoso is implemented through learning activities in accordance with the implementation of an integrated curriculum as determined by JSIT Indonesia.

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